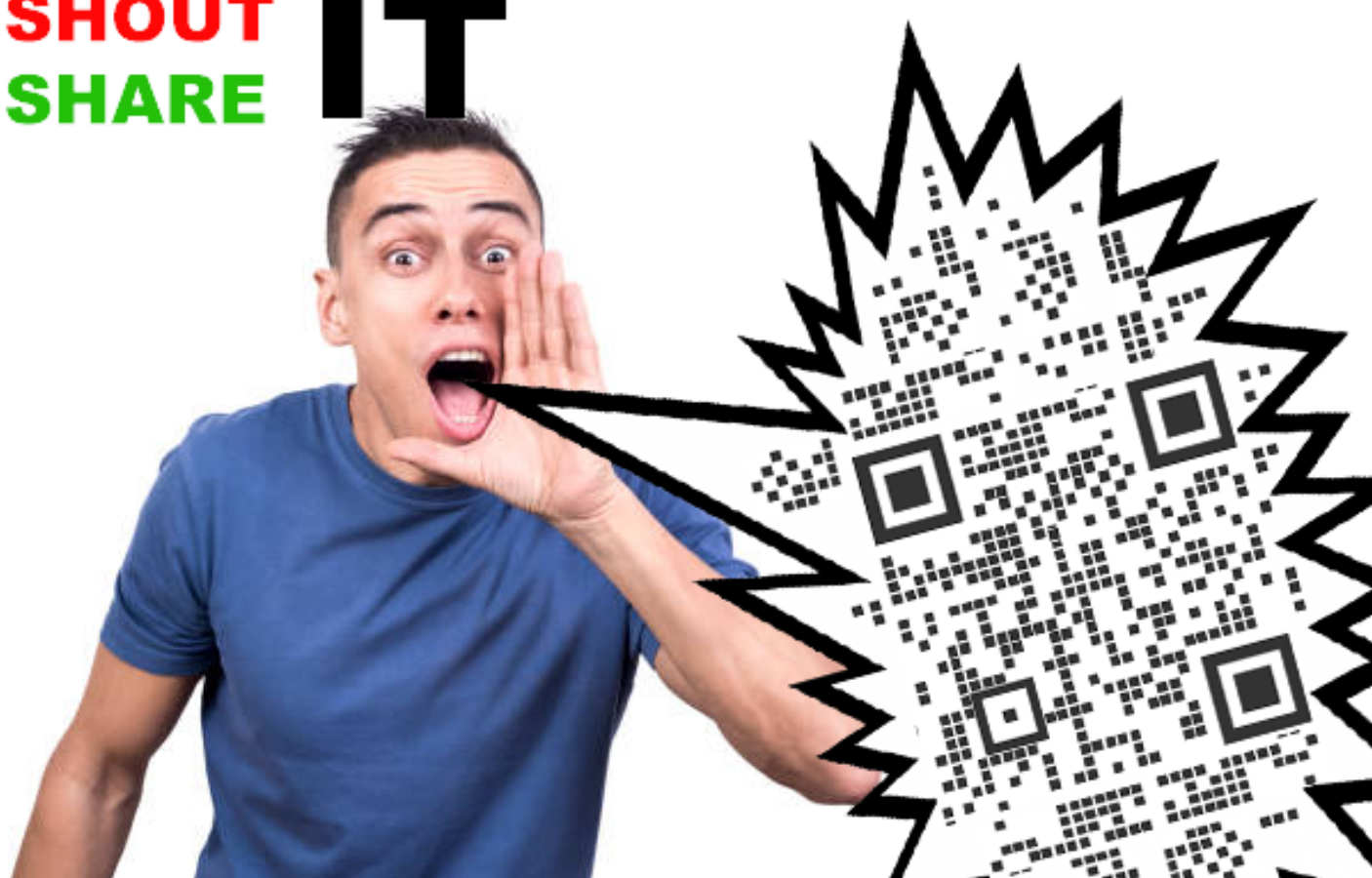


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NOTES AND QUERIES:

A



Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES,
GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

SECOND SERIES.—VOLUME FIRST.

JANUARY—JUNE, 1856.

LONDON:

BELL & DALDY, 186. FLEET STREET.

1856.

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LONDON, SATURDAY, JANUARY 5, 1856.

OUR NEW VOLUME.

On commencing our Thirteenth Volume, we must be permitted a few words of self-gratulation on the progress which "NOTES & QUERIES" has made, and the position it has attained since November 3, 1849, when the first Number of it was submitted to the Reading World.

We have the less scruple in referring with pride to our success, because, whatever merit may attach to the idea on which "N. & Q." is founded, that success is chiefly to be attributed to the kindly spirit in which our friends and correspondents have come forward to help this Journal and one another. And not the least gratifying result of the establishment of "N. & Q.," has been the interchange of which it has been the medium; not only of friendly offices—of books—and of other literary assistance—but even, in some cases, of more substantial benefits among parties whose first acquaintance has originated in our columns. LORD MONSON'S very graceful allusion to this characteristic of "N. & Q." in the Number of the 8th Dec. last, is but one of many such instances which have come to our knowledge.

This friendly spirit on the part of our correspondents, has greatly facilitated our editorial labours. But with all the care and tact that we can exercise, we know too well that we cannot at all times expect to please all readers. We are happy to acknowledge, however, that our endeavours to gratify their varied tastes have, on the whole, been very successful. We hope in future to be yet more so: especially if they will bear in mind the advice of the learned and witty Erasmus:

"A reader should sit down to a book, especially of the miscellaneous kind, as a well-behaved visitor does to a banquet. The master of the feast exerts himself to satisfy his guests; but if, after all his care and pains, something should appear on the table that does not suit this or that person's taste, they politely pass it over without notice, and commend other dishes, that they may not distress a kind host."

But we are occupying space for ourselves which we would rather see occupied by our Correspondents. One remark, however, we must find room for. We have spoken of this as our Thirteenth Volume, as indeed it is; but, in compliance with a wish urged upon us from many quarters, we have made it the first of a NEW SERIES: that they who may now wish to subscribe to "N. & Q.," may have the opportunity of doing so; without, on the one hand, having an incomplete work, or, on the other, incurring the expence of purchasing the back volumes.* We may hope the Series now commenced in the same spirit, and, as it will be seen, in a great measure by the same friendly hands, will be received with the favour so kindly bestowed upon its predecessor. That it may deserve such favour, we will spare no efforts. And so, Gentle Reader, we bid you heartily Farewell.

* A very elaborate *Index* to the first Twelve Volumes is in a forward state of preparation.

Notes.

PROSE CHRONICLES OF ENGLAND CALLED THE BRUTE.

In the Introduction to the *Ancient English Romance of Havelok the Dane*, printed in 1828, I endeavoured to clear up the somewhat confused history of this compilation; but as the volume in question was intended only for the members of the Roxburghe Club, my remarks can have been read by few, except through the medium of the French translation published by M. Francisque Michel, in 1833. I may therefore be permitted, perhaps, to offer again to a wider circle of readers the result of my inquiries on the subject of this Chronicle, corrected and enlarged by subsequent investigation.

With regard to the name, it is well known that, from the middle of the twelfth century, the title of *Brut* or *Brutus* was often given to the various French and Latin translations or abridgments made from the popular history of Geoffrey of Monmouth, and was derived from the name of the Trojan hero who first set foot on the land, since denominated from him *Britain*. Not only have we the metrical French *Brut* of Wace, but a prose *Petit Brut*, said to have been abridged out of the *Grand Brut*, by Rauf de Boun, in 1310 (MS. Harl. 902.), and in Latin we have a metrical version of Geoffrey, named *Brutus* (MS. Cott. Vesp. A. x.), dedicated to Hugh Pudsey, Bishop of Durham, 1153—1194; together with many prose chronicles so intitled (MSS. Cott. Vesp. E. x., Lambeth, 99., &c.), as also a *Brutus Abbreviatus* (MS. Rawlinson, 150.). Whether among the numerous *Latin* compilations preserved still in our manuscript libraries there exists one which can with certainty be affirmed to be the prototype of the subsequent *French* and *English* prose Chronicles, I am unable to say, but it is sufficient for my present purpose to assume that the *original text* was compiled in *French*, and doubtless at the commencement of the reign of Edward III., since all the copies of it, which are complete, unite in coming down to the year 1332. It is chiefly founded on Geoffrey of Monmouth, but borrows also from other sources; and in the later portion, from the reign of Edward I., contains much original and valuable matter. The copies of this French Chronicle are by no means so common as of the English version, but among the MSS. of the British Museum I have examined five, which will enable us to determine with sufficient accuracy the character of the text. The earliest copy is that contained in the Cottonian MS. Domitian A. x., which must have been written shortly after the date (1332) at which it concludes. The introductory chapter has been cut out, but is preserved in two later copies of the same text (Add. MS. 18,462. art. 2., and Harl. 200.), both written

in the fifteenth century. This introductory chapter is remarkable as being in *verse*, although written in prose; and it contains the fabulous narrative of the thirty daughters of a king of Greece, the eldest of whom, *Albine*, first gave her name to this island of *Albion*, and from her descended the giants who inhabited the land until the arrival of Brutus. Only one copy (Harl. 200.) has a general title prefixed: *Ici comencent les Croniques de tout Engleterre*, but all three copies agree in beginning the Chronicle in nearly these words: "En la noble cite de grant Troie il y avoit un fort chivalier," &c., which first chapter gives us the story of the flight of Eneas from Troy to Italy, and subsequent events to the death of Silvius by the hand of his son Brutus. The copy in the Add. MS. ends imperfectly in the reign of Edward II., and the text of the Harleian copy is considerably abridged in the reigns of Edward II. and III. Not long after the date of the completion of this work, a *revision* of it was made, with various alterations and additions; the reigns of Edward II. and Edward III. were much enlarged (although still ending with the battle of Halidon Hill, in 1332), and verbal variations were made throughout. This revised text is preserved in the Old Royal MS. 20. A. iii., written probably not later than 1345; and a fair, but more recent copy of the same text (of the fifteenth century) is in the Add. MS. 18,462. art. 1. Sir Symonds D'Ewes, to whom the latter copy belonged, has caused the following title to be prefixed: "Chronica Sancti Albani sive Fructus Temporum, a primis incolis usque ad regnum Edw. 3. Gallice;" but this is entirely erroneous, from his confounding it with quite a different work, as will hereafter be shown. The real title is given at the head of the table of chapters, thus: *La Table des Cronicles d'Engleterre*. As this revised text was the one from which the English prose *Brute* (as it appears in the majority of copies) was translated, and forms the basis of Caxton's edition, it may be desirable to point out the chief *variations from the original text*. In the first place, an entirely new prefatory chapter was composed, relative to the legend of *Albine*, in which the name of her father is given as *Dioclicias* (English copies *Dioclician*), and the locality of his kingdom transferred from *Greece* to *Syria*. The rubric in 20 D. iii., is *Ci poet hom oir coment Engleterre fust primes nomé Albion, et par qi la terre receust cel noun*, and the copies commence, "En la noble citee de *Sirie* regna un noble roi," &c. The names of the giants *Gogmagog* and *Langherigan* are also supplied. Both copies insert the prophecies of Merlin to Arthur (capp. 76—81. of Royal MS.), as also the prophecies of the same personage relating to the reigns of Henry III., Edw. I., and Edw. II. (capp. 179. 194. 219.), none of which additions are in the original text. Both copies, moreover, omit the

chapter respecting *Malgo*, and pass at once from *Conan* to *Certik*; and in the MS. 18,462, art. 1., an omission occurs of two chapters (47. and 48.) relative to *Constance*, *Constantin*, *Maxence*, and *Octavian*; but this may probably be a peculiarity (or fault) of this copy, as is also its arbitrary division into two books, the chapters of which are separately numbered. In this revised text it is, that we first find the story relative to the death of King John by poison (cap. 164.), which is cited by Stowe, in his *Annales* (edit. 1615, p. 175.), as "reported by a namelesse authour, a continuer of Geoffrey Monmouth, in the reygne of Edward the Third, and since increased, printed by William Caxton, and therefore called Caxton's Chronicle;" but it would hence seem that Stowe made use of an English, rather than a French copy of the work. Who was the author of the original French compilation, is unknown, nor is his name likely to be discovered. On a fly-leaf of one copy of the English prose translation (MS. Harl. 4690.) is written, in a hand of the sixteenth century, "The Memoralle Cronicke, written by *John Douglas*, Munke of Glastonburye Abbaye;" and on this insufficient evidence, Mr. Douce, in his *Illustrations of Shakspeare* (vol. i. p. 423.), assumed the author to be Douglas, in which he is blindly followed by Dr. Dibdin (*Typ. Antiq.*, vol. i. p. 90.), and others; but the note may only refer to the scribe, or be a mere scribble, for the name of Douglas is wholly ignored by Leland, Bale, Pits, and Tanner. On the other hand, it is evident, that the author's name was not known in the fifteenth century; for in several copies of the English version (as MS. Harl. 24., and MS. Digby, 185.), we are told, in a prefatory heading to the work, "The wiche gestis and romayns mani dyvers goode men and grete clerkes, and namely men of relygion, have compilede and wretone . . . and lette calle hem *Cronicles*." And again, at the conclusion of other copies (Harl. 1337. and 6251., Hatton, 50.), we read, "Here endith a booke callyd the *Croniclis of Englonde*, made and compiled by notabil clerkis." From these expressions, we may reasonably infer, that the name of the original composer was never avowed, but the whole considered as a compilation made from the earlier historians.

From a collation of a considerable number of copies of the English prose *Brute*, it would appear that this version, when first made, concluded, like the French original, with the battle of Halidon Hill, in 1332; and in several copies (Harl. 2182., 2279., 2448.), the words *Deo gracias* are here added, which would imply the termination of the work. In the sale of Mr. Rennie's library, in July, 1829 (Lot 753.), was also a copy of the work, ending in this same year, 1332. The Chronicle was subsequently continued to the end of the reign of Edward III., in 1377; as attested

by several manuscripts (MSS. Corp. Coll., Cambr., 174.; Pub. Libr. Cambr., *More*, 611.; Lambeth, 491.); and also, by the prefatory heading in many other copies (although these copies are really continued to a later period), in which it is expressly stated, that the work comprised, in 138 chapters, the lives and acts of 132 kings, *from the time of Brute to the reign of Edward III.* (see MSS. Harl. 24., 2182., 4827.; Digby, 185.; Add. 12,030.). None of the copies I have examined are older, however, than the fifteenth century; and it would be desirable to know if those referred to at Cambridge are coeval with the period at which they conclude. By far the greater number of the copies of this Chronicle, now existing, are continued down to the siege of Rouen, in the year 1418; and end with the words, "sette in rule and good governaunce." In many copies, the work commences with the rubric (occasionally a little varied), *Here may a man here how Englonde was furste called Albyon*, &c. (MSS. Harl. 2248., 2256., 2279., 4690., 4930., 1568.; Rennie, 753., &c.). But in other copies is a longer exordium, commencing, "Here begynneth a booke in Englysshe tung, that is called *Brute of Englonde*," &c. (MSS. Harl. 24., 3730.; Royal, 18. A. ix.; Add. 12,030.; Digby, 185.; Ashmole, 793., &c.); and in others, "*Heere byginneth a boke which is called Brute, the Cronycles of Englonde*" (MSS. Harl. 2182. 4827.), or "*Here begynneth a booke callyd the Croniculis of Englonde*" (MSS. Harl. 1337., 6251.). All these copies, however, agree in commencing the prefatory chapter (sometimes marked cap. 1.), thus: "In the noble land of Surrye," or "Som tyme in the noble londe of Surreye." In this chapter is the story of *Albine*, and the next, beginning "In the noble citee of grete Troye," goes on with the Trojan legend. The English version, in general, agrees tolerably well with that of the *revised* French text previously described; which is certainly the original followed by the translator. Who this translator was, we are informed by some lines, first noticed by myself, at the end of one of the copies of the *English Brute* (MS. Harl. 2279.), in which we are told:—

"This English booke that is present,
was made to a good entent,
For hem that Englishe understonde,
of the Cronicles of Englonde.
This was translated by good ayve,
owt of French into Englyse,
By sire John the Maundevyle,
that hath ben Person but a whyle
In Brunham Thorp, that little tone;
God graunt him hise benysonne!
The yeer of Henry, I understonde,
the Sexte, Kyng of Englonde,
After the conquest, soth to seyne,
the xiii. yere of hise reygne. 1435."

We learn from Blomfield's *Norfolk*, vol. iii. ed. 1769, that John Maundevile was presented to

the Rectory of Burnham Thorp, in that county, in 1427, and held it till 1441; a period that agrees very well with the age of most of the MSS. It must be observed, however, that this copy is not complete, but ends in 1340, and the lines above are copied in a hand of the sixteenth century from some other manuscript, which may possibly still exist in one of our public or private libraries.

In collating the copies of the *English Chronicle*, they will be found to agree essentially, but with many verbal variations, as is invariably the case with works of this class, and some copies have still more important differences, the chief of which may be here pointed out. In the MSS. Harl. 753., 2256., and one at Holkham, No. 670., a long poem is inserted in the narrative of the siege of Rouen (which was printed by me in the *Archæologia*, vol. xxii.), and the two Harleian MSS. are continued to the 8 Hen. VI. (1430), ending with the capture of the "wicche of Fraunce, that was called the Puchelle." The Harl. MSS. 1337. and 6251. vary still more remarkably from the usual text, and if we might suppose a *first translation*, which was afterwards *revised and augmented*, these would seem to bear that character. After Arthur's death, several chapters are left out, and Conan is made to succeed to the sovereignty immediately after him; the prophecies of Merlin relative to Henry III., Edward I. and II., are also omitted (as in the *original* French text); and although the substance of the text remains the same, the language differs often very much, and the text itself is more abbreviated, passing in one instance abruptly from the battle of Gaskmore (1331) to the 29 Edw. III. (1355), and abridging the narrative of the siege of Rouen, with which these copies end.

In regard to Caxton's edition of *The Cronicles of Englonde*, in 1480, which was continued by him from the reign of Henry VI. down to the beginning of the reign of Edward IV. (1460), its identity with the manuscript copies has been already proved by Lewis in his *Life of Caxton*, who states truly "that they are the same, only the old and obsolete language is sometimes altered, to make it more intelligible;" to which may be added, that the MSS. are often fuller than the printed text. In the MS. Add. 10,099. and MS. Lambeth, 264., the Chronicle is also continued to the reign of Edward IV.; but these are evidently only transcripts from the printed edition, with some alterations made by the transcribers. In the hands, however, of a member of Pembroke College, Oxford, is another copy, continued to the same period, and containing some valuable additions subsequent to the reign of Edward III. Caxton's edition was reprinted by Machlinia, without date, and again by Gerard de Leew, at Antwerp, in 1493. After this appeared *The Croniclis of Englonde, with the Frute of Timis*,

compiled and printed at St. Alban's in 1483; which consists of a reprint (or nearly so) of Caxton's edition, with the addition of a General History from Adam, prefixed as a first part, and many interpolated chapters of emperors and popes, taken out of Martinus Polonus and other writers. This is the work so often confounded with Caxton's edition, particularly by Pits (p. 670.), who is followed by Nicolson (p. 56.). The St. Alban's compilation was re-issued from the press of W. de Worde in 1497, with some slight alterations, and was succeeded by the subsequent editions of 1502, 1515, 1520, 1528, as also by those of Julian Notary, 1504, 1515, and Pynson, 1510.

The colophon to the edition of 1497 reads thus: "Here endyth this present Cronycle of Englonde, with the Frute of Tymes, compiled in a booke and also enprynted by one somtyme scole mayster of Saynt Albons, on whoos soule God have mercy." The name of this "schoolmaster" is nowhere mentioned, but it is not a little remarkable, that in the library of the Duke of Bedford, at Woburn, is preserved a manuscript English Chronicle, compiled and written in 1448 by Rycharde Fox of St. Alban's, which commences with the reign of Alfred (A.D. 872), and as far down as the end of the reign of Edward I. is borrowed from the older historians; but from this date onwards to the siege of Rouen (6 Hen. V.), where it ends, it is identical with the English *Brute*. This manuscript has, however, some additions of value, not in the usual copies, namely, the history of the eighteenth and nineteenth years of the reign of Richard II.; an account of the deposition of Richard, taken from the Parliament Roll, 1 Hen. VII.; and a curious narrative of the parliament held at Bury St. Edmund's, and the death of Humphrey, Duke of Gloucester, in 1446. Whether this Fox (who is not mentioned by the bibliographers) bore any relation to the "schoolmaster," or was himself the man, future research may perhaps discover. Having pursued the history of this Chronicle so far, I shall only mention in conclusion, first, that it must not be confounded with the English *Polychronicon*, printed by Caxton in 1482; and secondly, that very abridged copies of it sometimes occur, as in MS. Harl. 63., and in a MS. at Holkham, No. 669., intitled "The Newe Croniclys, compendyusly idrawe of the gestys of Kynges of Ynglond."

It may appear somewhat surprising, that among all the reprints of our old English writers, this *English Prose Chronicle*, once so popular, should not have been included; not, indeed, to be taken from the modernised and incomplete edition of Caxton, but from a selection of the best manuscripts. It would be a volume well worthy the attention of one of our wealthy bibliographical clubs.

F. MADDEN.

British Museum.

THE BRIDE OF LAMMERMOOR.

Although the following letter, addressed to myself, may not communicate to many of your readers any information beyond that which they already possess, still after the papers which have lately appeared in "N. & Q.," whatever evidence connects Sir Walter Scott yet more closely with the works that bear his name, and confirms his claim to them, will not be uninteresting. The work referred to, entitled *Scottish Pasquils* (Edin., 1827), may be known to few persons, unless they may possibly have been thought worthy of republication. It is comprised in two volumes, and the impression was limited to sixty copies. The editor observes:

"The way in which the greater proportion of these have already been disposed of must necessarily confine the collection to the cabinets of the curious. To any other recommendation it may have, that of rarity falls to be added."—Preface, p. xiii.

In November, 1828, Sir Walter Scott writes:

"I am about to print an old blackguard Scotch lampoon, of which I will send you a copy. It has reference to the tragical event from which I took the story of the *Bride of Lammermoor*."

In the following month Sir Walter Scott wrote as follows:

"My dear Sir,

"I have been prevented from printing my lampoon on the Stair family, in which the story of the *Bride of Lammermoor* is hinted, by finding it, though from an inferior copy to mine, printed in the enclosed collection of Scottish libels, of which Mr. Maidment, an amateur and Bannatyne, has published a half-private edition. I beg your acceptance of a copy, as from their tenor they will soon be introuvable, and are never like to be reprinted. You will shortly have the private history of the *Bride of Lammer*, and the other *Waverley Novels*, in an illustrated edition, which design should have been a posthumous publication, but is now to appear *inter vivos*."

"I send you a project entertained here, which seems to promise much. The quantity of what may be considered as *causes célèbres* in Scotland is great, and affords ground for a curious chapter on the wide history of human nature. The editor is painstaking and capable, and should you find any one willing to subscribe, they will get a very curious book, of which the impression will be much limited.* I have been dunning the printer daily for the dedication and list to the murder of the Schaws; the red lettering has caused some delay.†

* This work was published by the Bannatyne Club, 1829-30, entitled *Trials, and other Proceedings, in Matters Criminal, before the High Court of Justiciary in Scotland; selected from the Records of that Court, and from Original MSS. preserved in the General Register House, Edinburgh*. By Robert Pitcairn, Writer to His Majesty's Signet, F.S.A. It was reviewed by Scott in the *Quarterly Review*, vol. xlv. p. 438.

† Sir Walter Scott was now printing his *Presentation Book* to the Roxburgh Club, entitled, *Proceedings in the Court Martial held upon John, Master of Sinclair, Capt. Lieut. in Preston's Regiment, for the Murder of Ensign Schaw, of the same Regiment, and Captain Schaw, of the Royals, Oct. 17, 1708, with Correspondence respecting that Transaction*.

"I am going out of town, when my address is Abbotsford, Melrose, till 10th of January, when our Courts sit down again. I will pass the sheets directly to Sir Francis Freeling, to whom I send best love.

"The intimation of the Lammermoor affair occurs in the first volume of the *Pasquils*, p. 58., but it is impossible for you to understand it without an explanation, which shall not be wanting. I doubt the *Pasquils* will enable you to conclude that the Scottish malice of the period in which they were written far exceeds their wit.

"I am, my dear Sir,

"Very truly yours,

"WALTER SCOTT.

"Edinburgh, December 19, 1828."

With reference to the closing remark in this letter, one passage (p. xiii.) shall be quoted from Mr. Maidment's preface :

"The editor had some hesitation in admitting the virulent and unprincipled attack upon the Stair family into the collection; and he had at one time resolved to reject it entirely, more particularly as the satire, obscure in itself, was rendered still more so from the very crabbed and almost illegible hand in which it had been written. Some of the lines are quite unintelligible, although every effort was used to ascertain their import. Upon reconsideration, however, he thought it a pity that so curious a specimen of party intemperance should be lost; and he has preserved it as perhaps (with the exception of the legend of the Archbishop of St. Andrew's) the most singular specimen of vulgar scurrility extant in the whole range of Scottish literature."

This story of the *Bride of Lammermoor*, closely connected as it is with a distinguished Scotch family, and with events in which so much that is romantic, mysterious, and eventful is combined, must have had peculiar charms for Scott; and had he been, at an earlier period, acquainted with the incidents on which the tale is founded, it would probably have preceded some of his earlier novels. Does any one of them exhibit his powers and various excellences, as a writer, in a greater degree? And is any one of them at this day more deservedly popular? J. H. MARLAND.

THE WILL OF PAUL COLOMIÉS, THE LEARNED
LIBRARIAN OF ARCHBISHOP SANCROFT.

It has been said by the biographers of this learned man, that it was found after his death that he was married to a woman of low condition, to whom he left a legacy of thirty pounds, and that his books and manuscripts passed into the hands of his cousin-german the Rev. Peter Hamelot. This is repeated in the *Biographie Universelle*, and it is desirable to show that both assertions are false.

In a common-place book of this very Peter Hamelot I found the following copy of the will of Colomiés thus headed :

"Testament de Mons. Colomiés.

"Moy Paul Colomiés, Rector d'Einsford, en la Province de Kent, demeurant dans la ville de Londres, Paroisse de

S. Martin-in-the-Fields, sain d'esprit, par la grace de Dieu, déclare icy à tous mes frères que je meurs dans la foy de J. Chr. mon Sauveur, qui m'a aimé et s'est donné soi-même pour moy, et dans l'espérance que Dieu me fera miséricorde, recevant mon âme dans son Paradis, et ressuscitant mon corps au dernier jour, pour me faire jouir de la félicité éternelle que mon Sauveur J. Chr. m'a promise de sa part.

"Après cela, je déclare à tous ceux qui peuvent avoir intérêt à ma succession, que je fais et institue Mons^r Pierre Hamelot, mon cousin, fils de feu Jerome Hamelot, mon cousin-germain, mon héritier universel de tous les biens qu'il a plu à Dieu de me prêter et donner en Angleterre; à condition toutefois qu'il aura soin de la sépulture de mon corps, que je désire être enterré dans la cimetière de l'Eglise paroissiale du dit S. Martin, selon les coutumes de l'Eglise d'Angleterre: à condition aussi de payer à Mons^r Jacques Arnaud ce que je luy pourrai devoir, et qu'il payera aussi aux personnes dessous nommés les sommes cy-après, et que je leur donne et lègue. Sçavoir: —Aux pauvres de la paroisse du dit Einsford, la somme de cinq guinées, et pour les dits pauvres je verse sans cesse des prières à Dieu.

"A Elie Hamelot, aussi mon cousin, la somme de douze guinées. A Mons^r René Cheneau, Ministre Refugie, mon cousin, la somme d'un cheling. A Marie Bouquet, ma parente, la somme de dix shilins. A Mons^r Charles de Seines, Ministre Refugie, mon bon ami, la somme de six guinées. A Maitresse Ferningham, pour les bons services qu'elle m'a rendu, la somme de deux guinées. A M^{lle} Elizabeth Harlington, pour les grands services qu'elle m'a aussi rendu à Lambeth, la somme de dix guinées. Au dit S^r Jacques Arnaud, M^{re} Chirugien, mon hôte, pour les bons offices que j'ay reçu de luy, la somme de quatre guinées. Et à M^{lle} Magdelaine Bongrain, pour reconnaissance de toutes les peines qu'elle a prises pour moy dans ma maladie, la somme de trois guinées.

"Moyennant le payement desquelles dites sommes par moi présentement données et léguées aux personnes cy-devant nommées, ledit S^r Pierre Hamelot, mon cousin, demeurera paisible et légitime maître et possesseur de tout le reste de mes dits biens à moi appartenant en Angleterre. Estant cecy ma disposition et ordonnance de dernière volonté, que j'ay dictées et fait écrire ce jourd'hui à Londres, deux jours de Janvier, 1692, et que j'ay signée de ma main et scellée de mon cachet, en présence des témoins soussignés.

P. COLOMIÉS.

"Signé, scellé, et délivré à mon dit cousin Pierre Hamelot, le faisant mon Exécuteur Testamentaire, en présence de

BRAGUIER.

PAUL VAILLANT."

To this copy of the will the following note is subjoined :

"Mons^r Paul Colomiés mourut le 4 Janvier, 1692, demi-quart d'heure avant minuit. Il fut arrêté six semaines. J'ay payé toutes les dettes et tous les légats, qui se montent en tout à soixante-six livres sterling. Mons^r Colomiés me constitue par son testament héritier de toutes ses biens en Angleterre. Mais il faut avouer que l'héritage qu'il a laissé ne mérite pas une si forte expression, car quels biens pouvoit laisser un homme qui étoit venu avec rien en Angleterre? Cependant, comme il étoit ménager, il s'étoit acquit une assez jolie Bibliothèque, et avoit outre cela amassé quelque argent. Mais, par malheur pour moi, je n'ay point hérité de sa Bibliothèque, parceque, durant sa maladie, il lui prit fantaisie de la vendre, et il la vendit effectivement à très vil prix. Je n'ai donc hérité que de son argent, dont plus de la moitié s'en est allé à payer l'enterrement, les dettes, et les légats."

Independent of the refutation of erroneous impressions, there seems to me something interesting in this last act of a pious and learned man, who was held in high estimation by some of the most distinguished men of his time. He was the friend of Isaac Vossius, and published his literary correspondence in folio, 1690. Fabricius gave a collection of his minor pieces, under the title of *Pauli Colomesii Opera*, Hamburg, 1709, in 4to. Des Maiseaux printed several times his *Mélanges Historiques*, under the title of *Colomesiana*, and it is probable that the story of his secret marriage had its origin with him. La Monnoye gave an edition of his *Bibliothèque Choisie*, with notes; and Vigneul Marville (*i.e.* Dom Noël d'Argonne), in his *Mélanges*, says,—

“On voit régner dans les écrits de Colomiés l'air d'un honnête homme, qui fait justice à un chacun, sans avoir égard à la différence des religions. Les ouvrages que j'ai vu de lui sont remplis d'une érudition curieuse, et de fort bon goût.”

Mickleham.

S. W. SINGER.

REPRINTS OF EARLY ENGLISH POETRY.

The late Mr. Edward Vernon Utterson, the editor of the two well-known volumes of *Early Popular Poetry* (8vo., 1817), had, as is also well known, a private press in his house of Beldornie, in the Isle of Wight; by means of which he reprinted a variety of highly curious poetical tracts, of dates between about 1590 and 1620. Although he never struck off more than from twelve to twenty copies of each (registering the number in type, or in his own handwriting), he was kind enough to present, I believe, all of them to me, aware of the interest I have taken in our early literature. They were either from unique, or from very rare copies, in public or private libraries; and, in some instances, I have not been able to collate my reprints with the originals. It was my general rule to do so; and I am sorry to say that, the service Mr. Utterson thus rendered to the students of our old poetry, was in some degree neutralized by inaccuracies I discovered. The mistakes, I am aware, grew out of the circumstance, that he usually employed a scribe to copy the original; who (like most scribes with whom I have had to do) was not as accurate as he ought to have been, and Mr. Utterson trusted too much to his fidelity. Many allowances ought, in such cases, to be made: I have transcribed not a few MSS. and printed books with my own hand, in order, as I fancied, to be secure upon the point; and, in going over them afterwards, I have been astonished at my own blunders. Of course, the printer too was now and then in fault, and I do not think that Mr. Utterson engaged a very good compositor. Those are commonly the best compositors who have

most to do; and the person or persons who put together the letters for a private press, were not very likely to have enough work to keep them in constant employment. Hence they did not acquire a habit of accuracy.

It may seem a little ungracious in me to point out errors of this kind: it is, as our proverb well expresses it, “Looking a gift-horse in the mouth.” But as Mr. Utterson's sole object was to benefit others by the communication of valuable materials, within the reach of few, I am confident that his first wish would have been that defects of the kind should, as far as possible, be cured; and when I have formerly made him aware of their existence, he always expressed his obligation and his regret: adding a desire, that if I ever made any public use of his little volumes, I would take care not to omit the correction of errors. In my intercourse with him, I always found him kind, liberal, and disinterested.

I will begin with Richard Barnefield's *Cynthia*; with certain *Sonnets*, and the *Legend of Cassandra*, which was originally published in 1595. The name of the author will be familiar to most of your readers, because poems by him were inserted by W. Jaggard, in *The Passionate Pilgrim*, as the compositions of Shakspeare. Mr. Utterson printed from the copy in Malone's Collection at Oxford; and I was the more obliged to him for the reprint of *Cynthia*, because it contains the twenty sonnets, which were addressed by Barnefield to a person he calls *Ganymede*. Most of these are of a questionable character, and were cancelled by Mr. Utterson, after they had been composed by his printer; so that, at least, twelve of the copies struck off were without them. Moreover, unusual mechanical care was evinced about them,—a circumstance which may be attributed to the fact, that Mr. Utterson himself looked over the press, before he decided that he would not insert them. He sent them to me with a separate note, and wrote “cancelled” upon them.

We meet with a singular mistake on the threshold, where Barnefield's address to his readers, just after the mention of Spenser, is made to terminate thus:—

“I leave you to the reading of that, which I so much desire may need your delight.”

Here “need” ought, of course, to be *breed*; and it is only by mishearing on the part of the scribe, or the compositor, that we can account for the blunder. Again, in the body of the book (Sign. B. 3. b.), we meet with this line:

“I mixe disdaine with loves congealed & new.”

This is evidently nonsense, and the emendation is *snow* for “& new”:

“I mixe disdaine with love's congealed *snow*.”

Here the letter *s*, in *snow*, must have been mis-

taken for the abbreviation of *and*; and "now" was misread, *new*. That Mr. Utterson himself took particular pains with this little work is clear, because, in my copy, he has introduced more than one MS. emendation, to remedy the inaccuracy of his printer. There is a small, but remarkable error, within two leaves of the end; and I notice it the more willingly, because it is in a direct, but unavowed plagiarism from Shakspeare; which, although the book was in Malone's hands, seems to have escaped observation. The grammatical peculiarity of the following couplet from Shakspeare's *Lucrece*, 1594, has been remarked upon:

"And every one to rest himself betakes,
Save thieves and cares, and troubled minds that wakes."

Barnefield, in the next year, has it thus, avoiding apparent tautology:

"Now silent night drew on, when all things sleepe,
Save thieves and cares."

Mr. Utterson's compositor misprinted "cares," *cares*, materially perverting the passage; and in the first stanza of the same page, he put "cups" for *corps*:

"And Agamemnon's cups her meate must be."

I never saw Malone's copy of *Cynthia*, and my corrections are from my own transcript of Mr. Heber's exemplar.

Edward Guilpin's *Skialetheia, or the Shadowe of Truth*, published in 1598, is another of the reprints from the Beldornie press. If I am not mistaken, it was nearly the last work issued, before the death of the amiable and accomplished proprietor. He received the transcript from Oxford, and unfortunately had it put in type before he had any opportunity of collating it with the original; which we know to be by Guilpin only by quotations from it, with his name, in *England's Parnassus*, 1600. It consists of epigrams and satires. In Epig. xv., we have "case" for *sort*, in the 7th line; and the next piece of the same kind is twice addressed to "Rimes" instead of *Rivus*. In Epig. xxxviii., this line is met with:

"Who piently iests, can caper, daunce, and sing;"

which ought to be —

"Who piently jets, can caper, daunce, and sing."

Supposing that, by some chance, we had no original to refer to, we might never have known what the author really wrote; and might have considered a proposition to substitute *jets* (*i. e.* struts) for "jest," as purely impertinent and needless. We could not, however, but have treated what follows, in the first satire, as a corruption:

"Would sauce the idiom of the English tongue,
Give it a new touch, bucher dialect."

What could we have made out of "bucher" but *butcher*? And yet that word would not at all

answer the purpose. What, then, says the copy of 1598?

"Give it a new touch, *livelier* dialect."

It is not difficult to see how a person, transcribing carelessly, might make *livelier* look like "bucher." Again, in Satire 2., we meet with this passage as reprinted:

"What fooles are we,
So closely to commit Idolatry!
What, are we Ethnicks that doe honour beasts?"

Instead of which, Guilpin wrote and printed:

"What fooles are we,
So grossly to commit Idolatry!
What, are we Ethnicks, that we honour beasts?"

We will take another instance from Satire 4., where these lines occur:

"And dogged humor dog-dayes-like dothe prove,
Teaching loves glorious world with glowing tong."

For "teaching," of the reprint, the old copy has *Scorching*: love's glorious world was *scorched* with glowing tongue. See, in the next place, how the mistake of a single letter directly contradicts what the poet intended:

"Millions of reasons will extenuate
His fore-ceited malice." — Sat. 6.

Now, whatever Guilpin meant by "fore-ceited malice," it is very evident that he meant that millions of reasons will *not* extenuate it. His words, truly given, are,

"Millions of reasons *will* extenuate."

"Nill" is the old abbreviation of *ne will*, or will not; and the printing of "will," instead of *nill*, makes the author say exactly the contrary of what he really did say. One more proof shall suffice for *Skialetheia*: it is taken from the last Satire, and close to the end of it. The line, as reprinted, is this:

"If that some weevil, mouth-worme, barley-cap."

As originally printed in 1598, it is this:

"If that some weevil, *mault*-worme, barley-cap."

Every body knows what a *malt-worm* is, especially in connexion with "barley-cap;" but Mr. Utterson's edition misrepresents the text.

Hoping that I shall not be deemed ungrateful to a real and great benefactor of letters, in pointing out these blemishes, I shall hereafter endeavour to continue the subject. I shall probably have occasion to speak of some of my own delinquencies of a similar description.

J. PAYNE COLLIER.

Maidenhead.

SIR JOHN VANBRUGH.

I have been greatly pleased with the information to be found from time to time in "N. & Q." respecting Sir John Vanbrugh, of whom I have

something new to tell, and about whom I am still desirous to know more.

Sir John was buried in that masterpiece of Protestant church architecture, St. Stephen's, Walbrook, in London, as appears by the parish register: "1726. March 31. Was buried Sr John Vanbrough in y^e North Isle."

Why was he buried in Walbrook? The inference is that his family was in some way connected with the parish; and this inference is confirmed by the parish register, for the following extracts from which I am indebted to Mr. Crosby:

"1628. Sept. 25. Was bapt^d William y^e sonn of Gillis Van Brugh and Mary his Wyff.

1631. Aprill 27. Gyles, the sonn of Gyles Vanbrugh, Marchaunt, and Margaret his Wyfe, was baptysed.

1656. Nov. 13. Was borne a still borne child of Mr. William Vanbruggs.

1657. Jan. 1. William, the sonn of Mr. William Van Brugg, Marchant, and Mary his wife, was baptised.

1659. July 6. Was born Dudley, the sonne of Mr. William Vanbrugge, Marchant, and Mary his wife, and was baptised the 13th July."

These, I am informed, are the whole of the entries in the register of St. Stephen's, Walbrook, relating to the Vanbrugh family.

These extracts are important. Of Giles Vanbrugh, the son of a merchant in Walbrook, we are told that he married Elizabeth, daughter of Sir Dudley Carleton, of Imber Court in Surrey; hence doubtless the Christian name of *Dudley* mentioned in the above extracts.

MR. T. HUGHES, of Chester, tells us ("N. & Q." 1st S. viii. 232.) that Giles Vanbrugh died at Chester, and was buried in Trinity Church, in that city, July 19, 1689.

Was this the father of the dramatist and architect? I suspect he was. Has his will been looked into?

I have examined Sir John Vanbrugh's will in Doctors' Commons. In his will he mentions two brothers, Charles and Philip (Captain Philip Vanbrugh is a subscriber, with Sir John, to Tickell's *Addison*, 4 vols. 4to., 1721), and three sisters, Mary, Robina, and Victoria. Two of these names are unusual. They should serve as a clue to the discovery of the father of the dramatist. Will MR. T. HUGHES, of Chester, kindly inform me if Robina and Victoria are among the names of the daughters of Giles Vanbrugh, baptized in Trinity Church, Chester?

Let me add, that the extract from the *Life and Death of Matthew Henry* (1716), printed in "N. & Q." (1st S. viii. 480.), confirms the supposition that the father of the dramatist was connected with the city of Chester.

Sir John wrote his name in *three* different ways: Vanbrook, Vanbrug, and Vanbrugh. I have seen instances of all three.

There were yet other ways of spelling the name. I have seen it as Vanbergh, Vanbright, Van Beringbrooke, and Van Berenbrocke.

Philip Van Berenbrocke was made one of His Majesty's Falconers by warrant under the signet, dated April 22, 14 Charles II., and was paid as such by the Treasurer of His Majesty's Chamber. Giles Vanbrugh (we are told by the biographers of the dramatist) was Comptroller of the Treasury Chamber. But this I doubt. Was there such an officer?

I will ask leave to add another note about the Vanbrugh family, hitherto unnoticed:

Register of Requests, 1660—1670, Add. MS., Brit. Mus., 5759.

"5 May, 1663.

"John and James Vanbergh.

"That y^r Pet^{rs} are both twinnes, and borne in London, and for some yeares past have employed a stock left them by their grandfather in a course of merchandizing. Yet some, out of spight, go about to hinder their trading, in regard their father was an alien, though their mother an English woman, and themselves have not attained y^e full age of xxj yeares. Praves y^r Mat^{ys} dispensacon wth their innocent disability, and that they be permitted to trade, &c. His Mat^y having bene moved in this Peticon, his pleasure is, that Mr. Attorney, or Mr. Sol. Gen^l, doe prepare a Bill for his Mat^{ys} royal signature, contg a grant and liberty to y^e Pet^{rs} to traffiq, as by them is humbly desired."

PETER CUNNINGHAM.

Kensington.

ADDITIONS TO POPE.

In a certain periodical work which made its first appearance in the early part of the reign of George the third, and bore a title which somewhat reminds one of royalty, there are three pieces ascribed to *Mr. Pope*—elsewhere yclept Alexander Pope, esquire, of Twickenham.

Two of the pieces are in verse, and the other is in epistolary prose. As the former are not in the editions of Warburton and Warton, nor in the supplementary volume of 1807, nor in the Aldine edition of 1851, they may have escaped notice, and I therefore give them the benefit of a re-impression:

"Lines written by MR. POPE, in an arbour at a gentleman's country seat.

What are these noon-tide bowers, and solemn shades?
Those gliding streams, and evening colonnades?
But soft recesses for th' uneasy mind,
To sigh unheard in; to the passing wind.
So the struck deer, in some sequester'd part,
Lies down to die, the arrow near his heart;
There hid in shades, and pining day by day,
Inly he bleeds, and melts his soul away."

"Dialogue on a birth-day in October; by MR. POPE.

"MAMMY.

"Pretty little baby stay—
[Why come out on this cold day?

Why not keep, my tender fair,
In the warm place where now you are?

"BABY.

O, dear mammy! all the loves,
All the graces, pigs and doves;
All my husbands, all my cats,
Gr. y's; y's woodys' batts.
(Doom'd ere I begun to be,
To the care of careful me)
And the owl too; and miss gin—
Beg I'd stay no longer in.

"MAMMY.

Nay, if Pallas sends her owl,
Get thee out, impatient soul!
By the bed see *Musick* stand,
Ready to take thee by the hand;
All the sister arts have sent
On this errand, master Kent,
Who must lose (if we're not hasty)
His present cake and future pasty.
Juniper too will have it so—
What a fuss is here w'ye?—Go,
Get you out then—Oh—I see
That mimic face will copy me;
And what most wou'd vex a mother,
Thou wilt make just such another."

I waive the question of authorship, and of the circumstances under which the verses were extemporised; and shall only add, that George Colman, Bonnell Thornton, Robert Lloyd, William Falconer, and other writers of note, were contributors to the miscellany whence they are transcribed.

BOLTON CORNEY.

The Terrace, Barnes.

RUNNING FOOTMEN.

The following description of this now extinct class of retainers is extracted from a volume of MS. Notes on Old Plays, in the handwriting of the Rev. George Ashby, Rector of Borrow in Suffolk, and Fellow of Trinity College, Cambridge, which I lately purchased. The notes seem to have been written shortly after the publication of Reed's edition of Dodsley's *Old Plays* in 1780. His account of running footmen, their use, pedestrian powers, and costume, seem to me so characteristic of a bygone state of society, as to deserve a corner in "N. & Q.":

"The running footmen drank white wine and eggs. One told me, fifty years ago, that they carried some white wine in the large silver ball of their tall cane or pole, which unscrews; that they could easily keep a-head of the coach and six in uphill and down countries (N.B. bad roads), but that in the plain they were glad to sign to the coachman with the pole to pull in, as they could not hold out. I have often wondered how he came to tell us little schoolboys at Croydon thus much. Since the roads have been made good, the carriages and cattle lightened, we have little of them; yet I remember he told us of vast performances, threescore miles a day, and seven miles an hour. They would probably now go further in a day than a gentleman and his own horses, but perhaps take a

little more time. The last exploit of one of them that I recollect was, the late Duke of Marlborough drove his phaethon and four for a wager from London to Windsor, against one, and just beat him, but the poor fellow died soon. No carriage could have done Powell's York journey. They wore no breeches, but a short silk petticoat, kept down by a deep gold fringe."

In these long poles of the running footmen we have, I presume, the origin of the long silver-headed canes carried by the footmen of many families at the present day.

I have been told that the late Duke of Queenbury was the last nobleman who kept running footmen; that he was in the habit, before engaging them, of trying their paces, by seeing how they could run up and down Piccadilly, he watching and timing them from his balcony. They put on his livery before the trial. On one occasion a candidate presented himself, dressed, and ran. At the conclusion of his performance he stood before the balcony. "You'll do very well for me," said the duke; "Your livery will do very well for me," replied the man, and gave the duke a last proof of his ability as a runner by then running away with it.

WILLIAM J. THOMS.

Minor Notes.

Neology.—Some unknown friend has sent me a Kentucky newspaper, the *Georgetown Herald*, probably on account of a defence which it contains of some reputed Americanisms of which the writer shows two or three, out of half-a-dozen, to be essentially *English*. This essay, which occupies a couple of columns, and appears as borrowed from another publication, is written in good taste and very pure English, but in other parts of the newspaper there are some neologisms which have amused me. For instance, information by the electric telegraph is happily headed "News by Lightning." In a kind of feud now existing between American-born and foreign-born citizens, the former are said to profess *Nativism*; a vagabond coming into a certain neighbourhood is described as being now "in our midst;" and an editor who appreciates the value of his contributors is called "appreciative." This may be very well, but I am rather startled at seeing a popular candidate for Congress accused of "Demagoguery;" nor can I agree that a corpulent person, describing himself as very *ill* of such a disease as the dropsy, would be speaking "very correct and classical English," if he pronounced himself "very *slim*." C.

The Ladies' Law of Leap-year.—It may perhaps be interesting to all young ladies who are not already aware of the important fact, that leap-year empowers them to do something more than "pop the question." I am informed, by a

fair friend, that, if in the course of the ensuing year of 1856, — which is leap-year — she should so far forget herself as to suggest a union between herself and a bachelor acquaintance, who should be uncivil enough to decline her proposals, she could, thereupon, demand from him the gift of a new silk dress. But, to claim this dress with propriety, she must, at the time of asking, be the wearer of a scarlet petticoat; which, or the lower portion of which, she must exhibit to the gentleman, who, by the law of leap-year, is compelled to present to the lady the dress, that shall cover the petticoat, and assuage her displeasure at the rejection of her proposals.

This item of feminine folk lore may prove exceedingly useful to the male readers of "N. & Q.," in putting them upon their guard during the forthcoming leap-year. For, it is not, probably, without a determined significance, that the wearing of scarlet petticoats is made one of the chief novelties in ladies' dresses for this winter season. Indeed, it may reasonably be inferred, that the ladies' law of leap-year is about to be inflicted upon the gentlemen in its most expensive silk-dress form; and, that the assumption of these scarlet petticoats is merely the initiatory step to a sterner process.

From a careful consideration of the various dangers (arising from this feminine folk lore) that will beset me, and all other bachelors, during the next twelve months, I am inclined to think that Mr. Meagles' advice with regard to beadsles, is worthy of imitation; and that whenever we see a young lady, "in full fig," with a scarlet petticoat coming down a street, we shall show our best discretion by turning and running away.

CUTHBERT BEDE.

Burying a Parish. —

"The sexton of Culmpton, in Devonshire, who died a few days since, had buried upwards of 4000 persons, while the population of the town is only 3655. It is said that the sextonship has been in his family for a period of 200 years." — *Saunders' News-Letter*, Dec. 6, 1855.

ABHBA.

Over Door Inscriptions. — The words "NON NOBIS" are inscribed above the door of one of the houses in the College of Durham Cathedral. Some eighty years ago, or more, a commercial traveller, on leaving the cathedral, where he had attended the afternoon prayers, sauntered through the college, and observed the above inscription; which, from ignorance of the Latin language, he was unable to comprehend; and seeing one of the vergers (a well-known eccentric character), called to him to come and expound the unknown words. The verger, thinking he was a stranger, waiting and hoping for an invitation from the doctor in residence (which, in days gone by, was usually given to strangers who attended morning and evening prayers in the cathedral), dryly answered

him: "The words, Sir, mean, 'Nobody comes here but ourselves.'" FRA. MEWBURN.

Mendelssohn's "Elijah." — A curious perversion of a text from the Book of Isaiah occurs in the concluding chorus of this celebrated Oratorio. The passage will be found in chap. lviii. v. 8., which in the authorised version runs thus: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee (*shall be thy vanguard*), the glory of the Lord shall be thy rereward (*rearward*)." In the Oratorio the last phrase of the text is translated "and the glory of the Lord shall ever reward you."

H. J. GAUNTLETT.

8. Powys Place, Queen Square.

Queries.

UNPUBLISHED LETTERS OF CHARLES I., AND WHAT HAS BECOME OF CHARLES'S LETTERS TO THE EARL OF GLAMORGAN?

"NOTES AND QUERIES," and your correspondent MR. WITTON (1st S. xii. 219.), have brought to light a curious and important collection of Letters of Charles I. On reading the first of them, as published (1st S. xii. 219.), I suspected its genuineness; but a sight of the whole collection, with the inquiries I have been led to make, preparatory to bringing the volume under the notice of the Council of the Camden Society, have fully satisfied me that the manuscript is unquestionably what it pretends to be. Its publication will be a feather in the cap of "N. & Q.;" a valuable addition to the Series of the works of the Camden Society, as well as to the historical materials for the most interesting period in our annals; and a memorial of the good fortune of MR. WITTON as a purchaser of MSS., and of his judicious liberality in the use of them. It is the intention of the Camden Council to publish the book as soon as possible; I hope within a few weeks.

The inquiries into which I have been drawn in connexion with this MS., have brought before me another subject on which I request permission to say a few words.

Every body is more or less acquainted with the dispute, of such great importance in estimating the character of Charles I., as to the powers which he is said to have given to the Earl of Glamorgan, to make peace with the Irish Roman Catholics, and to obtain from them the assistance of a considerable body of men intended to have been employed in England against the parliament. Zealous defenders of Charles I. have disputed the authenticity of the documents conferring these powers. Carte stigmatises them as undeniably

fictitious; and even those who believe the documents to be genuine, admit that they are so extraordinary, as to give reasonable ground for doubt. One would like to have these documents produced, and subjected to such tests as modern historical criticism can supply. Above all, considering their great historical importance, it is desirable that they should be lodged in some known custody where they may be accessible to investigation when required. The two of these papers which are of most importance, are dated the "12 January, 1644," and "the twelfth day of Marche, in the twentieth year of our reigne, 1644." Of the former Dr. Lingard had a MS. copy in his possession, attested by the Earl of Glamorgan's signature: "and, probably," as Dr. Lingard says, "the very same which he [Glamorgan] gave to Ormond, after his [Glamorgan's] arrest and imprisonment." Of the latter document, Dr. Lingard states:

"I have in my possession the original warrant itself, with the king's signature and private seal; bearing the arms of the three kingdoms, a crown above, and C. R. on the sides, and indorsed in the same handwriting with the body of the warrant: 'The Earle of Glamorgan's especiall warrant for Ireland.'"—Lingard, 5th edit., vol. viii. p. 627.

Now my Query, upon the present occasion, and with reference to which I have brought this subject before you, is this: Where now are these valuable documents? Into whose possession have they passed since the death of Dr. Lingard? With a view to inquiries connected with Mr. Witton's MS., it would be advantageous to me to see these documents; but I ask the question respecting their present custody, more especially in the interest of historical literature. These are documents of which the whereabouts ought to be known. If the possessor would dispose of them, the British Museum is the place where they ought to be deposited; and if that be not agreeable to the present owner, perhaps he will excuse my respectfully suggesting to him, that he would confer a great benefit upon historical students if he would deposit, in some public place (as the British Museum, or the Society of Antiquaries,) a carefully executed fac-simile, or a photograph—the best of fac-similes. If the documents, or photographs of them, could be inspected, and compared with other papers which emanated from Charles I. at that time, the handwriting and the seal would, in all probability, be capable of unquestionable identification; and all questions respecting the true character of the documents might thus be set at rest for ever.

JOHN BRUCE.

5. Upper Gloucester Street, Dorset Square.

Minor Queries.

The Pleasures of Ornithology.—The editor of C. Knight's standard edition of the *Pictorial Shakespeare*, in the illustrations of *A Midsummer Night's Dream* (Act. III. Sc. 1.), cites these lines from "the attempt of a very eminent naturalist to unite science and poetry in verses, which he called the 'Pleasures of Ornithology:'"

"The morning wakes, as from the lofty elm
The cuckoo sends the monotone. Yet he,
Polygamous, ne'er knows what pleasures wait
On pure monogamy."

Who was the eminent naturalist? Was the work alluded to ever printed or published? and if so, when and where? SERVIENS.

"General Howe is a gallant commander," &c. —

"General Howe is a gallant commander,
There are others as gallant as he."

These lines are cited by Sir Walter Scott, in *Lockhart's Life*, p. 169., edit. 1845. Can any one supply the remainder of the song, or state its nature? SERVIENS.

Ann Floyd, Translator of La Fayette's "Memoirs of Henrietta."—In 1722, "W. Clay, at the Bible and Star," published *Fatal Gallantry, or the Secret History of Henrietta, Princess of England*, written by the Countess de la Fayette, and translated from the French, by "Ann Floyd," who dedicated her translation "To the Honourable John Laws, Esq."

From the terms of the dedication, it is manifest that "John Laws" is intended for "Law," the financier; but of "Ann Floyd" I can get no information whatever. Do any of your correspondents know anything about her? The Countess de la Fayette asserts she "had the honour of being very intimate with the princess," and the circumstances "of her death, of which I was a witness, are writ by my own hand." It would be desirable to know who the countess really was; what portion, if any, of the *History* is true; and lastly, and this is the most important of the whole, whether the "relation or account of the death of Madam" at the end is veracious or the reverse: it certainly looks very much like truth. The letters, six in number, are no doubt genuine.

J. M. (2.)

Etymology of "Agylla," &c.—Can any reader of "N. & Q." supply the etymology of *Agylla*, *Anxur*, *Camars*, *Nequinum*, *Sinope*, and *Vulturnus*? These towns were subsequently called *Cære*, *Tarracina*, *Clusium*, *Narnia*, *Suessa*, and *Capua*; and my reason in asking this information is this:—there can be no doubt that the last name was, in most cases, perhaps always merely a translation of the former name of the same place. Therefore, if we can find the etymology of one name,

we have a clue to that of the other; and I am not without hope that we may, by this means, recover some knowledge, however small, of the lost languages of ancient Italy. ANON.

Maidment.—Can any light be thrown on the history of the unfortunate Mr. Maidment, the missionary, whose melancholy fate excited so much interest some time since. What was his Christian name? Any information relative to him would be most acceptable. J. M. (2.)

Lea's "Ecclesiastical Registry of Ireland."—I have a copy of a 12mo. publication of 264 pages, entitled *The Present State of the Established Church, or Ecclesiastical Registry of Ireland, for the Year 1814.* It purports to have been "compiled and arranged by Samuel Percy Lea, Gent.," but on the title-page of my copy there is the following statement in writing:

"The whole of this little work was drawn up and composed by me, Patrick Lynch, for Mr. Lea, whose property it is."

How was this? and who was Patrick Lynch? The book has been long since superseded by Dr. Erek's *Ecclesiastical Register*. ABHBA.

Naphthaline.—I do not consume "midnight oil," but I write a great deal by gas-light, having gas in my study, and all over my house. It happens several times in every year that my lights begin to diminish in brilliancy, the fish-tails collapse, it gets worse and worse every night, till at last, tired of these "ineffectual fires," I call for candles, and send for a gasfitter. He comes with many tools, and after putting out all my lights, and perfuming the house with carburetted hydrogen, sets all to rights again. My burners hiss and war as they were wont, and my friend tells me that the supply-pipe is choked with naphthaline. I generally observe that this pleasant interruption of work and study occurs after a sharp frost. Can any of your scientific readers suggest a remedy? I do not doubt that it will be very acceptable to many others besides your constant reader,—when his gas will allow him to read. PHOSPHILOS.

Custumary of the Abbey of Milton.—Hutchins, in his *History of Dorset* (vol. ii. p. 436., edition 1774), mentions a certain *Custumary of the Abbey of Milton*, "which was in the hands of the late Mr. John Bailey, rector of South Cadbury in Somersetshire." Can any of your readers tell me what has become of it? C. W. BINGHAM.

Steel Bells.—About six or eight years ago, some experiments were made on these bells for churches. Can any of your readers tell me how they succeeded? and whether there is any manufactory of them at present in England? A. A.

Poets' Corner.

Albert Durer's Picture of "Melancholyj."—Can any one offer an explanation of the different emblems in Albert Durer's celebrated picture of "Melancholyj"? G. F.

Clifford's Inn Dinner Custom.—At Clifford's Inn, there being no chaplain, the president says, "Gentlemen, the usual grace, you know;" and when dinner is over he takes three loaves, or rolls of bread, and dashes them on the floor. They are twice returned to his hands, and as often thrown down again. Thus three times are they sent to the floor, silently, and with uniform vehemence. How has this custom originated, and what is its signification? H.

Portrait of Franklin.—In the *European Magazine* for April, 1783, may be found an engraved portrait of Franklin, "from a painting in the possession of F. Schwediauer, M.D., in Newman Street." Can any one tell me what has become of that painting? T. H. B.

Philadelphia.

Johnston, the Author of "Chrysal."—Sir Walter Scott, in his *Life of Johnston*, the author of *Chrysal*, says that, "although by birth an Irishman, Johnston was of the Annandale family." What authority is there for this? J. M. (2.)

The Eucharist commonly called the Mass.—Has this title of the *Mass* been applied to the holy Eucharist in any document authoritatively issued since the first prayer-book of King Edward, and the first act of Uniformity? H.

Queen Elizabeth's Letter to Edmund Plowden.—Queen Elizabeth wrote a letter to Edmund Plowden, the great lawyer of her reign, and who was called the oracle of the law, offering him the Lord High Chancellorship and a peerage, if he would conform to the established religion: valuing his faith more than honours and worldly advantages, the offer was respectfully declined. This letter was known to be in existence till a recent period (say seventy years at the utmost). All trace of the document is now lost. 1st. Could any of your readers give any information respecting this letter, as to its being in existence, or its whereabouts; or where there would be a chance of finding it? 2ndly. Is a transcript of the letter to be found, or known to be in existence, or any information to be gathered respecting its contents, beyond the simple facts mentioned? Information respecting this letter of Queen Elizabeth is earnestly requested. F. J. B.

[* In 1851, a correspondent in "N. & Q." (iv. 319.) states, that "Elizabeth's autograph letter was until recently in the possession of the family." An extract of Sir Edmund Plowden's letter, in answer to that of the queen's, is given in Sir Francis Plowden's *Reply to Sir Philip Musgrave*, 8vo., 1806.—ED.]

Minor Queries with Answers.

Thomas Wotton. — Can any of your readers oblige me with some particulars of Thomas Wotton, whose name is sometimes seen in books bound about the year 1550; thus, "Thomæ Wottoni et amicorum." I have a volume of Stephens's *Cicero*, 1545, bound in the Grolier style, with the above lettering on the covers. C. MUSKET.

[The individual noticed seems to be Thomas Wotton, of Boughton Malherb, Kent, born in 1521. He was sheriff of the county in the last year of Queen Mary's reign, and part of the first of Elizabeth's; and in July, 1573, had the honour of entertaining at his mansion good Queen Bess, with her Court, in her progress through Kent. He died Jan. 11, 1587, having been remarkable for his hospitality and a cherisher of learning. Consult Hasted's *Kent*, vol. ii. p. 429.; and Nichols's *Progresses of Elizabeth*, vol. i. p. 334.]

"The Great Case of Tithes." — Can any of your correspondents give me any particulars of a book entitled *The Great Case of Tithes*, said to have been written by Sir Anthony Pearson?

FURT.

[This treatise was first published in 1657, and seems to have been a popular work, as we find from the date of its first appearance, to the year 1762, it passed through six or seven editions. That of 1754, 4to., contains an appendix, extracted from Ellwood, and *The Answer to the Country Parson's Plea*, that is, Lord Harvey. Prefixed to this edition is "A Premonition to the Reader," giving some account of the work. "Anthony Pearson was formerly a justice of peace in Westmorland, and being a zealous Protestant, and lover of liberty," says J. M., the editor, "was excited to write on the subject, by the numerous complaints of the people, at that time labouring under severe persecutions for tithes."]

Mrs. Brownrigg. — Where is the best account to be found of the trial of Mrs. Brownrigg for cruel treatment of her apprentices? And are there any other similar trials, or any that illustrate the shameful severity formerly practised in schools? X. O. B.

[Two pamphlets were published respecting Elizabeth Brownrigg. 1. *A Narrative of the many horrid Cruelties inflicted by Elizabeth Brownrigg upon the Body of Mary Clifford*, and for which the said Elizabeth received sentence of death, Sept. 12, 1767. By John Wingrave, one of the Constables of the Ward of Farringdon Without. Lond., 1767, 8vo. 2. *Genuine and Authentic Account of the Life, Trial, and Execution of Elizabeth Brownrigg*, who was executed Sept. 14, 1767, to which is prefixed a frontispiece of Mrs. Brownrigg in the Newgate cell; and the manner of her torturing the girls; with the dark hole where the girls were confined on Sundays, truly represented. Lond., 1767, 8vo.]

Ouseley's "Martyrdom of Polycarp." — Is the Rev. Sir F. A. G. Ouseley the author of the words of this Oratorio, which was performed with much applause at Oxford, in Dec., 1854, as an exercise for a musical degree? R. J.

[From the Dedication of this Oratorio, we learn that Sir F. A. G. Ouseley was indebted for the words to the

Rev. E. Stokes, M.A., student and tutor of Christ Church, Oxford, and to the Rev. G. W. Kitchin, M.A., student and tutor of Christ Church, Oxford.]

Trial of the Calas. — The story of Jean Calas, a Protestant of Toulouse, who was executed in 1762, on the charge of having put his son to death, in order to prevent him from embracing the Roman Catholic faith, is doubtless familiar to most of your readers. His trial, at the time, excited great interest throughout Europe, and led to the publication of a host of pamphlets, tragedies, comedies and poems. I am anxious, if possible, to obtain a list of all the contemporary publications which appeared in England on this subject, and I should feel greatly indebted to any reader of "N. & Q." who would aid me in my researches.

And if any of your readers could give me any information about Lewis Calas, whose name appears on the title-page of a *History of the Misfortunes of Jean Calas*, printed by J. Cooper, Bow Street, Covent Garden, in 1789, I should be still more obliged. Lewis Calas was the only one of the family who adopted the Catholic faith, and it seems strange that he should be the one to publish the narrative of his father's persecution. I should like to know whether he ever resided in London, and if so, under what circumstances.

I may, perhaps, be allowed to add, that I make these inquiries for a friend in Paris, who is preparing a history of Calas and his trial, in reply to the attacks recently made on his memory.

ANDREW R. SCOBLE.

Temple.

[For particulars respecting this tragical case, consult the following works: *The History of the Misfortunes of John Calas, a Victim to Fanaticism*, to which is added a letter from M. Calas to his wife and children, written by M. de Voltaire, Lond., 1762, and 1772; *Biographie Universelle*, tom. vi. p. 505., with its references to other works; a long narrative in the *Gentleman's Magazine*, vol. xxxii. p. 509.; and other notices in vol. xxxiv. p. 154.; vol. xxxv. p. 143.; vol. xlv. p. 118.; vol. lvii. p. 237.; and vol. lxi. p. 722.]

Forms of Wills. — Is there any small and comprehensible book in existence containing forms for the guidance of persons desirous of making their wills? CUSTOS.

[The following is a small convenient book, *Instructions for every Person to make a Will*, 18mo., 1s. 6d., Washbourne, 1850. See also Eagles's *Instructions for the Making of Wills*, 2s. 6d. Allen's, and Hayes and Jarman's *Forms* are more expensive. But our correspondent should be reminded that the first toast on the Northern Circuit used formerly to be "Country Schoolmasters," they being the great will-makers in that part of England, and consequently the great providers of materials for litigation.]

Portrait of Harrison, the Inventor of Chronometers. — Has any portrait of John Harrison, the inventor of the chronometer, been published? and where can it be met with? Is there any full ac-

count of him and his inventions? and, if so, where may it be found? W. H.

[We cannot find that any portrait of John Harrison has been published. The longest biographical notice of him is given in Hutton's *Mathematical Dictionary*, and for works treating of his inventions, a list will be found under his name in Watt's *Bibliotheca*.]

Replies.

DAVID LINDSAY.

(1st S. x. 266. 335. 390. 436.)

Will you allow me to correct some of the statements made by your correspondents regarding this individual? David Lindsay, who wrote *The Godly Man's Journey to Heaven*, is not the same David Lindsay as was afterwards Bishop of Ross. Nor, so far as I can discover, were they related to each other, though of the same name, and ministers of the same parish. The Bishop of Ross was second son of Sir William Lindsay of Edzel in Angusshire. He was born in 1530, and was the first Protestant Minister of Leith, being appointed by the committee of parliament in July, 1560. He was Moderator of the General Assembly in 1582. He performed the marriage ceremony between James VI. and Anne of Denmark, at Upsala, Nov. 28, 1589, in the French language. In October, 1600, he was appointed Bishop of Ross*; and on Dec. 23, he baptized Prince Charles (afterwards Charles I.) at Dunfermline, on which occasion he preached from Rom. xiii. 11. He died at the end of 1613, aged eighty-three, and was buried at Leith by his own desire. His stipend in 1576 was 200*l.* (Scots), viz. the third of the parsonage of Restalrig, 82*l.* 8*s.* 10*d.*, with four acres of kirk land, &c.

David Lindsay, author of *The Godly Man's Journey*, &c., was at first Minister of St. Andrew's (*Original Letters relating to the Ecclesiastical Affairs of Scotland*, vol. i. p. 40., and *Leith Session Records*). In the year 1606 George Gladestaines, Bishop of St. Andrew's, wrote to the king, complaining of David Lindsay's "intemperance in preaching," though it had been under the bishop's own recommendation that he had been appointed to St. Andrew's. Gladestaines mentions that he had reproved him, and made him recant some of his words, and calls him "a foole nocht worthie of your Majestie's wrathe." (*Ib.*) In consequence of the above remonstrance, Lindsay was removed to the parish of Forgan, hard by St. Andrew's. It would seem that this translation did not tame him sufficiently, for on April 17, 1608, we find the

bishop again complaining of him to the king as "the vanest and unrulyest man in Scotland." (*Ib.* p. 130.) But by 1609 the good man had learned to demean himself more patiently to the yoke, or the bishop had become weary with the contest, for having been translated to Leith at the recommendation of Spottiswoode in that year*, we find the bishop speaking more favourably of him in a letter to the king, of date Sept. 19, 1610. (*Ib.* p. 258.) He died at Leith in 1627.

In the year 1622 he published at St. Andrew's, in a thin quarto, the first two parts of what he afterwards called *The Godly Man's Journey*, &c. I have not seen a printed copy of this, but I possess a manuscript of it, whether the author's or not I cannot say. The title is:

"Ane heavenlie Chariot layed open for transporting the new-borne Babes of God, from tyme infected with sinne, towards that eternitie in the which dwelleth righteousness, made up of some rarest peeces of that purest Gold, which is not to be founde but in that richest thesaurie of sacred Scripture. Divided in Two Parts. Be (by) Mr. David Lindsay, Minister of Christis Evangell, at Leith."

The title-page of the MS. is so soiled that I can with difficulty read even the above; the imprint, if there was one, is quite illegible. There are a good many verbal alterations and small additions made in the subsequent edition, and the above title-page to part i. does not appear in them; the book was not a "posthumous work," as one of your correspondents calls it. Your correspondent makes it "from Rome infected with sin," instead of "time infected with sin;" but he gives correctly the title of the second edition, with the exception of writing "ghosts of the inne," instead of "guestes." Of this work I have seen three copies. One now before me, belonging to David Laing, Esq., another in the possession of a friend, and a third in the British Museum. The last of these has a peculiar, and in some respects, inaccurate title-page of part iii., which has been cancelled in the other copies, and replaced by a new one. The British Museum is not "Part Third," but "The Way to Everlasting Life, containing Six Treatises." The amended title is, "The Third Part of the Heavenly Chariot, wherein are Eight several Treatises, of Meditations tending to Everlasting Life." The other alterations and corrections I need not specify.

If it will not be thought very much aside from my purpose, I should like to extract a curious paragraph at p. 107.:

"Dare I forget the strange spectacle presented to mine owne eyes, being in the churchyard of Leith in the moneth of June, anno 1615! For being there, delighting to behold for awhile those honest men, who were there busied

* Could any of your readers tell me whether any of these Scottish bishops were re-ordained or re-baptized when they were consecrated? or was their Presbyterian baptism and ordination recognized?

* He is sometimes called "Minister of Leith," and sometimes "Parson of Restalrig," the latter being a part of the parish, about a mile and half from Leith, and possessing originally a chapel of its own.

about the building of the steeple, I espied within a grassce bush the skull of some dead corps, having in the upmost part of it a little void. And having a purpose to come, the sexton put the skull under earth; looking on it more narrowly, I saw through the void part of it a toade of huge bigness; whereupon I called the workmen to consider this spectacle with me, and having a little discourse unto them of the miseries, vileness, vanity, and pride of man, we all began to consider how we might have the toade separated from the head, but that we found altogether impossible, till the bone was violently broken, so little was the void part of it, and so big was the toade. Let the reader judge where this toade was bred and fostered."

The book itself is an admirable one, the work of a scholar and a man of God. It is too little known, and ought to be reprinted. Its author was evidently not the "fool" that his bishop thought fit to call him.

HORATIUS BONAR.

Kelso.

NEW TESTAMENT IN FRENCH AND LATIN.

(1st S. xii. 450.)

From the brief description given by MR. OFFOR, the following inferences naturally arise. The translation is from the Syriac, called in the New Testament Hebrew, and appears to have been printed at Lyons in 1554, one year in anticipation of the *editio princeps* of the Syriac New Testament of Widmanstadt, printed at Vienna in 1555, which last, besides a Syriac inscription of six lines in Estrangelo, had also the following in Latin:

"Liber sacrosancti Evangelii de Jesu Christo Domino et Deo nostro. Reliqua hęc Codice comprehensa pagina proxima indicabit. Div. Ferdinandi Imperatoris designati jussu et liberalitate, characteribus et lingua Syra, Jesu Christo vernaculā, divino ipsius ore consecratā, à Joh. Evangelistā HEBRAICA DICTA, scriptorio prelo diligenter expressā."

Hence the expression in the title of this dual version, "selon la vérité Hébraïque."

Non constat that any MS. of the New Testament in *biblical* Hebrew ever existed. The hypothesis that some of the Gospels were in part compiled from a document in *Hebrew*, cannot refer to *biblical* Hebrew, but to that mixed dialect properly and emphatically called Hebrew in the New Testament, but which modern critics have designated Syro-Chaldee, Palestinian, and West Aramæan. *Biblical* Hebrew had been a *dead* language long before the Messiah's advent, although it existed long afterwards as a *written* language, of which the Mishna and Gemara are proofs, notwithstanding the occasional introduction of words from the Chaldee, Arabic, Greek, &c. The following passages may be used as a test for ascertaining whether this New Testament "selon la vérité Hébraïque" be or be not a version from the Syriac; for if from the Syriac,

Matt. xi. 19., "καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τεκνῶν αὐτῆς," will read "by their *arts* or works;" Matt. xxiii. 26., "καὶ τῆς παροψίδος," will read "brim" or "handle;" and Acts xviii. 7., "ὀνόματι Ἰουστοῦ σεβομένου," will read "in the name of *Titus*, who feared God." (See Hug. i., ss. 63. 69.; Seiler, p. 402., Wright's edit.) The omission of 1 John v. 7. will also form a criterion, if the text has not been violated.

T. J. BUCKTON.

Lichfield.

CHURCHDOWN: SIMILAR LEGENDS AT DIFFERENT PLACES.

(1st S. xii. 341.)

At Breedon in Leicestershire, the church is situated upon a high hill, and there is a legend as to its being built there precisely similar to that which your correspondent mentions as to Church-down Church.

In Potter's *Charnwood*, p. 179., a "Legend of the Hangman's Stone" in verse is given, in which the death of John of Oxley is described:

"One shaft he drew on his well-tried yew,
And a gallant hart lay dead;
He tied its legs, and he hoisted his prize,
And he toil'd over Lubeloud brow.
He reach'd the tall stone standing out and alone,
Standing then as it standeth now;
With his back to the stone he rested his load,
And he chuckled with glee to think,
That the rest of his way on the down hill lay,
And his wife would have spiced the strong drink.

A swineherd was passing o'er great Ives' Head,
When he noticed a motionless man;
He shouted in vain — no reply could he gain —
So down to the grey stone he ran.
All was clear. There was Oxley on one side the stone,
On the other the down hanging deer;
The burden had slipp'd, and his neck it had nipp'd;
He was hanged by his prize — all was clear."

When I was a youth, there were two fields in the parish of Foremark, Derbyshire, called the Great and the Little Hangman's Stone. In the former there was a stone, five or six feet high, with an indentation running across the top of it; and there was a legend that a sheepstealer, once upon a time having stolen a sheep, had placed it on the top of the stone, and that it had slipped off and strangled him with the rope with which it was tied, and that the indentation was made by the friction of the rope caused by the struggles of the dying man.

The present church at Foremark stands in a very inconvenient place for the greater part of the inhabitants of the parish, which includes Ingleby, where the old church formerly stood. The whole parish has long been the property of the Burdetts, and I heard many years ago, from one very likely to be correct, that the reason why the new church

was built where it is, was that, the old church being in decay, the Burdett of that day offered to build a new church at any place the inhabitants chose, provided they would draw the materials for building it; this they declined to do, and thereupon he built it in the place most convenient to himself, near Foremark Hall, and most inconvenient to the greater part of the parishioners, many of whom have a mile to plod their weary way to church on a Sunday. The old church stood at the eastern end of the village of Ingleby.

C. S. GREAVES.

PHOTOGRAPHIC CORRESPONDENCE.

On Concave Field for Photographic Pictures (1st S. xii. 516.) — Having read, carefully, MR. BOWMAN'S new method of taking photographs, I am sorry to find that, for three reasons, it must be incorrect. With your permission I will point them out. First, describe an arc, and draw its chord, which divide into any number of equal parts: from the centre of the circle, of which the arc is a segment, draw through the points of division on the chord to the arc, when it will be evident that the measures on the arc become less as they recede from the middle of the arc. This being the case, it is plain that, were a building divided by horizontal lines at equal distances apart, they would become nearer to each other as they approached the top. Or, if a church with a spire were the object, the spire would be much lower than it should be. In this particular, then, this new method is a failure.

Next: supposing a building to be divided by perpendicular lines, whether at equal distances or otherwise, they would be represented in the photograph by *curved* lines, tending to the top and bottom of the diameter of the circle of which the curve of photograph were a segment. This will be evident by considering the light impinging on the curve, as a plane, from the centre of circle to the curve. And the lines in the photographic curved plane would be much like the gores or lines of latitude on a globe. This is a second cause of failure. MR. BOWMAN has not said whether the chord of the arc is to be vertical or horizontal; but this would merely alter the results rotatively. I have concluded that the chord is to be vertical: were it horizontal, then those lines, which might be horizontal in the object, would be curves approaching each other, &c.; whilst the perpendiculars would, retaining perpendicularity, fail to represent justly spaces equally drawn or placed on the object.

The third failure is, that there can be only *one* line strictly in focus, viz. that depicted by the plane of light which is in the same plane as the radius of the circle; because, lines from that centre to any other part of the photographic plane, will be longer than the radius.

It is, nevertheless, true, that were the photograph kept in the same condition as whilst in the camera, and it were viewed through a pinhole at the centre of the circle, then, as far as the lines were concerned, all would be correct; but still, the want of focus would be apparent. Were the photographic plane a portion of a hollow sphere, then every point would be in focus; but this must be viewed from the centre, and through a pinhole. But, as such a surface would be utterly impracticable, it is out of the question.

Believe me, Sir, I should have felt great pleasure, if this new and ingenious method had been satisfactory; but as it is otherwise, I thought it due to photography to

make this communication, and which I trust will not be deemed obtrusive.

Maidstone.

T. L. MERRITT.

Replies to Minor Queries.

Thomas Bewick, Wood Engraver (1st S. xii. 510.)

— If W. L. N. (Bath) is inclined to become the executor of Bewick's compassionate bequest, by endeavouring to raise a fund for the purpose of representing, in good woodcuts, interesting native objects in the animal kingdom, accompanied by letterpress descriptive of the benefits conferred on man by some objects of rustic persecution, such as toads, all British snakes except the viper, &c. &c., I know not any place in the kingdom where he would be more likely to meet with support than Bath. I shall myself be very happy to support him with an annual subscription of twenty shillings, till all our friends shall be represented and recommended for their good works to the protection of our species.

This done, I would subscribe for the pictures of our enemies, whether quadrupeds, birds, reptiles, or insects, and in the letterpress of these I would describe the ingenuity they display, and the most merciful means for their destruction. Perhaps the venerable Society for Promoting Christian Knowledge would admit such prints, when published, on their Catalogue, and allow them equal favour with the elephants, tigers, and other beasts of which they have the copyright, the use of hanging which on the walls of national and Sunday schools I never could understand. And perhaps the Society for Prevention of Cruelty to Animals might lend their aid to the cause, instead of confining their views to the sufferings of quadrupeds alone.

GEO. E. FRERE.

Royden Hall, Diss.

General Wolfe (1st S. xii. 312.) — Should not the date of Miss M. Deverell's publication be 1781, and not 1731? She was one of six sisters who lived at a house at Nailsworth, now called "The Deverells." Miss Mary was also the authoress of a volume of *Sermons*. The initials "E. D." were no doubt those of the elder sister Elizabeth, who resided at Bath. JNO. S. BURN.

Copyright in privately printed Books (1st S. xii. 495.) — As a question of strict property (which involves copyright), there is, I apprehend, no difference between manuscript and print. It cannot be doubted that the property of the *Patriot King* remained in Bolingbroke as completely, after Pope had had it, by his desire, privately printed, but carefully reserved from publication, as when it was in MS., and that the Court of Chancery would have prohibited a piratical reproduction of it. The question as to copyright (though founded on the doctrine of property) in-

volves other considerations, namely, the technicalities by which copyright is established and protected. These constitute the legal copyright — a term not properly applicable to any work till published under the conditions of the copyright statutes. I have read of some author who was also a printer, and who transferred his work at once from his brain to his printing-press. Such an impression would surely be as much his property as a manuscript. C.

Lord Fairfax (1st S. ix. 10. 156. 379. 572.) — In Appendix No. 4. to the *Travels through the Middle Settlements in North America in the Years 1759 and 1760; with Observations on the State of the Colonies.* By the Rev. Andrew Barnaby, D.D., Archdeacon of Leicester, and Vicar of Greenwich. Edition the Third; revised, corrected, and greatly enlarged by the Author. Printed for J. Payne at the Mews-Gate, 1798, will be found an account of the family of the Fairfaxes from about the year 1691 to the date of the above-mentioned edition. UNEDA.

Philadelphia.

Inscriptions in Cardigan Bay (1st S. xii. 494.) — Your querist may be interested to know, with respect to the "Cantref y Gwaelod," if ignorant of it, that there are two triads which refer to the submersion, and some historical notices of the names of a town or two that stood thereon, as "Caer-Wyddno," or Gwyddno's City, who was the Prince of the Cantref, as well as of Cardigan (then "Caredigiawn"); and also some poems or laments on its loss, of rather a touching nature, from the pen of Gwyddno himself, who was a poet, like Hoel the "High Born," and many other British princes. I can transmit copies of the two triads and of the poems, if acceptable; but a curious doubt has occurred to me, namely, as there are the same stumps of trees to be seen at spring tides on the coast from St. David's Head in Carmarthen Bay, and as the land there has evidently sunk, and not the sea risen, were not the natives of the Cantref, the remnant of whom fled to North Wales, mistaken as to the cause of the catastrophe? Land sinks and rises daily in some parts of the earth, and no note is taken of it. There is no "Captain Cuttle" at hand.

I trust the inscriptions will be looked after by some Welsh archæologist, of whom we have many and good.

I had supposed that "the Lost Hundred" was inhabited by the Dimetæ, and not by the Silures; but even if ANON be in the right about this, their "coming from Spain," is it more than a guess of Tacitus? Is there anything in proof of it?

DIMETIENSIS.

Dolly Pentreath (1st S. xii. 407. 500.) — Your correspondent MR. FESTING is correct in stating

that the tombstone and epitaph of Dolly Pentreath was never to be found in the churchyard of the parish of Paul, near Penzance, but still very many of the inhabitants of that neighbourhood have a very strong opinion that the tradition that such a tombstone was at one time in existence, was founded in truth; and perhaps it would be interesting to some of your readers if the epitaph which is current amongst the inhabitants, be inserted in "N. & Q." I believe its author was a resident of Truro, who circulated several copies amongst his friends, and this most probably is the origin of the story of the tombstone. The epitaph which I give was extracted from an old work on Cornwall, whilst I was residing at Marazion about twenty years ago. It is as follows:

Cornish.

"Coth Doll Pentreath cans ha Deau;
Marow ha kledyz ed Paul plêa;
Na ed an Egloz, gan pobel brâs,
Bes ed Egloz-hay coth Dolly es."

English.

"Old Doll Pentreath, one hundred aged and two,
Deceased and buried in Paul parish too:
Not in the church, with people great and high,
But in the churchyard doth old Dolly lie."

I can assert, from personal knowledge, that most of the lower orders in the villages of Newlyn and Mousehole believe in the existence of the epitaph to this day, though it would puzzle any one to explain from whence he received the information.

EDWIN DUNKIN, F.R.A.S.

14. Cottage Place, Greenwich.

Equestrian Lord Mayors (1st S. xii. 363. 495. 501.) — I am sorry that MR. CUTHBERT BEDE should take so seriously what I wrote in perfect innocence and good humour; especially as I expressly acquitted him of any purposed intention of doing injustice to the metropolitan dignitaries. I am afraid, however, that I must now retract that acquittal; for I cannot help thinking that his somewhat irreverent allusion to the "Jerusalem pony" betrays a lurking sarcasm on the equestrian abilities of the civic functionary. Or perhaps, in this mixture of the breed, he refers to more ancient times, when the Lord Mayors might have paraded on mules, according to the practice of the Judges, up to the time of Queen Mary; Mr. Justice Whiddon, in that queen's reign, being the first who began the custom of riding to Westminster Hall on a "horse, or gelding." When the more easy and dignified conveyance at present used was adopted, is a question which I may, perhaps, apply with success to MR. CUTHBERT BEDE to solve. But there is a tradition that a venerable ornament of the Bench (I cannot just now recall his name), in proceeding to the Court, one day lost his equilibrium, and was prostrated in the

mud, and that consequently it was determined in high judicial conclave, in order to avoid a recurrence of the unseemly ridicule the accident occasioned, that the procession should in future be made in carriages.

As a sequence to MR. CUTHBERT BEDE'S Note, I would ask any city antiquary to inform me when first a Lord Mayor's state coach was built? and what is the age of that which now gladdens the eyes "of the commonality"? D. S.

The Office of High Sheriff (1st S. xii. 405.) — I rather think it has not been uncommon for the same individual to serve the office of sheriff twice in Wales. In vol. ii. p. 188. of that excellent publication, *The Cambrian Journal*, it is stated that Foulke Lloyd, of Foxhall, was sheriff for Denbighshire, in 1592 and 1623, and that Dr. Ellis Price, of Plas Jolyn, was four times sheriff for that county within twenty-one years. There also appeared to be other instances in the extracts from Cathrall's *North Wales*, given at p. 186. of the same work. C. S. GREAVES.

County Magistrates (1st S. xii. 494.) — In respect to Sussex, I have the satisfaction of informing MR. FRERE, that the custom of excluding the clergy from the Commission of the Peace has been wisely broken through by the Lord Lieut. of the County, the Duke of Richmond, within the last year or two, by the appointment of two clergymen in the eastern division as magistrates, one of them, however, not being a beneficed minister. The custom is said to have been introduced here by the Duke of Newcastle, who was lord lieut. of the county in the early part of last century. W. S.

Hastings.

No clergyman has been placed in the Commission of the Peace for the county of Derby for many years. The last clergyman who was a magistrate for that county had originally been a barrister, and was afterwards ordained, and he had been put in the commission before he was ordained.

C. S. GREAVES.

Horse-chestnut (1st S. xii. 407.) — The Query respecting this common name of *Æsculus*, brings to my mind several instances in which the equine prefix is used in naming objects of the animal as well as of the vegetable kingdom; thus we have *horse-crab*, *horse-leech*, *horse-mussel*, reference being obviously made to the external resemblance of these animals respectively to those bearing the simple names, but on a larger and coarser scale. Among vegetables we have the names *horse-bean*, *horse-mint*, and *horse-vetch*, employed to indicate species of large size or rank quality. With respect to that excellent adjunct to our national fare, the *horse-radish* (*cochlearia*), it appears to

have been so named merely to distinguish it from a nearly allied plant, the common radish (*raphanus*), a supposition which its adaptation to *table* rather than to *stable* purposes would tend to confirm. Query, May not the use of such terms as *horse-laugh*, and *horse-play*, suggest a possible corruption of the word *coarse* in some of the above names? H. M.

Dublin.

Bale, Bishop of Ossory (1st S. ix. 324.) — Has the REV. J. GRAVES seen the list of John Bale's works, which is found in *The New and General Biographical Dictionary*, 12 vols., 8vo., published by T. Osborne, &c., 1761? A very long list is there given, taken from Mr. Fuller. I. R. R.

Norton (1st S. ix. 272.) — I have always understood the name of *Norton* simply to mean *Northtown*, and if the situations of all the Nortons is looked to, the name, I believe, will be found to be properly applied in this sense. I. R. R.

Theobald Walter (1st S. xii. 30.) — As it can scarcely be disallowed to such celebrated and educated men as the brothers Theobald and Herbert Walter, to have been well informed of the parentage of their mother, I suggest whether a variation he has pointed out between Lodge's *Pedigree* and the statement of Theobald, as professed to be given in his charter to the Abbey of Owney, may not have arisen from an error of transcription from the original document, or a misprint in the *Chartæ Antiquæ* of the Irish Record Commission; whence he has quoted, "*Matilde de Waltines, matris mee.*"

There is no deficiency of evidence of both the brothers on the subject; and I have a note of the foundation charter of the same Theobald, of the Convent of Arklow, a cell to Furness, erected for the soul's health, initial, "*Matilda de Valunciis, matris mee,*" and "*Hervei Walteri, patris mei.*" (*Dugd. Monast.*, vi. 1128.)

The pedigree from the Harl. MS. is also otherwise inaccurate. It was Maud, daughter of Le Vavasour, widow of Theobald Walter, Pincern. Hib. (and not Maud de Valoines, his mother), who had to her second husband the famous Fulke Fitz Warine. He, in the 9th year of John, paying a fine to the king of 1200 marcs and two palfreys for the marriage; and eight years afterwards had livery of the lands of her dowry lying in Amunderness, co. Lanc.: which lands appear to have been the grant of John, Earl of Moreton, as Earl of Lancaster, to his favourite Theobald, her first husband.

May I conclude this Note by repeating a Query (1st S. x. 46.) respecting another celebrity of the same age: William le Mareschal, wherefore his appellation *De la Grace*? LEVERET.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have still some of the Christmas Books waiting for a few words of notice from us, ere we commence our record of the publications of the opening year. Foremost among them in richness of illustration, is Bogue's new edition of the *Poetical Works of Henry Wadsworth Longfellow: Evangeline; Voices of the Night; The Seaside and the Fireside; The Golden Legend; Miscellaneous Poems: illustrated with upwards of 160 Engravings on Wood from Designs by Jane E. Benham, Birket Foster, &c.* The poetry of Longfellow has inspired the pencils of the artists; and the result is a volume on whose almost every page we see a happy combination of melodious verse and pictorial beauty.

The fair authoress of the *Heir of Redcliffe* has given us, what was greatly to be desired, a most genuine, veracious, and agreeable *History of the Life and Death of the Good Knight, Sir Thomas Thumb, with divers other Matters concerning the Court of Good King Arthur of Britain.* The book has been illustrated by that cunning artist J. B., whose *Photographic Illustrations of Scripture*, last year, excited so much attention and admiration in the world of Art. It seems doubtful whether the book was written to the pictures, or the pictures made to fit the book; but they do fit most admirably, and Miss Yonge bids fair to be the Macaulay of Fairy Land.

This lady must, however, look to her laurels. There is another Richmond in that field, which she has almost made her own. *Claude de Vesci, a Tale*, in two volumes, is a new and interesting story of the *Heir of Redcliffe* school, written with very considerable talent; although some lady readers may, perhaps, find it deficient in that peculiar interest which depends upon the prominence given to a heroine.

Lady Maxwell Wallace has produced a delightful little volume, rich in poetic fancy; and which we have the authority of a whole band of juvenile readers for pronouncing to be very pretty indeed. We ourselves thought so, on reading *Princess Ilse, a Legend translated from the German.* And now that we have heard its beauty extolled by such excellent judges, we can have no hesitation in giving utterance to our opinion.

We beg to call the attention of our readers to an article in the *Gentleman's Magazine* for the present month, on the subject of that long-looked-for companion to Anthony à Wood's great work, an *Athene Cantabrigienses*. From this we learn that Mr. C. H. Cooper, F.S.A., the author of the *Annals of the University and Town of Cambridge*, and his eldest son, Mr. Thompson Cooper, have been for some time past engaged in arranging their materials for the publication of such a work on a scale commensurate with the importance and interest of the subject. The readers of "N. & Q." have seen too many proofs of the fitness of both these gentlemen for the task they have undertaken, to doubt that at last there is something like a prospect of seeing that justice done to Cambridge which, nearly two centuries since, old Anthony rendered to the sister university.

BOOKS RECEIVED.—*A Short Account of the Early Manufacture of Gunpowder in England*, by W. H. Hart. This valuable little pamphlet, founded on documents discovered by the author among the Public Records, is but a foretaste of a larger work upon the subject, for which the author has the materials.

Brazil viewed through a Naval Glass: with Notes on Slavery and the Slave Trade. By Edward Wilberforce, late of H. M. Navy. Two new parts of Longman's *Traveller's Library*, smartly written, and certainly very amusing.

The Oxford and Cambridge Magazine, conducted by Members of the Two Universities. No. I. This new candidate for public favour bids fair to win it. It exhibits evidences that both originality and talent are to be found among its contributors.

The English Bible according to the Authorised Version, newly divided into Paragraphs. Part VIII. 2 Kings and 1 Chronicles. We have so often called attention to this new and useful Paragraph Bible, that we can now do no more than chronicle its progress.

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The commencement of a New VOLUME seems a fitting occasion to remind our friends how greatly the value of their communications is increased, and how much our labours are facilitated by precise references, and by all proper names being distinctly written.

INDY TO VOLUNTÉ THE TWELFTH will be ready for delivery with the Number of the 19th January.

W. W. (Malta). The packet has arrived and been forwarded.

I. R. R. Our Correspondent seems to have consulted Sir Henry Ellis's Letters, instead of the Ellis Correspondence, edited by the Hon. George Agar Ellis, Lord Dover. The letter occurs in vol. ii. pp. 32-33., of the latter work.

BOOKS WANTED. In consequence of the increased use made of this division of "N. & Q." and also of the increased necessity of economising our space, we must in future limit each article to one insertion.

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LONDON, SATURDAY, JANUARY 12, 1856.

Notes.

BURNET'S UNPUBLISHED MEMOIRS.

HIS CONDEMNED PASTORAL LETTER — PROMOTION TO SALISBURY — DISPOSAL OF VACANT SEES — MARLBOROUGH'S DISGRACE.

[Macaulay, in a note to his 3rd vol., p. 19., mentions the very great value of the rough draught of Burnet's *History of his Own Time*, now No. 6584. of the Harleian MSS. in the British Museum, which contains "some facts which Burnet afterwards thought it advisable to suppress, and some judgments which he afterwards saw cause to alter. I must own," he continues, "that I generally like his first thoughts best. Whenever his History is reprinted, it ought to be carefully collated with this volume."

The following extracts from this "rough draught," will, we believe, be read with great interest; and may at the same time serve to convince the authorities at Oxford how much the value of their edition of Burnet will be increased by the adoption of this suggestion.]

Burnet's condemned Pastoral Letter. — Macaulay states (vol. iv. p. 360.) that Burnet has preserved a most significant silence, in his printed *History of his Own Time*, about the ignominious judgment passed by the House of Commons on his *Pastoral Letter*, which was condemned by that august body to the flames. Fortunately for posterity, the historian has directed public attention to the bishop's own version of this notable occurrence, which he describes with much feeling in his diary written at the time. This shall be our first extract:

"In the last session of Parliament some began to find fault with a notion by which some divines had urged obedience to the present government, that here was a conquest over King James, and that conquest in a just war gave a good title. This some had carried so far, as to say in all wars, just or unjust, conquests were to be considered as God's transferring the dominion from the conquered to the conqueror: yet all these writers had taken care to distinguish between a conquest of a nation and a conquest of King James; the latter being only that which was pretended, that, as they said, gave the king all King James's right. This doctrine was condemned by a vote of both Houses; and a book that had set it forth with great modesty and judgment [Charles Blount's *King William and Queen Mary, Conquerors*], was in heat condemned to be burnt. And because in a treatise that I had writ immediately after I was a bishop [his *Pastoral Letter*], to persuade my clergy to take the oaths, I had only mentioned this as a received opinion among lawyers, and put it in among other topics, but had put the strength of all upon the lawfulness and justice of the present establishment, they fell upon that little book, and ordered it likewise to be burnt. So it looked somewhat extraordinary that I, who perhaps was the greatest assertor of public liberty, from my first setting out, of any writer in the age, should be so severely treated as an enemy to it. But the truth was, the Tories never liked me, and the Whigs hated me, because I went not into their notions and passions; but even this and worse things that may happen to me, shall not, I hope, be able to make me depart from moderate principles, and the just asserting the liberty of mankind."

Burnet's Promotion to the Bishoprick of Salisbury. — Our next extract will show that Burnet's account of Church matters, and his own promotion to the see of Salisbury, in the MS., p. 295., is far more full and racy than the meagre notice of the same events which he has given in his printed work:

"I must, in the next place, say somewhat of Church matters. The clergy did generally take the oaths, yet many of them discovered a great jealousy of the government upon the account of the favour that was showed the dissenters, and all King James's party spread reports over England that the king was a presbyterian in his heart; his abolishing episcopacy in Scotland, and his consenting to the setting up of presbytery there, gave great credit to the report, which was studiously infused into the leading men of the two universities, and began to have very ill effects over all England; those who did not carry the suspension so far, as to the pulling down of the Church, yet said that a latitudinarian party was like to prevail, and to engross all preferments. These were thought to be less zealous for the ceremonies, so it was given out that at least the zealous men for the Church would be neglected, while those that were more indifferent, would be trusted with the government of it; and because many of those were men that studied to make out all things by principles of reason, and had with great success both proved the truth of the Christian religion and the grounds of morality from rational principles, it was said they denied mysteries, and were Socinians. This aspersion had been first cast on them by papists, on design to disgrace a knot of divines that had both written and acted with much strength against them, and it was now taken up by some at Oxford: all which was managed and secretly set on by Clarendon, and some of the bishops that were now falling under deprivation. The promotions that were made increased these jealousies. A great many bishops happened to die in a few months; so that the king made six bishops in the space of so many months: Salisbury, Chester, Bangor, Worcester, and Bristol.

"To the first of these, that was the first that fell, the king thought fit to promote me: he did it of his own motion; for though a great many of my friends, without any encouragement from me, moved him in it, he made them no manner of answer till he took occasion to speak to myself; and he did in a way that was much more obliging than I could have expected from him.

"When I waited on the queen, she told me she hoped I would set a pattern to others, and would put in practice those notions, with which I had taken the liberty sometimes to entertain her. She also recommended to me the making my wife an example to other clergymen's wives, both in the simplicity and plainness of her clothes, and in the humility of her deportment. This I mention to show what is the queen's sense of the duties of clergymen, and of the behaviour of their wives; the vanity and pride of these have risen to a great excess, and I have put many out of countenance, and have freed either them of their vanity, or at least their husbands of the expense of it, by letting this rule that the queen gave me be known.

"I came into the House of Lords when the matter of comprehension and toleration was in debate, and I went so high in those points, that I was sometimes, upon the division of the House, single against the whole bench of bishops. But in the point of tendering the oaths to all the clergy, I did indeed oppose that upon this ground, that I thought if they joined in the public offices of the Church, and performed them sometimes themselves, this must needs bind them as firmly to the government as any

oath whatsoever. But in the progress of the debate I changed my mind, when I understood that the non-swearing bishops did not pray for the king and queen by name; but only prayed for the king without naming him, which was plainly the praying for King James, and so it was generally understood. Now it seemed contrary to the rules of government to suffer men to minister in holy things, and to be in such eminent stations, who considered themselves under another allegiance. Upon this I changed my mind. By these things I fell under great prejudices; but that which was the greatest of all was, that it was generally thought that I could have hindered the change of the government of the Church that was made in Scotland, and that I went into it too easily. The truth was, the king desired me to let the clergy of England understand the necessity he lay under to consent to it, since the whole episcopal party, a very few only excepted, went into King James's interest; and, therefore, since the presbyterians were the only party that he had there, the granting of their desires at that time was unavoidable; but he assured me he would take care to moderate the violence of presbytery. And this was likewise promised very solemnly to me by Melvill, who I believe did intend it at first; but he, seeing that those who were engaged in a faction against him, built their hopes chiefly on their interest in that party, he resolved to take the party out of their hands, and that he knew could not be done but by proceeding with great rigour against all the ministers of the episcopal persuasion; and in order to this, he entered into a close correspondence with the Earl of Crawford, whom he got to be made president of the parliament. And it being universally understood that he had Melvill's secret, he came to bear great sway, though he is a very weak and passionate man in his temper, and is become furious by his principles; so he, upon every address, turned out ministers, and encouraged the rabble to fall on such as gave no occasion of complaint against them. . . . Complaints of all these things came to England much aggravated; and these gave a new quickening to the hatred that was generally borne to the dissenters here; for it was in every man's mouth, that it was both unreasonable and unsafe for us to show any favour to a party that acted so severely against all those of our persuasion, where they had power. And because I had, to a great many of the clergy, excused what the king had done in Scotland from the necessity of his affairs, and had assured them that the king would moderate the fury of presbytery, this gave very bad impressions of me to the whole body of the clergy."

Disposal of the Vacant Sees. — The printed account, in his *History of his Own Time*, of the disposal of what he calls the *vacant sees* at the Revolution, differs so materially from his own version written at the time, that we have transcribed the original from the Harl. MS. (6584., p. 314.) for the benefit of the ecclesiastical student. It is a curious fact, that the bishop has suppressed, in his printed account, all notice of Dr. Beveridge's refusal to accept the see of Bath and Wells:—

"The king named Dr. Tillotson to the see of Canterbury; and the Archbishop of York dying soon after, Sharp, now Dean of Canterbury, was promoted to that see; so that these two sees were in a month's time filled with two of the greatest prelates, the best preachers, and the wisest and worthiest men that perhaps ever sat in them. Patrick was translated from Chichester to Ely; Grove was made Bishop of Chichester; Cumberland was

made Bishop of Bath and Wells. That see had been offered to Beveridge, who is a man of great learning, a very practical preacher, and a devout man, and in the monastic way too superstitious and singular. He accepted of it, but he leaned much to the other side; and when he understood that Ken, who held that see, was resolved to continue in possession, he afterwards refused it: he is a very weak man, and very rough, but honest and sincere. Stillingfleet had been made the year before Bishop of Worcester; and Hough, that was president of Magdalen College, was made Bishop of Oxford. Ironside, that had been Vice-chancellor of the University of Oxford, had been made Bishop of Bristol. Chester and Bangor had fallen vacant that first year of the reign [1689], and Stratford and Humphreys had been promoted to those sees. Thus, in two years' time, the king had made fifteen bishops; and excepting what has been said as to myself, it is visible that they are the worthiest and learnedest men, the best preachers, and the men of the gentlest and prudentest tempers that could be found."

Marlborough's Disgrace. — We will, for the present, conclude these extracts with the following, which is Burnet's account of the disgrace of the Duke of Marlborough, as originally written. This Macaulay (vol. iv. p. 167.) contrasts, as a plain tale told while the facts were recent, with the shuffling narrative which Burnet prepared for the public eye many years later, when Marlborough was closely united to the Whigs:—

"About the end of the session of parliament in England, the king called for Marlborough's commission, and dismissed him out of his service. The king said to myself upon it, that he had very good reason to believe that he had made his peace with King James, and was engaged in a correspondence with France. It is certain he was doing all he could to set on a faction in his army and the nation against the Dutch, and to lessen the king as well as his wife, who was so absolute a favourite with the princess [Anne], that she seemed to be the mistress of her whole heart and thoughts, and alienating her both from the king and queen.

"The queen had taken all possible methods to gain her sister, and had left no means untried except the purchasing her favourite, which she thought below her to do; but that being the strongest passion in the princess's breast, all other ways proved ineffectual: so a visible coldness grew between the sisters. Many rude things were daily said at that court, and they studied to render themselves very popular, though with very ill success. For the queen grew to be so universally beloved, that nothing could stand against her in the affections of the nation.

"Upon Marlborough's disgrace, his wife was ordered to leave the court. This the princess resented so highly, that she left the court likewise; for she said, she would not have her servants taken from her. All persons that had credit with her, tried what could be done to make her submit to the queen; but to no purpose. She has since that time lived in a private house; and the distance between the sisters has now risen so high, that the visiting the princess is looked on as a neglect of the queen's displeasure: so that she is now as much alone as can be imagined. The enemies of the government began to make a great court to her, but they fell off from her soon; and she fell under so great a neglect, that if she did not please herself in an inflexible stiffness of humour, it would be very uneasy to her.

"Before the king went beyond sea, the command of the fleet was lodged with Russell; but he fell under a great peevishness of spirit: he owned a high friendship for Marlborough after his disgrace, and expostulated upon it with the king in a strain that was not acceptable; for he pressed somewhat rudely to know what secret information there was against him. He had this to say, that seemed to justify it, for he had carried the messages between the king and him, before the king came into England, and so had formed the confidence between them. Russell was also in very ill terms with Nottingham, and he seemed to be in so ill a humour in all respects, that nothing but the confidence in his fidelity made it reasonable to trust the fleet to his conduct. I had more than ordinary occasion to know this, for I was desired by some of his family to try if I could soften his temper, but without success."

POPULAR BALLAD ON THE BATTLE OF BEACHY HEAD.

The following song on the conduct of Torrington, who is so justly stigmatised by Macaulay (vol. iii. p. 607. *et seq.*) for his disgraceful conduct on June 30, 1690, furnishes strong evidence of the popular feeling against him. It is from a broadside of the time, which, as we believe, has never before been reprinted. W. J. T.

"*Torringtonia; or, A new Copy of Verses on the late Sea Engagement.*

"To a tune, *Which nobody can deny.*

"I sing not the battle (so famed) of *Lepanto*,
Nor what the Turks got by the siege of *Otranto*,
Nor the *Spanish Armada*, so brave and gallant.
Which nobody can deny.

"Nor how they were bang'd by *Invincible Drake*,
Nor the courage and conduct of excellent *Blake*,
Nor of men that fought bravely when all was at stake.
Which, &c.

"But a sort of sea-fight 'tween the *French* and *Hollander*,
Where th' English had joyn'd, but that their Comm^{der}-
In-Chief wou'd not be a *with*—, but a *by-stander*.
Which, &c.

"The *Dutch* to the enemy boldly drew near,
But th' Adm^{ral} o' th' *English* more wisely did steer,
For he thought it was safer to keep in the rear.
Which, &c.

"*Grafton* ('twas said) came courageously in,
And by mauling the *French* great honour did win,
But *Torr* was resolv'd to sleep in a whole skin.
Which, &c.

"Had each ship and its captain but been independent,
They'd certainly made a more glorious end on't
Then commanded by such a stout superintendent.
Which, &c.

"*Tyrrel* and *Dorrel* did boldly stand to 'em,
Thinking to beat the *French* and to undo 'em,
But th' Adm—l only came thither to view 'em.
Which, &c.

"And tho' the *French Fleet* was so little esteem'd
And their courage and conduct despicable deem'd,
To wise *Herb*—t they plainly invincible seem'd.
Which, &c.

"Some ships, too fool-hardy, did headlong engage,
Which put the stout Adm—l in such a rage,
That nought but a *W*— could his passion assuage.
Which, &c.

"When the shot from the Enemy, flying at random,
Slew the stout hero's dog, that could no way with-
stand 'em,
His bit—s desired their master to land 'em.
Which, &c.

"'Twould make a man, much more a woman, agast, Sir,
To see a dog kill'd twixt the leggs of his master,
Who much more deserv'd such a dismal disaster.
Which, &c.

"Some say that he wanted both powder and ball,
Be that true or false, it was certainly all
One to him, whose courage was so very small.
Which, &c.

"The *Dutch* at the enemy bravely did fire all,
Tho' *Arth*—r commanded the fleet to retire all;
For which, if he be'n't h—g'd, we much shou'd admire
all.
Which, &c.

"Tho' the *French* for a time may bluster and boast
Of the honour they won, by T—n lost,
Their courage will cool when our fleet's on their coast.
Which, &c.

"Not one town of theirs, nor two, three, nor four
Shall appease for the pranks they play'd on our shore;
We have admirals now that will pay off the score.
Which, &c.

"Printed at the request of a Tarr, for the Diversion of the
Melancholy Widows of *Wapping*."

MAJOR BERNARDI.

When Macaulay (vol. iv. p. 653.) speaks of the autobiography of Major John Bernardi as "not at all to be trusted," that statement must be taken with some qualification. There can be little doubt that Bernardi makes out the best case he can for himself, and repudiates all share in the Assassination Plot; but whatever share he may have had in it, there can be no doubt that he was *thirty-three years a prisoner in Newgate without trial or conviction*; and so, to use the words of the historian himself, "his name has derived a melancholy celebrity from a punishment so strangely prolonged, that it at length shocked a generation which could not remember his crime." Some few extracts, therefore, from that autobiography*, and some few illustrations of it from other sources, may well find admission into "N. & Q."

John Bernardi was the son of Francis Bernardi, Agent, and afterwards the Resident, of the Republic of Genoa. The severity of his father drove him from home when about thirteen years of age, and after several adventures having found his

* *A Short History of the Life of Major John Bernardi, written by himself in Newgate, where he has been for near Thirty-three Years a Prisoner of State without any allowance from the Government, and could never be admitted to his Trial, &c.* London, printed by J. Newcomb in the Strand, for the benefit of the Author, 8vo., with Portrait.

godfather; one Colonel Anselme, he accompanied him to Holland in the year 1674, to join the army of the Prince of Orange. Here he served until, by the springing of a mine at the siege of Maestricht, he lost the sight of one eye, and was shot through one of his arms, the bones of which were dashed to splinters. While recovering from these wounds at Utrecht, he married in April, 1677, a young lady of that city. In 1685 the Prince of Orange gave him a captaincy in Colonel Monke's regiment. But this service he quitted on James demanding the return to England of the English soldiers in the Dutch service.

In 1688 we find him refusing to sign the Association, and soliciting a pass for himself and his family, six in number, by means of which he got safe over to Calais.

On Bernardi's arrival at St. Germain's, he received the command of one of the forty divisions assembled for the purpose of proceeding to Ireland. From Ireland he was sent on James's affairs to Scotland; and narrowly escaped being made prisoner in Edinburgh. He eventually, however, reached London, and from whence, after disposing of some effects and his Scotch horses, he purposed to go over into Flanders: but here let us tell his story in his own words:

"Meeting with two gentlemen of his acquaintance ready to go out of town, in order to make the same voyage, he went with them to Colchester, where they were recommended to a master of a ship, who was in a short time to carry over a lady of great quality to Ostend; but the wind happening to be fixed in the East, the lady ordered her trunks to be put on shipboard, and then went to a gentleman's house about five miles off, charging the master to send for her as soon as the wind came fair. Bernardi and his two friends met with other two gentlemen, who were strangers to them, and also unknown in the town, who were come thither to get a passage over in the same ship. They joined company, and lodged altogether for some nights at Mr. Cook's, then Postmaster in Colchester; but having notice of some busy people's inquisitiveness about them, Bernardi and his two friends went to a gentleman's house about a mile out of the town, and the other two gentlemen went to the master of the ship's house. The second night after Bernardi and his two friends went into the country, intimation was given them that Sir Isaac Rebow, a Justice of the Peace, had issued out his warrant to apprehend them, and bring them before him; and the wind coming fair the same night, they went directly to the master of the ship's house, in order to go on board. The master of the ship told them that he had sent a messenger for the lady two hours before, and expected her in an hour more, and sent some of his men to conduct them on shipboard, and said he would follow them, with the other two gentlemen at his house, when the lady came. A message came from the lady that she could not possibly come before the next day in the afternoon. Bernardi and his two friends continued on shipboard to avoid being troubled with the justice's warrant. The next day, towards the evening, came a company of train bands, with five hundred mob to the quay, where the ship then lay dry, at low water, about two miles from the town. This captain of the train bands commanded his men to go on board, and to bring all the persons they found in the ship to him.

These orders were obeyed, and Bernardi and the two gentlemen with him were seized and carried directly to Colchester Gaol, where the other two gentlemen, and the master of the ship, had before been made prisoners. The lady was coming to go on board, but being told what had happened, she returned back and never appeared; and six justices assembled to break open and search her trunks, exposing even her foul linen to the view of hundreds of people, but their workshops could not discover who she was, neither had Bernardi, or any of the other four gentlemen, the least knowledge of her, but by name and title, which was the Countess of Arold, having never seen her in all their lives. When the six wise men had finished their search of the lady's goods, they strictly examined and searched their five prisoners separately, and charged them with having treasonable papers and pamphlets, though no such was found about them, neither had they any such; but some such things were found amongst the lady's goods. These justices sent an account of their proceedings to the Earl of Nottingham, then Secretary of State, and thereby represented Major Bernardi and the other four gentlemen to be accomplices with the said lady, and committed them to the county gaol at Chelmsford; from hence they writ to their friends, and got themselves removed by *Habeas Corpus* to London, and gave bail before a judge to appear in the Court of King's Bench the then next Term. Before the Term two of the five went off, either by composition or bilking their bail; but Bernardi and his two friends appeared, in hopes and expectation of being discharged by the Court. But the Attorney-General opposed their being discharged, having instructions from the Secretary of State so to do, alledging that they were guilty of treason. The Court ordered them into custody of a messenger, where they remained confined near seven months. Bernardi having for many years been well known to my Lord Rumney, who was the other principal Secretary of State, writ a letter to his lordship, and by his favour they all three were admitted to bail again upon the first day of Michaelmas Term, to appear on the last day of the same Term. They appeared accordingly, but the Attorney-General still went on with his charge against them, and affirmed to the Court that the treasonable papers found in the lady's trunk, together with such other evidence as would be produced in Essex, was sufficient to bring them to their trial, and therefore he moved the Court to bind them over to Chelmsford Assizes, and they were bound over accordingly; and twelve of their friends gave five hundred pounds security each for their appearance; and in order to their defence they applied themselves to four eminent counsel in London, and gave them briefs and large fees to plead their cause, and provided coaches to carry them down, and to attend there and bring them back again. The day before the Assizes began they went down with their counsel, Sir Creswell Levinz, Sir Bartholomew Shower, Councillor Dolbin, and another, whose name the author hath forgot. The six prosecuting justices were got there before them, with their subpoenaed witnesses, who were all heard by the grand jury the next day upon an indictment preferred against them; but for want of sufficient evidence to find the bill, the grand jury rejected it, and gave in their verdict *Ignoramus*, whereupon they were discharged in Court by proclamation, and the six justices galloped home to Colchester in all haste, as soon as they heard that the grand jury had thrown out the bill of indictment. This prosecution, under close confinement sometimes, and under bail at other times, continued about a year and a half, which put Major Bernardi to the expense of some hundreds of pounds, and his two fellow-sufferers to as much." — Pp. 80—85.

(To be continued.)

THE NINE WORTHIES.

The following satire, which, in the *Poems on Affairs of State*, is erroneously stated to have been "written when the king went to Flanders, and left nine lords justices," is clearly shown by Macaulay (vol. iii. p. 597.), who states he has seen a contemporary MS. copy bearing the date 1690, to have been written on the nine privy councillors whom William selected to advise Mary during his absence in Ireland. Four of these, Devonshire, Dorset, Monmouth, and Edward Russell were Whigs; the other five, Caermarthen, Pembroke, Nottingham, Marlborough, and Lowther were Tories.

"A thin ill-natur'd ghost that haunts the King,
Till him and us he does to ruin bring,
Impeach'd and pardon'd, impudently rides
The Council, and the Parliament bestrides:
Where some bought members, like his serving men,
To all his lies devoutly say *Amen*.
This brazen'd liar, this known cursed K—,
Is now the man that Church and State must save.

"Room for the Pink of starch'd Civility,
The emptiness of old nobility:
This fop, without distinction, does apply
His bows and smiles to all promiscuously;
With air affected careless waves his wand,
And, tottering on, does neither go nor stand.
So humbly proud, and so genteelly dull,
Too weak for counsel, and too old for trull;
That, to conclude with this bilk'd stately thing,
He's a mere costly piece of garnishing.

"A drowsy Wittell, drawn down to the last,
Dead before's time by having liv'd too fast,
Lives now upon the wit that's long since gone,
Nothing but bulk remains, the soul is flown;
The little good that's sometimes of him said,
Is because men will speak well of the dead:
For when all's done, this honest, worthy man
Has no remorse for taking all he can.

"A grave eye, and an overthinking face,
Seem to distinguish him from all his race;
But Nature's proud, and, scorning all restraint,
By sudden stars shows there's a mortal saint;
Which to a good observer makes it plain,
The frenzy will e'er long return again:
But after all, to do him right, 'tis sad
The best of all the Nine should be stark mad.

"A good attorney spoiled when his ill fate
And ours did make him Secretary of State;
For if his part had been to give a charge
At country session, where he might enlarge,
H'as a rare method to display a thing
With mighty sense, not worth the mentioning:
But the fine gilded bead is much too weak
To bear the weight he's under, so must break.

"Next, Painter, draw a jackanapes of state,
A monkey turn'd into a magistrate,

A swacy wight born up with heat and noise,
Fit only for a ring-leader of boys;
To untile neighbours' houses, and to play
Such uncouth gambols on a holyday.
Strange! that so young a government should dote
So as to let a whirlwind rule the boat.

"Ungrateful toadstool, despicable thing!
Thus to desert thy master, and thy king;
He was thy maker too, and from the dust
Rais'd thee, tho' 'twas to all mankind's disgust.
William, with all his courage, must be afraid
To trust the villain who has James betrayed;
For sure no things can e'er redeem thy crime,
But the same brutal trick a second time.

"As rich in words as he is poor in sense,
An empty piece of misplac'd eloquence.
With a soft voice, and a moss trooper's smile,
The widgeon fain the Commons would beguile;
But he is known, and 'tis hard to express,
How they deride his northern gentleness,
While he lets loose the dull insipid stream
Of his set speeches made up of whipt cream.

"'Tis here alone you'll find, wher'e you seek,
A profound statesman with a cherry cheek,
He has a quick eye, and a sprightly glance,
His face a map of jolly ignorance;
The lilies, and the roses so dispos'd,
Should not by care or thought be compos'd.
Pity that fat, round, pretty, blushing thing,
Should e'er be thus condemn'd to counselling."

EXECUTION OF SIR WILLIAM PARKYNS AND
SIR JOHN FRIEND.

Mr. Macaulay's vivid description of this tragical occurrence will receive farther elucidation from the perusal of the following broadside, printed at the time. Both these knights had been found guilty of having invited foreign enemies to invade the realm, and their execution was eagerly expected by the populace of London. An innumerable crowd accordingly assembled at Tyburn. Scaffolding had been put up, which formed an immense amphitheatre round the gallows. On this scaffolding the wealthier spectators stood, row above row; and expectation was at the height, when it was announced that the show was deferred for a few hours, but the crowd soon reassembled. The subjoined account seems to have been drawn up by an eye-witness. J. Y.

"*An Account of what passed at the Execution of Sir Will. Parkyns, and Sir Joh. Friend, at Tyburn, on Friday, April 3d. 1696.*

"The prisoners being drawn in a sledge from *Newgate* to the place of execution, were permitted to have the assistance of three ministers of their own chusing, viz. Mr. Collyer, Mr. Cook, and Mr. Snet.

"Sir Will. Parkyns came first up into the cart, and had some private discourse with one of the ministers.

"Sir W. Parkyns. 'When must I deliver my paper?'

"Minister. 'When all is over.'

"Then the executioner went to put the rope about Sir W. Parkyns' neck.

"Sir W. Parkyns. 'May not I pray before it be put on?'

"Executioner. 'Yes, Sir, if you please.'

"Then Sir J. Friend came into the cart; and the ministers and prisoners, all kneeling down, Mr. Cook read some prayers out of the Morning Prayer, and the Office for the Visitation of the Sick; and then the ministers standing up, ask'd them, Whether they were in charity with all the world? And if they had offended any, whether they did ask them forgiveness? And whether they did desire the absolution of the Church? Upon their answer that they did, they laid their hands upon their heads, and Mr. Cook pronounced the absolution, which ended with these words, 'And by His authority committed to me, I absolve thee from all thy sins, In the name of the Father,' &c.

"Sir W. Parkyns. 'When are we to deliver our papers?'

"Minister. 'Now, if you please.'

"Mr. Sheriff. 'Take what time you please, Sir, for your devotions; we will wait your leisure.'

"Then the two prisoners continued in their private prayers; Sir W. Parkyns making use of the prayers in *The Whole Duty of Man*; and Sir J. Friend read some prayers out of a written paper. And afterwards Sir W. Parkyns delivered to the sheriffs a paper.

"Mr. Sheriff. 'If you require any more time, you shall have it; you say this is your paper?'

"Sir W. Parkyns. 'Yes, Sir, and I desire you to dispose of it as you think fit.'

"Mr. Sheriff. 'Have you any thing to say by way of confession or denial of the fact for which you came hither to suffer?'

"Sir W. Parkyns. 'What I think fit to say is contained in that paper.'

"Mr. Sheriff. 'If you desire more time, you may have it, you shall have your liberty.'

"Then Sir J. Friend held a paper up.

"Mr. Sheriff. 'What do you say, Sir John?'

"Sir J. Friend. 'Sir, here is a paper. I desire it may be printed; for I came here to die, and not to make a speech; but to die, and to resign myself to God; and I desire it may be printed for all people to see it. And I have no more to say, but to beg of God to receive my soul; I resign my soul to Him.'

"Mr. Sheriff. 'The Lord have mercy upon you.'

"Sir J. Friend. 'I hope the Lord will have mercy on me.'

"Mr. Sheriff. 'Sir John, if you desire any more time, you shall have it; we will wait on you with great willingness.'

"Sir J. Friend. 'I thank you, Sir: Mr. Sheriff, I desire the cart may not be too hasty to go away, till we give a sign.'

"Mr. Sheriff. 'You shall have your own time; take your time, communicate your own sign, and the cart shall not go before.'

"Then the ropes were tyed about them.

"Sir J. Friend. 'I have no animosity against any man; I freely forgive all, and I hope God, for Christ's sake, will forgive me.'

"Then their caps were put on.

"Sir J. Friend. 'My Saviour had a crown of thorns for me; the Lord receive my soul; the Lord have mercy upon me.'

"Then the executioner asked them both forgiveness; and they answered 'We freely forgive you.'

"Sir J. Friend. 'Will not the things lye in my way?'

"Executioner. 'I will remove them. If you please, tell me when I may pull your caps over your eyes.'

"Prisoners. 'When you will.'

"Sir W. Parkyns. 'The Lord receive my spirit. Executioner, had I best hold up my legs, or stand in the cart, when it goes away?'

"Executioner. 'It is best to stand, Sir, I think.'

"Sir W. Parkyns. 'But then my feet will hang in the cart.'

"Executioner. 'If you please, give me notice when you will have the cart go away.'

"Sir J. Friend. 'Stretch forth Thy arms, O Lord, and receive my soul! O Lord, for Thy Son's sake, receive my soul, and carry it into heaven, I beseech thee. Executioner, when we knock, go away.'

"And after a few ejaculations they gave the sign, and the cart drew away.

"They both of them gave money to the executioner, and having hung above half an hour, being a considerable time after they were dead, they were cut down, and quartered according to the sentence.

"London: Printed for Richard Baldwin, near the Oxford-Arms in Warwick-Lane. 1696."

PROCLAMATION FOR THE APPREHENSION OF LUDLOW.

The following is a copy of the proclamation for the apprehension of Ludlow, referred to by Macaulay, vol. iii. p. 508. The original is to be found in the very extraordinary collection of this important class of public documents, which is preserved in the library of the Society of Antiquaries.

"BY THE KING AND QUEEN.

"A Proclamation.

"WILLIAM R.

"Whereas We have received information that *Edmond Ludlow*, commonly called *Colonel Ludlow*, who stands attainted of High Treason by Act of Parliament, for the Horrid and Execrable Murder of our Royal Grandfather, hath presumed to come into this Our Kingdom, and therein privily Lurketh, and is Concealed; We have therefore thought fit, by the Advice of Our Privy Council, to issue this Our Proclamation; and do hereby Command and Require all our Loving Subjects to Discover, Take, and Apprehend the said *Edmond Ludlow* wherever he may be found, and to carry him before the next Justice of the Peace or Chief Magistrate, whom We do hereby Require to Commit him to the next Gaol. And We do hereby Require the said Justice or other Magistrate immediately to give Notice thereof, to Us or Our Council; And We do promise to him or them that shall Discover or Apprehend the said *Edmond Ludlow*, for a Reward, the Sum of Two Hundred Pounds. And We do also hereby give Notice to all Persons that shall Conceal the said *Edmond Ludlow*, or be Aiding and Assisting in the Concealing of him, or furthering his Escape, that they shall be Proceeded against, for such their Offence, with the utmost Severity according to Law.

"Given at Our Court at Whitehall, the Fourteenth Day of November, 1689, in the First Year of Our Reign.

"God Save the King and Queen.

"LONDON, Printed by Charles Bill and Thomas Newcomb, Printers to the King and Queen's most Excellent Majesties. 1689."

MARVEL'S GHOST.

[The following bitter invective addressed to the pious but hesitating Sancroft, on his absenting himself from Parliament, but directed against the bishops generally, is taken from a flying sheet of the time. It deserves to be reprinted as a striking illustration of the intense personal hatred generated by party spirit which prevailed when this satire was written.]

"MARVEL'S GHOST:

"Being the True Copy of a Letter sent to the A. B. of C. upon his sudden Sickness, at the Prince of Orange's first Arrival into London.

"The Archbishops of Canterbury have put the Kings of this Land to much Sorrow and Trouble, for which the Kings have used the more Care and Circumspection to have such Archbishops placed in that See, as either should stand with them, or at least should not be against them."
— Fox, *Acts and Monuments*, Vol. i. p. 214.

"The APOLOGY.

*"When Men of God will do the Devil's Work,
And frame New Prayers for Lewis and the Turk.
In drunken Clubs Religiously Combine,
To make the lost Mack-Ninny's Right Divine:
And the whole Town with Sham Distinctions ring
Of a de jure and de facto King,
And prate of Duty till they've lost the thing;
When those whose Business 'tis to Preach up Peace,
Labour to make our Discontents increase:
Foment Divisions, and new Storms create:
Defume the King and undermine the State,
Which wou'd, were they but hang'd, be fortunate;
What Indignation can be thought severe?
How can a true-born English Muse forbear
To lash their Folly, and Correct their Vice,
And teach the People whence their Plagues arise?
How innocent and good soe're they seem,
The source of all our Mischiefs lies in Them.
From them, as from Pandora's Box they fly:
'Tis their corrupted Breath pollutes our Northern Sky.
Therefore, my Lord, you justly can't accuse
This modest Sally of a backward Muse,
Which had been damned to Silence, and forgot,
If you had not reviv'd it with your Plot.
'Twas writ to Consolate your Sickness then;
If you had mended, this had ne'er been seen.
But since you every Day grow worse and icorse,
And still resolve to be the Nation's Curse,
I also am Resolv'd to let you know
Here's one as Stubborn and as bold as you."*

"The GHOST.

*"How just is then the Tribute of our Eyes?
When Vertue Languishes, and Goodness Dies,
When holy Prelacy, from Court withdrawn,
Lies sick at Lambeth in a Shroud of Lawn!
Who fearing now Compliance with the Prince,
Shou'd better Men to equal power advance,
With-holds his Hand, and in the very nick
The humourous Prelate willingly falls Sick.
On what small Props a Church-man's health depends!
Draw but one Pin and the whole Fabrick bends;*

*Touch but their Wealth, their Power, or their Place,
They'll Snuff, and Snort, and Curse you to your Face.
Has'there a Mischief in the World been done,
E're since the odious name of B—— known,
In which a Clergy-man has not been One!
Have there been private Murders, publick Wars,
Dividing Schisms or Intestine Jars,
Reproaches, Scandals, Goals, Fines, Bloody Laws,
Of which they have not been the chiefest Cause!*

*"Great Constantine, how basely hast thou stain'd
Those Glorious Laurels that thy Conquests gain'd!
Untainted Honour with bright Lustre spread
Itself in shining circles round thy Head,
Which might have shone till now, belov'd, rever'd,
In the same Tomb had B—— been interr'd
With lesser Villains: but nice Goodness spar'd
Those Foes that shou'd have the same ruin shar'd.
Those Sanctimonious Robbers that did more
Infest the Church than Heathen Priests before:
They with professed Malice Blood did spill:
These Pray, and Smile, and Flatter when they kill.
They did their Open Enemies annoy:
These kiss the Friends they Murder and Destroy.
By these oprest the mournful Church implor'd
The tardy Vengeance of thy backward Sword.
Had this been done, had thy Imperial Frown
But smote those haughty Mitred Monarchs down:
Myriads of Blessings shou'd thy Reign adorn,
Paid by past Ages, this, and those unborn.*

*"Tell me, ye doating Bigots who Revere
These Raree Shows o' th' Church and Pageants here;
Like Tinsel Mortals on a Guegaw Stall,
Fram'd for mere show, and of no use at all.
Tell me in sober seriousness, unvest,
What Holiness is to their Cowl annex:
What hidden Vertue in their Office lies,
Unseen by Men of common Sense and Eyes!
Did e're a Bishoprick a Man advance
Above the Rest in Honour, Truth, and Sense!
Or did a fat Advowson ever make
A Man preach better, and more labour take?
They talk'd indeed in very Loyal strain
To praise the King did God Himself prophane,
But sure we ne're shall hear of that again.
Born to themselves, themselves alone they please,
Steept in the Sweets of Luxury and Ease:
The Land they Canton, and Divide the Spoil,
And Drain the Moisture of our Wealthy Isle.
For Pulpit-work let those who can do that,
They're all too Dull, too Feeble, or too Fat.*

*"Are these the Men that hope to Govern now?
To whom our Church and State again must bow?
Have we then but the Blessed Prospect seen
Of dawning Peace, with a vast Gulph between?
Like Men Condemn'd on flattering hopes born high
To fall with greater Ruin from the Sky;
Good God forbid thy Church should e'er be sway'd
By those again that have thy Truth betray'd:*

Who lately such a fatal instance gave
 What precious care they'd of Religion have, }
 That durst Adore a Fool and Trust a Knave. }
 Shou'd it be thus, how would our Isle complain,
 And beg to have our Wandring King again?
 Intreat the worst his incens'd Rage can do,
 The less important Mischief of the two:
 Which is the Cruel'st Beast will then be known,
 An English Prelate or a French Dragon.

"From hence, *my Lord*, you may with ease foreknow
 What epitaphs we shall on such bestow:
 When such depart, (when will just Heaven think fit
 To strike and do an injur'd Nation right!)
 The most Obdurate Muse will strain a Verse,
 And Bathe with Tears, of joy each Bishop's Herse.

FINIS."

HUGH SPEKE AND THE FORGED DECLARATION OF THE PRINCE OF ORANGE.

Mr. Macaulay tells us (vol. iv. p. 517.), that when Trenchard was Secretary of State, he had constantly at his side Hugh Speke and Aaron Smith; men to whom a hunt after a Jacobite was the most exciting of all sports. There was, he says, "a constant bustle at the secretary's office, a constant stream of informers coming in, and of messengers with warrants going out." This may be true, and yet it does not necessarily follow that either Speke or Smith were there as informers. Aaron Smith was Solicitor to the Treasury, and Speke was Trenchard's brother-in-law. But there is no doubt that Speke loved the sport of hunting a Jacobite—it had become a second nature to him; and when his antecedents are remembered, this is not very extraordinary. Mr. Macaulay, however, had previously damaged the character of Hugh Speke by very hard words, for which I know no warrant. The Protestant zeal of Hugh Speke had been persecuted into political fanaticism; and political fanatics and political conspirators are not, and never can be, men of a very refined or delicate sense. The agents, instruments, and means with which they work, must tend to perplex the moral judgment, if it does not deaden the moral sense. We, therefore, who live in peaceful times, under a just administration of the law, may naturally condemn Hugh Speke; but only so far as we condemn all political fanatics and political conspirators, who are of necessity of much the same class and character, differing only in degree.

But my special subject is the forged Declaration of the Prince of Orange. Mr. Macaulay speaks of the skillful audacity with which this Declaration was written, and of the immense effect which it produced:—

"Discerning men," he says, "had no difficulty in pronouncing it a forgery, devised by some unjust and un-

principled adventurer, such as in troubled times are always busy in the foulest and darkest offices of faction. . . . When it was known that no such document had really proceeded from William, men asked anxiously what impostor had so daringly and so successfully personated his highness? Some suspected Ferguson, others Johnson. At length, *after the lapse of twenty-seven years*, Hugh Speke avowed the forgery. . . . *He asserted . . . that when the Dutch invasion had thrown Whitehall into consternation, he had offered his services to the Court . . . had thus obtained admittance to the royal closet, &c. . . . The forged proclamation he claimed as one of his contrivances: but whether his claims were well founded, may be doubted. He delayed to make it so long, that we may reasonably suspect him of having waited for the death of those who could confute him.*"—Vol. ii. p. 533.

On another occasion, Mr. Macaulay speaks of Hugh Speke as of a "singularly base and depraved nature. His love of mischief, and of dark and crooked ways, amounted almost to madness." (Vol. ii. p. 105.)

Now, with all respect for Mr. Macaulay, I cannot think that this is a fair statement; and as to the doubt about the authorship of the forged Declaration, it rests, I suspect, on a conjecture of Echard's, and a confident assertion of Oldmixon's—neither party assigning reasons. Mr. Macaulay, however, ventures to be a little more specific than Echard—has translated his vague words "of late years" into "after the lapse of twenty-seven years,"—the interval between the occurrence and the publication of the *Secret History*.

Before I draw attention to what appear to be positive errors, let us consider the antecedents, circumstances, and position of Speke; for it might fairly be inferred from Mr. Macaulay's statement, that Speke was "an unprincipled adventurer."

The Spekes were an old Cavalier family, settled for many generations at White Lackington, in Somersetshire. The father of Hugh Speke had the honour to serve and suffer—to raise men and advance money in the service of Charles I., and the greater honour, so he considered it, to be persecuted and imprisoned by the Cromwellians; and to compound for his delinquencies by payment of many thousand pounds. At the Restoration, the Spekes, like so many others of their class, sank back into quiet country gentlemen; but they were once again stirred into action by the Popish Plot. The Cavaliers loved the king much, but the Church more; and the Spekes became wild about the Exclusion Bill. In 1679, the father, George Speke, offered himself as the Protestant champion, and was returned knight of the shire; while his eldest son, on like grounds, became member for the county town, Ilchester. His son-in-law was equally zealous in the same cause; and John Trenchard won for himself a name in history. The whole family were, from that hour, marked men. Speke, the father, was soon after apprehended, and brought before the council, charged with having spoken treason—with having

declared that he would have forty thousand men to assist the Protestant duke against the Papist duke. Hugh Speke says the charge was false, which is probable as to the exact words; but that the father was, had been, and continued to be, an outspoken gentleman, after the Cavalier fashion, is plain enough from an intercepted letter in the State Paper Office, written by another of his sons, who thus reports :

"Since his return, notwithstanding the number of entreaties and advices to be silent, and not concern himself with public affairs by words, yet the truth is, he gives himself more liberty; talks more at random and dangerous than ever formerly, which is a great affliction to all his friends." — Robert's *Monmouth*, vol. ii. p. 318.

In fact, what with zeal and fanaticism — persecution on the one side, and flattery on the other — the Speke family, with perhaps one exception, were gone wild and half mad; and so were many other men and families.

When the Duke of Monmouth entered on his memorable progress through the West of England, nowhere was he received with more daring enthusiasm than at White Lackington. Two thousand horsemen met him ten miles in advance, and twenty thousand persons are said to have been assembled in the park to welcome him.

Then followed the Rye-house Plot, in which John Trenchard was deeply implicated; and the death of Essex, who all true Protestants believed, or affected to believe, had been murdered. Lawrence Braddon, a young barrister, put himself actively forward on this occasion in a hunt for evidence; Hugh Speke joined him, and both were prosecuted. Speke, whom even the foul-mouthed Jeffreys spoke of as "a man of quality," was fined 1000*l.*, and committed to prison until he could find securities for good behaviour for life; and in prison he remained for more than four years. Meanwhile, before his trial, and, as he says, to prevent him from giving further aid to Braddon, Speke was arrested in an action for *scam. mag.*, at the suit of the Duke of York; and though the trial was never brought to issue, Speke was confined for eighteen weeks before he was admitted to bail, and the prosecution, he says, cost him 1000*l.*

Speke, however, was not to be silenced by shutting him up in prison. There now appeared *An Enquiry into, and Detection of, the Barbarous Murder of the late Earl of Essex*. Braddon, forty years after, in his comment on Burnet, gave, so far as he knew, or chose to remember, a history of this pamphlet, to which he attributes the death, or rather murder, of Charles II. The pamphlet, he says, "was writ and printed in Holland," hundreds of copies were brought to England, and in one night scattered abroad; most of them laid at the doors of privy-councillors, noblemen, and justices of the peace. One copy was conveyed to

the king, who was so startled by the revelations it contained, that he resolved to have a strict inquiry into the cause of the death of the earl, and instructed Lord Allington accordingly. While the subject was still under discussion, the Duke of York entered — "argal;" the king and Lord Allington were soon after seized with such an illness, as was thought to be "effects of poyson," and both died.

That this pamphlet was printed in Holland, I doubt. Speke acknowledges that he was about this time, or shortly after, instrumental in printing and circulating some of Johnson's pamphlets, "of great use to the Protestant cause, having *all along* kept a press for secret services (managed by a faithful hand) at his own expense." This "Enquiry" was, I suspect, printed through Speke's agency, and the manner of printing and of circulating it was much after the fashion by which, subsequently, currency was given to the forged "Proclamation." Braddon's assertion as to the "writ and printed in Holland," enabled him to consider the writer as another and an independent witness.

H. S. F. D. P.

(To be continued.)

INEDITED LETTER FROM JEFFREYS.

The following letter from Jeffreys, whose warm interest in the celebrated election for Buckinghamshire in 1685 is described by Macaulay (vol. i. p. 476.), written to Secretary Sunderland, is preserved among the MS. Domest. (1685) in the State Paper Office.

WM. DURRANT COOPER.

Pardon me (my most hon. Lord) for giving you this trouble, it being, I thought, for his Majesty's service that you should know that this day I have had severall gentlemen of the countrey hereabouts wth mee, who are resolute in the affaire to oppose Wharton and Hamden. But they have beene very industrious to spread false reports. Its certaine Hamden will assigne his interest to S^r Roger Hill, who now setts up, a horrid Whig, his father one of the murthered martyr King Ch. the First judges, and this sparke a fierce exclusioner. S^r Tho. Lee does us a greate deale of mischief by joining wth our adversaries, and threatens us wth the parliament. I know my Lord Treasurer has a power over him; and if his lordship would be pleased to influence twixt this and the election, he would doe us a kindnesse; he and Hamden have beene labouring togeather, and he much values himself, as Mr. Wharton does, for having kissed his Majesty's hands, and thereby o^r mischief comes. A word from yo^r lordship to Mr. Waller, to engage his son, who is at p'sent fierce against us, togeather with his interest, would be of service to us. O^r election wilbe on Wednesday next. I shall not be wanting, either in my person

or purse, to serve my master in this or any thing else I can be capable of, nor in approving myselfe,

My dearest Lord,

Yor most oblidged and
eternally devoted servt;

GEO. JEFFREYS.

Bulstrode, April 5th.

ARCHBISHOP SANCROFT'S EPISCOPAL COMMISSION
FOR THE CONSECRATION OF DR. GEO. HICKES
AND THOMAS WAGSTAFFE.

The subjoined document has been lately presented to Sion College. It originally formed part of the valuable manuscript collection of the Rev. Thomas Bowdler, and does not appear to have ever been published *in extenso*. An abstract is given in *The Life of John Kettlewell*, p. 346., and in Lathbury's *History of the Nonjurors*, p. 94. The consecration took place on the feast of St. Matthias, Feb. 24, 1693, and was solemnly performed according to the Ordinal of the English Church by Dr. William Lloyd, Bishop of Norwich; Dr. Francis Turner, Bishop of Ely; and Dr. Thomas White, Bishop of Peterborough, at the Bishop of Peterborough's lodgings, at the Rev. William Gifford's house, Southgate, in Middlesex, Dr. Ken, Bishop of Bath and Wells, giving his consent. Sancroft died in the autumn of 1693, a few months prior to the consecration of Dr. Hickes and Mr. Wagstaffe.

"Wilhelmus, Providentiâ divinâ Ecclesiæ Metrop. Cant. humilis minister, Reverendo admodum in Christo Patri et fratri in Domino charissimo Gulielmo eâdem Providentiâ etiam nunc * Nordovicensi Episcopo, salutem et fraternam in Domino charitatem. Cum ego, nuper ex ædibus Lambhithanis vi laica pulsus, et non inveniens in urbe vicinâ ubi tutò possem, aut commodè commorari, procul secesserim, quærens ubi fessus senio requiescerem; multa autem jam tum remanserint, et emergant quotidie plura, eaque momenti maximi, Dei scilicet et ecclesiæ negotia, nullibi ita commodè atque expedite, ac in magno illo rerum gerendarum theatro transigenda: Tibi igitur, frater dilectissime (qui pro eâ, quâ polles, animi fortitudine, et pio, quo flagras, zelo domus Dei, adhuc in suburbis Londoniensibus, palantibus undique cæteris, moraris et permanes†; adeò ut neminem illic habeam ita ἰσχυρόν, quique ita γνησίως rerum mearum et ecclesiæ satagat), Tibi inquam, ad hæc omnia tractanda, pensanda, et finaliter expedienda, hoc quicquid est muneris mei et pontificii, fretus prudentiâ tuâ, et solitâ in rebus agendis solertiâ, committo in Domino; Teque vicarium meum ad præmissa, rerumque mearum et negotiorum actorem, factorem, et nuntium generalem vigore harum litterarum eligo, facio, et constituo. Apage autem ante notarii artes et Marculphi formulas! Inter bonos bene agier oportet. Dicam summarîè et de plano: Quoscunque tu frater (prouit res et occasio tulerit) assumpseris et adjun-

xeris tibi, elegeris et approbaveris, confirmaveris et constitueris, ego quoque* (quantum in me est, et de jure possum) assumo pariter et adjungo, eligo et approbo, confirmo et constituo: uno verbo quicquid in istiusmodi negotiis feceris Ipse, aut faciendum duxeris, id omne quantum et quale illud cunque fuerit, mihi audenter imputa. Ecce! Ego Wilhelmus manû meâ scripsi; Ego præstabo; non solum ratum, sed et gratum insuper habiturus. Splendor autem Domini Dei nostri sit super te, frater, et opera manuum tuarum dirigat et confirmet; Quin et eripiat te (fratresque nostros omnes) ex ora leonis et de manu canis et a cornibus unicornium: exaudiat vos, mactetque denique et cumulet omni benedictione spirituali in cœlestibus in Christo Jesu. Datum e proprio conducto (quod enim mihi molior tugurium, superveniente acri hyeme, nondum exædificatum est) hic in Campo gelido (nunc etiam profundè gelato) sito intra tuæ diocœseos pomœria, nono die Februarii aûo Dñi, 1691.

"Actum in præsentia mei, W. CANT.
Wm. Sancroft, jun., notarii publici."

[Underneath a fac-simile of the archiepiscopal seal.]

Translation.

"WILLIAM, by Divine Providence, the humble minister of the Metropolitan Church of Canterbury, to the Very Reverend Father in Christ, and most dear brother in the Lord, William, by the same Providence, Bishop of Norwich, even still†, sends Greeting and brotherly love in the Lord:

"Since I have lately been driven out, by a lay force, from the house at Lambeth, and found not in the neighbouring city where I might sojourn with safety and convenience, I have therefore withdrawn to a distance, in search for a place where I could rest in my weary old age; since, moreover, there were just at that time many things remaining, and many more are daily arising, and these too of the highest moment, that is, the affairs of God and the Church, which can nowhere be transacted so conveniently and expeditiously as in that great theatre of business; To you, therefore, most beloved brother, who—out of that fortitude for which you are eminent, and that pious zeal wherewith you are fired for the House of God—do still dwell and abide in the suburbs of London, while the rest of us are scattered on all sides‡; so that I have no one there who is of a like soul with myself, and who would take so hearty an interest in my affairs and those of the Church: To you, I say, I trust in the Lord, for the handling, weighing, and finally despatching all these things, that is, whatever belongs to my duties and pontifical office, relying on your prudence and wonted skill in business-matters; and, by virtue of these letters, I do choose, make, and constitute you my Vicar for the premises, and the Agent, Factor, and Deputy-General of my affairs and concerns. But mark! away with the art and trade of the Notary and the formulas of Marculphe.§ Among good men it behoveth good to be done. I will tell you in a summary and straightforward manner what I mean

* Licet absens corpore, mente tamen et affectu semper tecum præsens.

† If Aquila of Pontus will allow it: Ah, me! that the Brief for removal is not yet served!

‡ Putting your hand "on the hole of the asp and the cockatrice' den," &c. — Isa. xi. 8.

[§ Marculphe was a French monk. He made a collection of the formulas of the most usual contracts and public acts of the epoch in which he lived, and this valuable collection is one of the most important monuments of French history, and especially of jurisprudence. — *Biog. Universelle*, art. MARCULFE.]

* Modo liceat per Pontium Aquilam: Hei mihi quod breve de removendâ nondum currit.

† Mittens manum tuam super foramine aspidis et cæverna reguli, animamque etiam exponens super agri altitudines.

and require: Whomsoever you, my brother (as circumstance and occasion may offer) shall take and join with yourself, shall choose and approve, confirm and constitute, I also* (as far as in me lies, and I can do lawfully) do in like manner take and join with you, choose and approve, confirm and appoint. In a word, whatsoever you yourself shall do in such matters, or think proper to be done, all that, how great soever, or of what nature soever it may be, do you boldly impute the same to me. Behold! I, William, have written it with mine own hand; I will maintain and make it good; yea, I will not only ratify it, but be thankful for it. Now, may the light of our Lord God be upon thee, brother, and may He direct and strengthen the works of thy hands. And moreover, may He snatch thee (and all our brethren) out of the mouth of the lion, and the hand of the dog, and the horns of the unicorns. May He hear you, and honour and crown you finally with all spiritual blessing in heavenly places in Christ Jesus!

"Given from my own hired dwelling (for the hut which I am building for myself, the sharp winter coming upon us, is not yet finished) here in Fressingfield (which is even now deeply frozen), situate within the precincts of your diocese, on the ninth day of February, in the year of our Lord 1691. W. CANT.

"Done in the presence of me,
Wm. Sanercoft, Jun., Notary Public."

An account of the first consecration under this commission was drawn up and left in MS. by Dr. Hickee; and is thus alluded to by the Rev. John Lindsay, in his Preface to Mason's *Vindication of the Church of England*:—

"I have seen an account of this affair in manuscript, drawn up (I suppose) by Dr. Hickee himself; out of which I shall oblige my reader with the following particulars: viz. that after the deprivation of the archbishop and his brethren, they immediately began to think of continuing their succession by new consecrations, and often discoursed of it, without taking any particular resolutions, till after the consecration of the intruders (as they call them) into their sees, that then the deprived archbishop and bishops resolved to continue the same, and to write to the late King James about it: that in their discourses on this matter the deprived Bishop of Ely acquainted the archbishop and his brethren with the letters in St. John's College library in Cambridge, which had passed upon the like occasion between Chancellor Hyde and Dr. Barwick†; that thereupon they had recourse to those letters, and resolved to impart the secret to the then Earl of Clarendon, who had been his father's secretary in that correspondence; that from those letters, and the additional light which they received from that noble earl, it appeared that, in that case, in regard of the difficulties of making elections, it was resolved to consecrate the new bishops with suffragan titles, according to the statute of King Henry VIII.; that therefore the deprived archbishop and bishops resolved upon the same method in this case also, and to write to the late King James for his consent to it in the way directed by that statute; though (it seems) they judged it a matter of so great importance as to resolve to do it even without his consent, rather than not at all: that upon their application the late King James returned his answer, that he would readily concur with it, and required them to send some

person over to him, with whom he might further confer about the matter, and along with him a list of the deprived clergy: that Dr. George Hickee, being made choice of for that purpose, set forward from London, May 19, 1693, and, after many difficulties, arrived at St. Germain's in about six weeks' time: that there the late King James acquainted him that, for the further satisfaction of his own conscience, he had consulted the Archbishop of Paris, and the Bishop of Meaux, and the Pope himself, who severally determined that the Church of England, being established by the laws of the kingdom, he (though a Papist) was under no obligation of conscience to act against it, but obliged to maintain and defend it, as long as those laws are in force: that the late King James put their said determinations into the Doctor's hands, which he read and found to be to the effect aforesaid: that the said late King James also assured him, that he had on all occasions justified the Church of England since the Revolution. That the Doctor returned to London 4th February, 1693, and was consecrated on the 24th."*

Minor Notes.

The Savoy.—The following will serve as an addendum to Timbs and Cunningham in their account of the Savoy, and shows also that the inhabitants of this precinct preserved that character for ill behaviour for which they were notorious when Fleetwood, the Recorder of London in 1581, described them as "rogues and masterless men;" and in 1697, when their condition is so forcibly described by Macaulay:

"In the year 1736 the German Congregation in the Savoy preferred a petition to the Lords of the Treasury, wherein they set forth 'that near to their church is situated a house (late Peter Miller's, Cabinet Maker) which is now inhabited by a coalheaver, whose wife washes linen for the barracks, by whose noises they are frequently disturbed in Divine Service, and by the great stench of the lye used for the linen; by keeping of hogs there, and by the smoke proceeding from the apartment underneath, several of the congregation are kept from church; besides which, several rude persons belonging to the said house abuse them, make trespasses upon their church to their frequent charge and expense.' They then pray that as the house in question is not in grant, that they may have a lease thereof on paying a rent of six pence per annum."†

"By a warrant dated June 28, 1736, the Treasury, in order to remove the annoyances and inconveniences complained of by the congregation, and to the end that the officers might render the piece of ground and building thereupon commodious, and add a vestry-room to the church for the service of the congregation, gave licence to the officers of the church to hold the piece of ground during the royal pleasure, paying the yearly rent of three pence, and keeping the premises to be erected thereon in repair."‡

WILLIAM HENRY HART.

Albert Terrace, New Cross.

Father Petre and Dr. Busby.—The following story from *Revolution Politicks*, will, I hope, be

* "Although absent in body, yet in mind and feeling ever present with you."

† See the Life of Dr. John Barwick, p. 206. The letters are given in the Appendix.

* See also Macpherson's Original Papers, i. 452—455.

† *Treasury Crown Lease Book*, No. 4. p. 22.

‡ Ibid. p. 103.

considered by you good enough to be printed in your Macaulay Number. S. B.

"There goes a story about the town, that Dr. Busby, walking one day in St. James's Park, met with Father Petre, who saluted Busby, cap in hand, which occasioned this following dialogue:

"P. 'Reverend Doctor, your humble servant; how have you done this long time?'

"B. 'Very well, I thank you; but, Sir, I don't know you, and especially in this dress.'

"P. 'Not know me, Doctor? why, I was one of your scholars.'

"B. 'That may be; pray what is your name?'

"P. 'My name is Petre.'

"B. 'Petre! What, not that Petre who has made all this noise in the world?'

"P. 'The very same, Sir.'

"B. 'You surprise me very much. You were of another faith, Sir, when you were under my tuition; how came you to change it, Sir?'

"P. 'Because the Lord had need of me.'

"B. 'Need of you, Sir! why, I have read the Scriptures as often as any other man, and I never read that the Lord had any need of any thing but once, and that was of an ass.'

"Here Busby took Petre knapping at his own weapons."

Satire against Sherlock.—The following extract from *Short Remarks on the Life of Dr. Kennett*, p. 19., affords a curious illustration of Macaulay's account of Sherlock, vol. iv. p. 50.:

"On one occasion, Dr. Hickee, Dr. Sherlock, and others, were in conversation at the fireside of that honest bookseller, Wat Kettibly, when Dr. Sherlock made the following remark: 'Brother Hickee, they that take the oaths are as surely damned as the fire burns.' To which Dr. Hickee replied, 'I believe I may take them when you do.' But some time after, St. Paul's Deanery prevailed with Dr. Sherlock to take the dose; and some say the Vixon was the occasion of it. Upon this account Tom Brown has these words, which are ingenious:

'When Eve the fruit had tasted,
She to her husband hasted,

"And chuck'd him on the chin-a:

"Dear Bud," quoth she, "come taste this fruit,

'Twill finely with your palate suit,

To eat it is no sin-a."

'As moody Job in shirtless case,
With collyflow'rs all o'er his face,'

Did on the dunghill languish,

His spouse thus whisper'd in his ear,

"Swear, husband, as you love me, swear,

'I'll ease you of your anguish.'""*

J. Y.

The Glencoe Massacre—The annexed cutting from the *Guardian* of Sept. 19, 1855, seems worth preserving in "N. & Q.:"

"A copy of the warrant authorising the Glencoe massacre by King William III., was stolen some time back from the archives of the Eglington family. It has been recently restored, and is now printed by the *Scottish Press*, which informs us that the paper is merely a copy of the warrant, though thought at first to be the original document. It does not bear the sign-manual of King

William; but it is written in an antique style of penmanship, and the spelling is peculiar:

"For
Their Majesties Service
To Captain Robert Campbell of Glensgow.

"You are hierby ordered to fall upon the Rebels the McKdonalds of Glenco and put all to the sword under 70. You are to have a speciall care that the old fox and his sones doe upon no account escape your hands. You are to secure all the avenues, that no man escape. This you are to put in execution at five of the cloocke precisely and by that time, or very shortly after it, I'll strive to be at you with a stronger partie. If I do not come to you at five you are not to tarrie for me, but to fall on. This is by the kings command for the good and saftie of the Countrie that thes miscreants be cut off root and branch, so that he put to execution without fend or favour, else you may expect to be dealt with as one not true to king or government, nor a man fit to carrie commission in the kings service. Expecting you will not faile in the fulfilling heirof as you love your selfe, I subscribe this with my hand. Baideresia, Feb. 12, 1692.

"ROBERT DUNCANSON.

"sic subscriber."

In connection with this, perhaps some of your correspondents would give me the authority for what I have seen somewhere stated, viz. that William of Holland had determined to carry out against the Frasers, and some other clan, the same murderous measures which were put in execution against the MacDonalds of Glencoe.

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Queries.

THE SCREW BAYONET.

The third volume of Mr. Macaulay's *History of England* contains, at page 371., the following passage:

"The immediate cause of his defeat was the difficulty of fixing bayonets. The firelock of the Highlander was quite distinct from the weapon which he used in close fight. He discharged his shot, threw away his gun, and fell on with his sword. This was the work of a moment. It took the regular musketeer two or three minutes to alter his missile weapon into a weapon with which he could encounter an enemy hand to hand, and during these two or three minutes the event of the battle of Killiecrankie had been decided. Macky therefore ordered all his bayonets to be so formed that they might be screwed into the barrel without stopping it up, and that his men might be able to receive a charge the very instant after firing."

A foot-note refers to Macky's *Memoirs*, which I have no opportunity of consulting; but as the statement seems to me, for reasons I will mention, a somewhat doubtful one, I write in the hope that some of your correspondents may be able to give some additional information on the subject.

The introduction of the screw bayonet I have always understood took place at a later date, by some ten or twelve years, than the year 1689; and

* *Reasons of the New Converts*, pp. 31—32.

I remember to have heard, or read, that it began in the French army, and that in one of Marlborough's battles, an English regiment, advancing with fixed bayonets against a French one similarly prepared to receive them, were astounded by the, to them, incomprehensible phenomenon of a volley of musketry. One piece of evidence decidedly militating against the invention of the screw bayonet in 1689, I possess, in the shape of a treatise on *L'Art Militaire*, published at Augsburg, in 1699 (and formerly, as appears by a book-plate, the property of the father of the Schulenberg Duchess of Kendal), in which the plate illustrating "Fix Bayonets," depicts a soldier evidently using the plug-bayonet, to which variety of the instrument only the description appended could apply. I hope, however, to elicit some communication on the subject from those better informed than myself. W. K. R. B.

Minor Queries.

Satire on James II. — I have lately met with the following bitter satire on James II. Can any readers throw light on its authorship, or say if it has been printed, and where it first appeared?

"When Israel first provok'd the Living Lord,
He scourged their sin with famine, plague, and sword.
Still they rebelled; then God in wrath did fling
No thunderbolt among them, but a king.
A King like James was Heaven's severest rod,
The utmost vengeance of an angry God.
God in His wrath sent Saul to punish Jewry,
But James to England in a greater fury;
For Saul in sin was no more like our James,
Than little Jordan can compare to Thames."

S. J.

Anonymous Books. — Perhaps through your pages I could procure some information of the authorship of the following tracts, which I have bound in a volume:

1. "A Dialogue between the Pope and a Phanatick concerning Affairs in England. By a Hearty Lover of his Prince and Country. 4to., Lond., 1680."

2. "The M—'d C—b [Mitre Club], or, the L—th [Lambeth] Consultation. From a correct Copy. 4to., Lond., 1704."

3. "An exact Discoverie of Romish Doctrine in the Case of Conspiracie and Rebellion, by pregnant Observations; collected (not without direction from our superiors) out of the expresse dogmatical principles of Popish Priests and Doctors. 4to., Lond., 1605."*

What a pity that Wood's invaluable *Atheneæ* should be without an index of works. W. H. C.

Walled Towns in England. — Macaulay, in the fourth volume of his *History of England*, p. 669., in relating the assassination plot of William III., and the steps taken to discover the traitors, says:

"The gates of the City of London were kept many hours closed while a strict search was made within. The

magistrates of almost every walled town in the kingdom followed the example of the capital."

Can any of your readers give a list of the walled towns referred to by Macaulay? FRA. NEWBURN.
Darlington.

Narcissus Luttrell. — As it appears by a recent correspondence in *The Times*, that this gentleman's Diary, so frequently quoted by Macaulay, is likely to be printed by the Camden Society, may I ask who or what he was, and what were his peculiar facilities for obtaining so much information upon passing events? — if he is the same person with the collector of ballads, broadsides, &c.? I presume mention of him will be found in some of the works which touch upon our literary history; any references to these will greatly oblige me. S. L.

Major André. — Through a former Query, respecting this gentleman, I have derived considerable assistance, though by no means to the extent that I had hoped for. Being well aware that, "out of sight is out of mind," I take the liberty of repeating my Query. Is there no one who can furnish me with information of his English history; when and where he was born; what was his pedigree, &c.? Mr. André was a diligent letter-writer: are there any letters in existence from him to his family and friends? and, if so, can copies of such letters be procured? Are there any records left of his commercial career? It would be strange, if America should alone be in a capacity to furnish any testimony to the talents of this accomplished man. He certainly corresponded with his family, as well as with Miss Seward and other friends. It is hoped, that at this late day no impropriety will be perceived in an inquiry as to the ultimate fate of these letters. SERVIENS.

Patrick Ker and the Grand Politician. — *The Grand Politician, or the Secret Art of State Policy discovered*, was translated from the Latin of "Conradus Reinking, Chancellour to his Electoral Highness the Duke of Brandenburg," and published at London, 1691, small 8vo. It is dedicated to the Earl of Nottingham, by the translator, Patrick Ker. Can any of your numerous readers give information relative to this Patrick Ker? The name would induce a belief that he was a Scotchman. No notice of the work, which is a very curious one, occurs in Lowndes. Nor does the name of Ker occur in Charters's *List of Scottish Writers*, printed by Mr. Maidment, from the original MS. in the library of the Faculty of Advocates, some years since. But Charters is far from complete, although his authority, as far as it goes, can always be relied on. J. M. (2.)

Brewer and Waple Arms. — I should be glad to know the arms of Samuel Brewer, of the Inner

[* By Dr. Thomas Morton, Bishop of Durham.]

Temple, who by will, Nov. 24, 1684, gave lands to Sion College. Also those of the Rev. Edw. Waple, D.D., vicar of St. Sepulchre, resident of the said college, 1704.

W. DENTON.

Minor Queries with Answers.

L'Abbé Primi.—Lord Preston, the English ambassador, in letters to Secretary Jenkins (Dalrymple, vol. i. Appendix), speaks of an "insolent book" just published in Paris (1682) by L'Abbé Primi, in which reference is made to the secret negotiations between Louis and Charles II. The author, he says, has been sent to the Bastille, and the work so rigidly suppressed, that he can only obtain a copy of the French translation, which "is not near so full as the original." What work was referred to? and was it ever translated into English? If so, when, and under what title was it published? L. P.

[The French translation of this work is entitled *Histoire de la Guerre de Hollande*, Paris, 1682, 12mo. A bibliographical notice of it is given by the continuators of Le Long, *Bibliothèque Historique de la France*, tom. ii. No. 23,996., who state, that it was translated into English in *Recueil des Traités de Politique*; London, 1705, tom. i. fol. An edition containing Part i., à La Haye, 1689, is in the British Museum. It may be well to add that, according to the title-page of the work as published in the *State Tracts*, 1705, it professes to have been "written originally in Italian by the Count de Maiolo;" but the writer of another tract on the same subject in the same collection (p. 32.) says, "I do judge that the name of Count St Maiolo was a kind of trick of the Abbé Primi;" and he adds, that but for the interference of the English minister, "we might, without question, have had several other important secrets published in the following books (for we have only two books of ten printed), which now we can only conjecture at."]

Publication of Banns.—In an Oxford edition of the Book of Common Prayer, published in 1745, I find it states in the Communion Service, immediately after the Belief:

"The curate shall declare unto the people what holy-days, or fasting-days are in the week following to be observed; and then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published," &c.

In the modern editions of the Prayer Book, the six last words relating to the publication of banns are omitted in this portion of the service, directions given at the beginning of the marriage service that the banns should be published "immediately after the second lesson." Can any one state when this alteration was made, by what authority, and for what professed reason? VINTOR.

[The alteration was made by the royal printers from the dubious reading of sect. 1., in 26 George II. cap. 33., 1753, commonly called the Marriage Act, in which it is provided, that "banns of marriage be published upon three Sundays preceding the solemnization of marriage, during the time of morning service, or of the evening

service, if there be no morning service, in the proper church or chapel on any of those Sundays, immediately after the second lesson." It is questionable whether this Act intended to direct the publication of the banns to take place after the second lesson in the Morning Service. It is read by several persons thus: "during the time of morning service, or of evening service (if there be no morning service) immediately after the second lesson." As this Act was intended to prevent clandestine marriages, it was necessary to provide for these cases when there was no morning service. We have consulted several Prayer Books hereafter named, and give the results. The rubric in the books published at Oxford, 1753, 1760, 1762, 1801; Cambridge, 1770, 1815; Edinburgh (king's printer), 1812; all direct the banns to be read in the Communion Service. The rubric in the books published at Oxford, 1807 (8vo. and 4to.), 1816, 1821, 1825, 1826, 1827, 1831, 1836, 1838; Cambridge (folio), 1825; London, 1845; direct the banns to be published after the second lesson. The alteration appears to have been made without authority, or any great regard to uniformity; and seeing that Convocation has never sanctioned the alteration, we must hand over the following Query to the doctors and proctors of our courts ecclesiastical for their solution: namely, Whether the publication of the banns, after the second lesson in the morning, is perfectly legal? The Prayer Book of the American Church directs the banns to be read in the Communion Service.]

Dr. Butts.—Where can I find any particulars about Robert Butts, D.D., Lord Bishop of Ely? Whom did he marry? &c. K. H. S.

[William Cole, in his MS. Cambridge Collections, vol. xviii. (Additional MS. 5819., British Museum) has given a long account of Bishop Butts, so very disparaging, that the less said about his many short-comings the better. Cole's sketch reminds us of the sarcastic legacy to this prelate in the *Political Will and Testament of Robert Walpole, Earl of Orford*: "My eloquence I leave to that good shepherd, the Bishop of Ely, to persuade the sheep to leave off their profaneness, to turn from the evil of their ways, and to follow the pious example of their leader." Cole informs us, that "whilst he was Bishop of Norwich, he lost his first wife in 1734, who was sister, I think, to Dr. Robert Eyton, of Shropshire. This lady he buried under the communion-table of the chapel in his palace, at Norwich [the inscription, with some account of the bishop, is given in Blomefield's *Norfolk*, edit. 1806. vol. iii. p. 597.] Who would have suspected (continues Cole) that his right reverend lordship would ever have thought of taking another bedfellow, after such warm sentiments as these for his first wife? But this was the overflowings of a tender and amorous constitution; and it is often observed that the greater the excess of grief upon these occasions at first, the sooner it is forgotten. It proved so in the instance before us, for at a very unreasonable age for one of his character and profession, being then about sixty years old, at which time he had two sons, and two or three daughters, all of them of men's and women's estate, he took a fancy to a young wife, and married the daughter of the Rev. Mr. Reynolds, of Bury. After the death of the bishop, his widow married Mr. Green, of Stoke Newington; but things went so wrong between her and her husband, that a separation was agreed on, and they lived asunder, he at Stoke Newington, and she at Bath."]

Harris's "Ware : " Carte's "Life of Ormonde."
—Allow me to send you a few notes from the

Bibliotheca Hibernica: or a Descriptive Catalogue of a Select Irish Library, collected for the Right Hon. Robert Peel (the late Sir Robert), of which there were only fifty copies printed, in 1823, and which is, consequently, a rare little volume. The author is known to be William Shaw Mason, and in his note on Harris's Ware, he says:

"The first two [vols.] only were printed; they contain the Antiquities, the Lives of the Bishops, and the Irish Writers continued to the beginning of the eighteenth century. He did not live to complete the third, which was to comprehend the Annals of Ireland. A most valuable collection for this purpose, consisting of several closely-written folios, was purchased by the late Irish Parliament, and is deposited in the library of the Dublin Society," pp. 1-2.

Is this valuable collection still in the library of the Society, and is it likely to be ever published, so as to form the intended third volume of Harris's edition of *Ware's Works*?

Again, under the heading of *Carte's Life of the Duke of Ormonde, and Letters*, at p. 19., we read:

"A collection of original letters and papers concerning the affairs of England from 1641 to 1660, found among the Duke of Ormonde's papers, was published by Carte in 1739. They are said to have been printed at the expense of the Society for the Encouragement of Learning. None of them are to be found in the folio edition of the letters attached to *Carte's Life of Ormonde*."

Is this collection, as a printed volume, easily obtainable, and is it uniform with the three preceding volumes, published in 1735 and 1736?

R. H.

[*Carte's Collection of Letters*, 1739, makes 2 vols. 8vo., and is not uniform with his *Life of Ormonde*.]

Replies.

THE DE WITTS.

(1st S. xii. 69. 244. 310. 438.)

I cannot agree with P. that Burnet "completely frees the Prince of Orange from the imputation of complicity" in the murder of the De Witts. His words are:

"Some furious agitators, who pretended zeal for the Prince, gathered the rabble together. And by that vile action that followed they did him more harm than they were ever able to repair. His enemies have taken advantage from thence to cast the infamy of this on him and on his party, to make them all odious; though the prince spoke of it always to me with the greatest horror possible." — Burnet, *Own Time*, vol. i. p. 455., ed. 1766.

Macbeth speaks of his dear friend Banquo with the greatest kindness possible, and drinks his health in his absence. The prince, who was a very good judge of his own interest, would not have pensioned and promoted the chief assassins had he thought that they had done him harm.

Hume's statement seems exaggerated. I cannot trace his authority for saying that Cornelius de Witt was "torn to pieces by the most inhuman torments," or that he "frequently repeated" the Ode of Horace. Ramsay (*Mémoires de Turenne*, t. ii. p. 467. ed. Paris, 1735.) says, "Pendant qu'il subissoit la question, il chantoit l'ode d'Horace," &c. In the *Histoire de la Vie et de la Mort des deux illustres Frères J. et C. de Witte*, Utrecht, 1709, the word is "recita." Basnage says he recited the first four lines. I do not find any mention of this in the accounts printed while the matter was fresh.

As to the severity of the torture. He was put to the "question ordinaire" on the 20th of August; what that was I cannot ascertain, but on the 22nd he was at dinner when the mob broke in, and able to walk down the prison stairs. Tichelaer told the mob that the torture had been merely a form, and the judges were afterwards taunted by the Orange party for the leniency with which it had been inflicted; more severity, they said, would have wrung a confession from him. In the British Museum is a pamphlet entitled *Vervoeleg van de Catalogus der Boecken in de Bibliotheque van M. Jan de Wit*, 1672. One is called:

"*Tractatus amplissimus de Torturâ, door den selven auteur (Jan) sijnde een vervolg von gunt Johan Grævius Arminianische Predikant, l'Amsterdam om het raspluis sit-tende omtrent die materia geschreven heft.*"

"Vervattende eene heyligsame maxime om Princen-Moorders, als sijn Broer kreelis, wel op de pijn-banch te leggen, en de eyserne bandt om 't lijf te doen, en dan strengelijk te pijnigen met twee houtchens tusschen twee vingers, ofte een scheen houten te adhiberen, gelijk men noch daagelijks de kinderen malkander siet doen; ende schriekelijk feyt dan noch niet bekennde en niet wil-lende klappen, den selven wederom terstont los te laten, dat men ook bij sijne Rechters voor een torture kan doen valideren; trouwens men sonde de man seer gedaen hebben en dat was crimen læsæ majestatis geweest." — P. 7.

This pasquinade is not an authority for the fact, but the rumour. I have a small 4to. volume entitled *Binnen-landse Borgerlyke Beroerten in Hollandt en Zeeland in den Jare, 1672*, Amsterdam, 1676. It consists of authenticated documents connected by a brief narrative, which is singularly impartial in one who describes events so exciting and so recent. The author, who was disposed to do justice to the De Witts, compares their deaths with that of Cæsar. As to the torture, he says:

"Men dreyghde dan den Ruart met de Pyn-bank; Tichelaer zeyt dat hy gepynight zou sijn, maer t'is niet te vermoeden, dat zulks in zyn tegenwoordigheyt geschiedt is, dies onzeker. Want of den Ruart schlechts met de Torture, alleen gedreyght, of in der daer gepijnight is, en hoe zwaar of licht, kan men niet wel te weten kommen, alzoo men doenmaals zeyde, dat den scherp-rechter of komende, al lachende gezeydt zou hebben, dat hy, om een halve Rijks-daalder, zoodanigh wel gepijnight wilde sijn." — P. 132.

On the title-page of the last-mentioned work

are portraits of the De Witts, apparently taken from the medal mentioned, "N. & Q." 1st S. xii. 244. 310. On the other side of the leaf are the lines quoted by MR. JEBB.

Like P., I was inclined to think the atrocities of the mob exaggerated; but a careful examination of contemporary accounts has satisfied me that imagination cannot go beyond the reality. The De Witts' friends asserted them without contradiction, and they were recognised approvingly by many on the other side. The prices at which fingers and other parts of the deceased were sold, are stated by serious, and joked upon by comic writers. In the *Spiegel van Ondankbaarheid en Wreetheyt*, 1672, n. d., the De Witts are eulogised and lamented, a quatrain being devoted to each of the prominent incidents of the murder. One is:

"Op 't afscheuren hunne Ingewanden,
Zo menschen-vreeters! zo! schaft menschen-vleesch;
handt darmen,
Om hals en middel: gras met uw bebloede armen
Mit ingewand, dit vleesch sal swellen in uw krop:
En dit gedarmte werd noch om uw hals een strop."

Page 9.

"Dit vleesch sal swellen in uw krop" is an anticipation of Sydney Smith's valedictory address to the Bishop of New Zealand, "May you disagree with the cannibal who eats you!"

*De Haegsche Anatomie, door M. Borrebraegt**, n. d., gives a burlesque description of the circumstances in verse. One poem is called "Besjes Kermes-Pot." Bessy exults in having the fat of two white (*wit*) geese to cook. In another, a dialogue between a carver and a butcher; the latter says:

"T is nouw een Batavier, diet meeste schlachten kan,
Men draegt het vlees te koop van Witte, kees en Jan."

Four pictures of the murder have been painted. I cannot trace the originals, but engravings from them are common. 1. The De Witts coming out of the prison. 2. The murder. 3. The mob stripping the bodies. 4. The bodies on the gibbet. These are sometimes separate, generally in four compartments on one sheet, and in the *Beroerten*, &c., above cited, all the events are in one plate. In the *Hist. de la Vie et de la Mort de C. et J. de Witte*, tom. ii. p. 533., is a folding plate representing the bodies on the gibbet, as seen by a painter at half-past ten at night, on August 22, after the mob had departed.

This is a long reply, but I have confined myself to the questions asked. In the British Museum, under the heading "Witt," will be found three quarto volumes of pamphlets of great rarity, probably many unique. I have examined these and other works with care, and I quote from originals only, except in the reference to Basnage (whose

book I have not yet been able to procure), which is taken from the *History of England*, in Lardner's *Cabinet Cyclopædia*, vol. vii. p. 110. *et seq.* That contains the best short account of the murder which I know. I had not seen it when, at xii. 70., I asked what became of Tichelaer the barber. Of him and his employers I will give some account in another note.

H. B. C.

U. U. Club.

THE VELLUM-BOUND JUNIUS.

(1st S. xii. 511.)

A Note appears in your publication of this day upon the subject of a vellum-bound copy of the *Letters of Junius*, presumed to have been sent to the author by Mr. H. S. Woodfall, the printer, and which your correspondent states was formerly in the library at Stowe.

Permit me to assure you that it is an error to suppose that any such copy of the *Letters of Junius* was ever found at Stowe.

An edition of the *Letters* printed in 1797, on vellum, and bound in purple morocco, will be found described in the Sale Catalogue of the Stowe Library, prepared by Messrs. Sotheby and Wilkinson, in 1849.

WILLIAM JAMES SMITH.

Conservative Club, December 29, 1855.

After four years' silence, MR. CRAMP has, at last, replied to my very simple and civil question. Considering the tone and temper of that reply—the hints and insinuations about tricks, evasions, and double dealings—his offensive allusions to this or that oracle, and the charge of "effrontery not to be paralleled" which he brings against a gentleman, whose essay on the subject of Junius—whether conclusive or inconclusive—is remarkable for its honesty, truthfulness, and elaborate research, he has forfeited all claim to respectful attention. MR. CRAMP's reply might and ought to have been compressed into a paragraph. His original conjecture and statement (1st S. iii. 262.) was this,—that the printer having bound a copy of *Junius* for and under the direction of the writer of the *Letters*, followed the pattern in the binding of other copies; and this, he said, would "account for similar copies having been found in the libraries of so many persons." I asked where and when these many copies had been found, and said "I should be obliged" if he would inform me. At length MR. CRAMP comes forward and refers for his authorities to what he calls "rumours." The readers of "N. & Q." will, I am sure, agree with me, that speculations founded on inferences deduced from rumours are not subjects worthy of discussion in its pages. MR. CRAMP himself must agree with me, for *since*

* Borrebraegt was one of the assassins. He is not represented as the author, but as the anatomist.

I put the question to him, he has been induced to look "a little closer into the subject;" and now he tells us, as the result, that —

"There never was but one copy of the letters printed on and bound in vellum with gilt edges, lettered, &c., according to the direction of Junius."

Thus the *many* of 1851 has become *one* in 1855. That another four years may not be wasted in waiting for a reply, I will not ask his authority for this latter assertion, that one copy was printed on vellum, but state at once that he has no authority. We all know that Junius directed Woodfall (Private Letter, No. 47.) to have a copy of the edition of 1772 "bound in vellum." It suits Mr. CRAMP's speculations to find this copy, and he, in defiance of notorious facts, now asserts that it has been found, and was sold at Stowe. The readers of "N. & Q." know (1st S. v. 304. 333.), and Mr. CRAMP must have known, had he been pleased to "look a little farther," or not wilfully to shut his eyes, that the copy sold at Stowe was printed on vellum, and not bound in vellum — that it was not a copy of "the author's edition" to which only the directions of Junius can apply — not of the edition of 1772 — not a Woodfall edition at all — but an edition printed more than twenty years after Junius gave his directions — a copy of Bensley's edition. No doubt Bensley, wishing to produce a choice specimen of typography, printed a copy, after the foolish fashion of his day, on vellum. If Mr. CRAMP has any doubt as to the existence of this fashion, let him consult one or other of our old booksellers. I could refer him to more than a dozen works, of which sometimes one, and sometimes two copies, were printed on vellum by the Stevensons of Edinburgh alone.

MR. CRAMP's whole argument, if it deserve to be so called, is founded on like assertions, — "rumours," I suppose they would be called, if questioned. Thus he asks how came the vellum-bound copy in the hands of the Grenvilles? It never was in the hands of the Grenvilles. "It is proved that Junius had an amanuensis" — it is not proved. That Mrs. Dayrolles "was acquainted with the secret," is mere assertion to suit Mr. CRAMP's theory. That Mr. H. S. Woodfall never "pretended to know anything of the fate of the parcel" containing the vellum-bound is true; but true only because he was never asked. The correspondence in the *Gent. Mag.*, says Mr. C., "proves that the vellum-bound copy was in existence in 1786." The correspondence proves nothing, and Mr. CRAMP's presumption is founded, as usual, on nothing. The "lynx-eyed," I presume, allowed the paragraph quoted to pass without comment, and very naturally, because every word in it had warrant in the published letters; and if with Mr. CRAMP it "solves a mystery," that mystery was solved; to all who read with at-

tention, when the edition of 1812 was first published. V. B.

REPRINTS OF EARLY ENGLISH POETRY.

In pointing out the errors of other people in my article of last week, under the above head, I have fallen into a very singular, but I trust not unpardonable, blunder myself. I there spoke of Mr. E. V. Utterson as dead; I am most happy to be informed that he is living and well, but during the last six months at least, I have been, I hardly know how, under the unfortunate persuasion that he had ceased to be among us. My notion was that I had heard one of my family read the account of Mr. Utterson's decease from *The Times*, but I must have been mistaken; and the only apology I can now make is, at once to acknowledge the error, and to express my hearty sorrow for having fallen into it, as well as my hearty joy at the continued health of a gentleman to whom I have been under so many literary obligations. These obligations I not only did not scruple to admit, but I was glad to admit them at the moment I was so incautious in the statement of them. It may be some excuse to say that, residing at a distance from London, I had not any ready means of inquiry; but, on the other hand, this very circumstance ought to have rendered me more careful. The commencement of my article shows how strong was the conviction in my mind; it never suggested itself to me as a matter of doubt. I think I know Mr. Utterson well enough to feel sure that he will accept the amends contained in this note. J. PAYNE COLLIER.

Maidenhead, Jan. 8, 1856.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Fac-similes of Old Documents. — Mr. LYTE's late Letter to *The Times* on some difficulties in the application of photography to the production of fac-similes of MSS., was a heavy blow and great discouragement to the practice of the Art, in a department to which we believe it to be eminently adapted. We have great pleasure, therefore, in reproducing in our columns Mr. Delamotte's Letter to the same journal on this important subject; and we hope that able and practised photographer will complete the good work he has thus commenced, by communicating some practical suggestions as to the best mode of making photographic copies of early documents and printed books: —

"TO THE EDITOR OF 'THE TIMES.'"

"Sir, — In your journal of the 6th ult., there appeared a letter from Mr. Maxwell Lyte on photographic fac-similes of old documents, which is calculated to discourage attempts in one of the most valuable applications of the photographic art; but, as the statements contained in this letter are at variance with the experience of most photographers, I think, for the credit of the art, they ought not to pass uncontradicted.

"First, Mr. Lyte finds the grand obstacle to obtaining these fac-similes to be, 'that the size of old paper becomes yellow by age, whereas the ink becomes lighter.' Now, in photography it is necessary to be very precise when speaking of colours; thus, by yellow is understood the yellow of the spectrum, of which gamboge may be taken as the representative. Surely, Mr. Lyte will hardly venture to assert that old documents ever assume that colour, or even any tone of it. By the agencies of smoke and damp, old documents frequently become brown, acquiring various tones of umber or sepia, from which the ink differs but very little in colour or tone; but yet this difference, slight as it is, is generally sufficient to insure a good photographic copy. Experience and tact are, it is true, important elements in success, and probably all first attempts will be failures. Yet, as is well known to most practitioners of the art, wherever any difference exists between the colour of the paper and the ink, that difference will be repeated in the photographic copy.

"Mr. Lyte considers these browns of old documents, theoretically, as if they were yellow and black, and hastily concludes that, as these latter have the same actinic action, *ergo* the browns, which he regards as yellows, must produce the same photographic results, which, as is well known, is not the case. Mr. Lyte's want of success must, I fear, be ascribed to this perverse theory; if not, to his want of perseverance in mastering the difficulties that attend the practice of this branch of photographic art.

"The portfolios of most amateurs generally contain specimens of fac-similes of old documents; proving that the difficulty of obtaining them is not so great as Mr. Lyte's letter would lead us to suppose. I enclose one copied from a MS. in the Royal Irish Academy, taken in the summer of 1852, during the Dublin Exhibition, which probably presented as many difficulties as are usually met with in documents of this kind; and yet no great effort is required to make out every letter remaining in the manuscript. Photography does not pretend to restore what is effaced or illegible in the original, but there are few things it cannot furnish a faithful copy of. I have learnt recently that it is contemplated to make a catalogue of the MS. in the Bibliothèque Impériale at Paris, by taking photographic copies of the title-pages, &c.; if the obstacles to taking photographic fac-similes were as great as Mr. Lyte represents, such a task would scarcely be undertaken.

"It is too much the practice of photographers to proclaim the abortive results of their individual attempts as impossibilities of the art they cultivate; whereas they ought to consider that the same experiment which in the hands of one person is a failure, is often a brilliant success in those of another.

"As no one among your numerous readers has thought it worth while to reply to Mr. Lyte's letter, I have taken upon myself to do so; for, as an old practitioner in the art, I feel its character of universality in application should not be inconsiderately impugned. Photographic fac-similes of old documents are, I feel assured, not easily over-valued. Let no photographer be discouraged from attempting to produce them.

"PHILIP H. DELAMOTTE.

"King's College, Jan. 4."

Replies to Minor Queries.

Sedgemoor (1st S. xii. 405.) — The information respecting Sedgemoor, which a NATIVE OF SOMER-

SETSHIRE requires, may be found in a paper on "Langport, the Llongborth of Llywarch Hên's Elegy," &c., by the Rev. W. Arthur Jones (one of the secretaries), in the Proceedings of the Somersetshire Archæological and Natural History Society for 1853. That the *Æstuary* of the Parrett once extended over the plain west of the Poldon range, is proved by the banks of sea-sand containing the recent marine shells which surround the red-marl prominences occurring in various places in the midst of the alluvial deposit. The trunks and branches of trees, the horns of the forest-deer, the bones of the ox and the horse have been found at considerable depths in the clay-pits at Bridgwater, and in one place even pottery at the depth of about thirty feet. In the Proceedings of the same Society for 1854, there is a paper by the same writer, on the "Application of Philology to Archæological Investigation," in which it is shown that the names of Weston-zoyland, Middle-zoy, Ched-zoy (pronounced Chedzee), describe the physical characteristics of the locality in the olden time. A.

Burial without Coffins (1st S. xii. 380.) — J. H. M. desires to know of any other instances of this practice on record. It was a custom in the family of the St. Clairs of Roslin till the latter part of the seventeenth century, when Sir James St. Clair of Roslin was buried in a coffin, with great pomp, in the chapel of Roslin by his wife, Jean Spottiswood (of the family of Spottiswood, of Spottiswood), Lady Roslin, against the sentiments of King James VII.; and the great expense she was at in burying her husband occasioned the sump-tuary acts which were made in the following parliaments. When they opened the vault for the interment of Sir James, the body of his predecessor, Sir William, was seen entire, laying in armour, with a red velvet cap on the head, and the head reclined on a stone. Nothing was spoiled but part of the white furring that went round the cap. All his predecessors were buried after the same manner, in their armour. L. M. M. R.

Retributive Justice (1st S. xii. 317.) — About thirty years ago, a new city jail was built at Norwich. A gallows was made by a man of the name of Stratford, to be used when required over the gateway. Within a few years this Stratford was hung on it for poisoning, and there has never been any occasion to use it since. He thus became his own first and last victim. J. S. M. M. Norwich.

Curious Ceremony at Queen's College, Oxford (1st S. x. 306.) — Mr. MEWBURN will, I think, on inquiry, find that the scholars of Queen's College, Oxford, were never subject to the performance of the ceremony he speaks of. I remember, many years ago, to have read somewhere, that the

servitors of the college were subjected to it; I cannot think, however, so late as 1766. Some resident member of Queen's College will, I trust, enlighten Mr. MEWBURN on the subject. I. R. R.

Pope Pius and Book of Common Prayer (1st S. xi. 401. 510.; xii. 458. 474.) — I certainly relied on Coke's own assertion as quoted by Mr. HARRINGTON, and I still think that the words bear me out in my conclusion. In this opinion, I am supported by the writers in the *Biographia Britannica*. I regard the story as so improbable, that I cannot but view Coke's words as involving its rejection, and the repudiation of all the statements in the charge. The fiction, in my opinion, is so manifest, that I can never believe that it was received by Coke.

I was quite aware of what had been advanced by Courayer, whose statements I had fully considered. I wish to refer Mr. HARRINGTON to Constable's reply to Courayer on this particular point. After that reply, I cannot depend on Courayer in his relation of a story about the Pope.

My opinion has ever been, that the story was an invention by the missionary priests to promote their own ends. There is indeed another supposition. Thus Durell affirms, that the story was a Puritan invention, for the purpose of inducing the belief among the people that the Book of Common Prayer must be Popish. Fuller, who was generally prepared to give credit to reports, certainly rejected this story. T. L.

Conversations with Wordsworth, &c. (1st S. xii. 346. 413. 518.) — The title of the book which Mr. INGLEBY wishes to obtain is *Pen and Ink Sketches of Poets, Preachers, and Politicians*, published by W. Bogue, 1846. The anecdote of Wordsworth is given in p. 128.

R. A. WILLMOTT.

Bear Wood.

Political Poems (1st S. xii. 360.) — On reading over this poem, I am reminded of the following entry which I saw in a parish register book in the west of Dorset; the line in page 361. runs, —

"Who [Harley] sacrific'd Grigg to save his own neck." The entry made by the Rev. J. Upton in the beginning of the last century is:

"Multi
Committunt eadem diverso crimina fato;
Ille crucem pretium sceleris tulit, Hic Diadema."

"Harley a garter, Greg a halter gain'd."

SIMON WARD.

Dedication of Kemerton Church (1st S. ix. 271.) — I have lately ascertained that the dedication of Kemerton Church to St. Nicholas, was discovered in the old registers of the diocese of Worcester, Gloucestershire having formerly been in that diocese. I. R. R.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

BOOKS WANTED. In consequence of the increased use made of this division of "N. & Q.," and also of the increased necessity of economising our space, we must in future limit each article to one insertion.

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HAMMOND, Samuel. YOUNG ENGLISH SCHOLAR'S GUIDE. Lond.
JOHNSON, Richard. CURSUS EQUESTRIIS NOTTINGHAMIENSIS. Lond., 1709.
ADDITIONS AND EMENDATIONS TO THE GRAMMATICAL COMMENTARIES.
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Notices to Correspondents.

In consequence of the great length to which our MACAULAY NOTES have extended, we have been compelled to omit our usual NOTES ON BOOKS, and to postpone until next week many articles of great interest which are in type.

ILLUSTRATIONS OF MACAULAY. These will be continued in our next Number.

PHOTOGRAPHIC SOCIETY'S EXHIBITION. We have been accidentally obliged to postpone until next week our notice of this most striking Exhibition.

R. W. HACKWOOD. We have mislaid our Correspondent's address. Where can we forward a letter?

PATRICIUS. The subject of "sunlight putting out the fire," has been discussed in our 1st S. vii. 285. 345. 439.

A. (Richmond) will procure the address required on application to Mr. Bogue, the publisher, Fleet Street.

ERRATA.—1st S. xii. p. 423. col. 2. l. 16., for "dire," read "dira;" l. 17., for "obit," read "obit;" p. 430. col. 2. l. 21., for "for םר" read "רם;" p. 522. col. 2. l. 25., for "his," read "this."

INDEX TO VOLUME THE TWELFTH will be ready for delivery with the Number of Saturday next.

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Notes.

POPIANA.

Pope's Mother (1st S. x. 479.) — Your correspondent M. D. asks where he can find an account of the mother of Pope. I beg to refer him to that most admirable of all topographical works, *South Yorkshire; The History and Topography of the Deanery of Doncaster, &c.*, by Rev. Joseph Hunter, F.S.A., vol. ii. p. 292. If M. D. has the means of access to the book, he will thank me for bringing him acquainted with it, even if he has no special interest in the district it describes. But in case he should not have the means of readily referring to it, I will give the substance of the information it contains.

Marrow House, in Worsborough Dale, two miles south of Barnsley, so called from a family of the same name formerly resident there, is said by tradition to be the birth-place of Edith, the mother of Pope. Certain it is that her baptism, together with that of three of her sisters, appears in the parish register of Worsborough; and —

"I add the entries," says Mr. Hunter, "as a contribution to the illustration of those still unillustrated lines:

'Of generous blood, past shed in honour's cause,
While yet in Britain honour had applause,
Both parents sprung.'

Only remarking that the addition of 'Mr.' would not have been at that period given to her father's name, if he had not been regarded as something above the mere yeomanry of the time:—

'1642, June 18, Bap. Edith, daughter of Mr. William Turner.'

Mr. Hunter further refers to an account published in the *Gentleman's Magazine* at the time of her death, 1733, where she is said to be the last survivor of the children of Mr. Turner, of York, Esq., by Thomasine Newton, his wife. Perhaps some of your readers may be able to state more respecting the family of Mr. Turner than the accomplished author of *South Yorkshire*, or his predecessor Brooke, had been able to discover; and if that be the result, I shall not regret troubling you with this long note.

C. H.

Leeds.

Dennis the Critic. — Southey has spoken favourably of Dennis as a critic, and it must be admitted that some of his remarks on Pope and Addison evince great shrewdness as well as learning. He was, however, a coarse, violent, dogmatic *littérateur*, and with all his surliness a gross flatterer when it suited his purpose. The following affords a specimen of his utter want of taste, and is also a sample of the sort of criticism which was heard at times in Will's Coffee-House. It is part of a letter addressed, June 14, 1720, to Henry Cromwell, Pope's friend, "honest, hatless Crom-

well, with red breeches," who went a-hunting in a tie-wig:

"There was a great dispute at — Coffee-House, between the wits there and the manager of the play-house [Booth?], who acts the part of Othello. The wits asked the player how he liked this expression in his own part, 'Excellent wretch!' To which the latter answered, that he liked it so ill that he always left it out; upon which they immediately extolled it to the skies, and looked upon the player with great contempt. Though that tragedian has no more judgment in tragedy than an ass in music, I am apt to believe that he was this once in the right. The terms 'excellent wretch,' being inconsistent and contradictory, make the meaning absurd, and the expression nonsense. This is my opinion at present; but I know not how long it will be so, because I have not as yet heard yours."

D.

Pope threatened with a Flogging. — Mr. Peter Cunningham, in his edition of *Johnson's Lives*, by an unpublished letter from Broome to Fenton, May 3, 1729, confirms the story of Ambrose Philips having hung up a rod at Button's Coffee-House, with which he threatened to chastise Pope. The following contemporary notice of this affair is curious:

"Aretin, the only author besides that of *The Dunciad*, within these three hundred years, that acquired a famous infamy by his pen, bragged of keeping many kings and princes tributary to him. But Aretin had the shape of a man, and might bear a beating; whereas our poet must of necessity expire under the very first blow; and he can, by the structure of his person, only be liable to one sort of correction, that of the rod; which some time ago Mr. Ambrose Philips, being abused by him, bought for his use, and stuck up at the bar of Button's Coffee-House; and which he avoided by his usual practice, after every lampoon, of remaining a close prisoner at home. The same discipline was prepared for him last summer, which he escaped in the manner above-mentioned." — *A Letter to a Noble Lord*, 1729; the author signs himself "Will. Flogg."

Another of these Pope libels ("The Martiniad") has the following amusing note:

"A cricket is an animal famous for the smallness of his voice and legs. He is observed to creep into the chimneys of old houses, where there is much filth and nastiness, and where the walls are full of holes. Hence men who get into families only to pick up scandal, and find out their flaws, are often assimilated to crickets."

F.

Passage in Pope (1st S. xi. 65.) — "The hero William and the martyr Charles," &c. With diffidence, enhanced by an impression that the signature of your correspondent C. is but the initial letter in the name of the greatest living English critic, I offer the following explanation of the above passage in Pope's "Epistle to Augustus."

Pope imagines Jonson shocked at the want of "discerning spirit" shown by Charles in pensioning so wretched a poet as Quarles, and Dennis as having a like feeling with regard to William's patronage of Blackmore; and represents each

critic as exclaiming, in a burst of indignation, the one of Charles, the other of William, "The Lord's Anointed, truly!! No! A rude, barbarous ruler, a mere Russian Bear!"

The last line should be printed with a note of admiration after the words, "Lord's Anointed!" We now rate Quarles above Blackmore, but that Pope held them equally in contempt, we have sufficient proof. S. G. R.

ANECDOTE OF LAPLACE.

Under this title, in the *Journal des Savans* for 1850, M. Biot, then seventy-five years of age, gave an account of the benevolent encouragement of Laplace towards a young aspirant to scientific fame. As this journal is but little read in England, the substance of the anecdote may be worthy of insertion in your columns. M. Biot gave his account in the character of a person about to make a long voyage, and anxious to pay his debts before setting out. It may be added that he has not yet taken his departure, and if we may judge from the activity of mind shown in a recent account of Brewster's *Life of Newton*, in the same journal, he may remain in his place at the French Institute for many years yet.

The aspirant, of course, was M. Biot himself. The first introduction to Laplace took place in what he calls an *VIII. de la République Française, première édition*. He was then what he terms a *tout petit* Professor of Mathematics at Beauvais, forgetting that he was on the point of being nominated an associate of the Institute. Fascinated with the *Mécanique Céleste*, so far as then published, he wrote to Laplace, without any introduction, begging to have the sheets as fast as they were printed. Laplace politely answered that he would rather the public judged of the whole volume at once. M. Biot replied that he was not of the public which judged, but of the public which studied; and that he might hope, by working through the whole, to correct a few misprints. Laplace yielded to this inducement, and M. Biot, at each of his journeys to Paris, used to return the sheets with his corrections, and to receive help in his difficulties. These last generally occurred at places where the author had abbreviated a train of thought into "It is easy to see;" and M. Biot remembers an occasion on which Laplace himself was nearly an hour in trying to recover what he had hidden under the mysterious symbol, "*Il est aisé de voir*." The *Mécanique Céleste* may be presumed to be a difficult book: the reader will find it so, if he try. When a student at Cambridge, I asked a teacher of mine, who will perhaps not remember it (if he should see this), what were the existing helps to reading Laplace: he answered, "A few reams of paper and five hundred of the best quills."

A short time after personal acquaintance had thus commenced, M. Biot had the good fortune to find a method of applying what mathematicians now call *equations of mixed differences* to the direct and general solution of some problems which Euler had treated only indirectly. He took his solution to Laplace, who heard of it with some apparent surprise, examined the manuscript attentively, and pronounced that M. Biot had invented the true method. "But," said he, "the *aperçus* of further progress which you give at the end are seen from too great a distance. Do not go beyond the results you have obtained. You will probably find the subsequent analysis more difficult than you reckon on." After some resistance, M. Biot agreed to omit this portion, and Laplace desired him to present the memoir to the Institute the next day, and to dine with him afterwards. Accordingly, the next day, M. Biot read and explained his method at a meeting at which, among others, General Bonaparte was present. The paper gave satisfaction to all present, and Laplace, Bonaparte (who took especial interest in every thing which came from a pupil of the Polytechnic School), and Lacroix, were appointed a committee of examination. M. Biot walked home with Laplace. When they arrived, Laplace took M. Biot into his cabinet, and producing sheets of paper yellow with age, showed him the very method which he thought he had been the first to invent. Laplace had been stopped at the point at which M. Biot left off, and had put the papers by, hoping at some future time to conquer the ulterior difficulties which he had hinted to M. Biot might perhaps exist. He then required absolute silence on the subject, avoided, in the report, all allusion to what he had done, and would not allow M. Biot to give any hint of his own previous researches in the published memoir. In 1850, twenty-three years after Laplace's death, M. Biot felt himself at liberty to pay the debt of gratitude to his benefactor, in a manner which does honour to both. M.

SCOTCH CHURCH, SWALLOW STREET, PICCADILLY.

The Scotch Church in Swallow Street, Piccadilly, I do not find to be mentioned either by Cunningham or Timbs, and I therefore take the opportunity of communicating the following document, extracted from the *Treasury Crown Lease Book* (No. 1. p. 471.), which affords a complete history of the foundation of this church. The French Protestant Chapel, which Mr. Anderson, the petitioner, purchased, and converted into a Presbyterian meeting-house, was founded in the year 1692; it is mentioned in Weiss's *History of the French Protestant Refugees*, and referred to by Timbs in a note at p. 658., under the title *Swog*.

It will be seen that the accompanying document is a report which the Surveyor-general makes to the Lords of the Treasury, respecting the petition of Mr. Anderson for a lease, which he recommends to be granted; and by a warrant, dated August 12, 1729, signed by three of the Lords Commissioners of the Treasury, which approves of the Surveyor-general's report, a new lease was ordered to be made in conformity therewith; but, in consideration that the chapel was much out of repair, and the congregation poor, the fine of 40*l.* was remitted. I shall doubtless meet with the original petition of Mr. Anderson shortly; and if it contain any facts unnoticed by this report, I will communicate them.

WILLIAM HENRY HART.

Albert Terrace, New Cross.

"May it please your Lordships,

"By the annexed petition, Mr. James Anderson, pastor of the Scotch Congregation in Swallow Street, represents, that they many years since purchased of the French Protestants a chapel there, which they have been at great expenses in repairing, in order to keep it up during the remainder of their term, and that, as his Majesty and your lordships have been ready to encourage all congregations for religious worship, and he (the petitioner) in her late Majesty's reign showed his zeal for the Hanover succession, he prays your lordships to grant him in trust for his said congregation a reversionary lease of the premises to make up their term in being fifty years under a small rent, without fine.

"I have perused an indenture, dated 5th April, 1694, in which 'tis recited that Mr. John Lawson, having a lease from Henry, Lord Dover, and others, dated the 10th of January, 1693, of a messuage in Piccadilly, with a court before, and a yard behind it, for the residue of the several terms of twenty-three and twenty years therein mentioned, had mortgaged the same to Mr. Benjamin Skinner, by which indenture the said Lawson and Skinner leased to Mr. George Boyd part of the said premises, viz. a piece of ground abutting eastward on Swallow Street, containing from north to south 68 feet, and from east to west 35 feet, together with the gateways, into the said street for thirty-five years from Lady Day, 1694.

"I have also perused an indenture, dated the 15th February, 1709, reciting that the said George Boyd (who was a member of the French Church) had by a writing acknowledged the lease of the said ground was taken in his name in trust for Mr. John Graverol, and other French ministers, by which indenture they sold the said ground, with the chapel and messuage thereon erected to Mr. Anderson (the petitioner), and to Charles Lowther and Gilbert Gordon, both since deceased, for the remainder of the before-mentioned term of thirty-five years, which expired at Lady Day last; and the petitioner has produced to me a writing under the hand of Mrs. Hannah Edwards, dated the 27th of November last, whereby she agreed that he shall have the premises at the yearly rent he now pays her for the remainder of the term granted by the crown, which will expire at Lady Day, 1734.

"Having caused the premises to be surveyed, I find there is now only a chapel thereon, with a yard at the north-west corner (part of the before-mentioned messuage having been converted into a vestry-room, and a gallery over it, and the rest laid into the chapel); at the south-east end of the premises there is a gateway of 7 feet 10 inches in breadth, leading from Swallow Street through the adjoining building. The said building abuts east on

the house of Henry Bone and on the said street; west on the grounds of Kilborne and others, being the backsides of houses in Sackville Street; north on the stable-yard of ——— Oakes, and south on the houses of John Blany and the petitioner; and contains in breadth, from east to west, 35 feet, and in length from north to south 68 feet and 10 inches, or thereabouts. The said building is a slight one, much out of repair; and considering the bad situation of it, almost surrounded with buildings, may be valued at 20*l.* per annum.

"If your lordships shall please to grant the petitioner's request, a reversionary lease of the premises may be passed to him in trust for the benefit of the said congregation for forty-five years, to commence from Lady Day, 1734, when the term in being of five years will expire, for a fine of 40*l.*, to be now paid (unless your lordships shall think fit to remit it according to the prayer of the petitioner, who alleges that his congregation is very poor); reserving a rent of 2*l.* 10*s.* per annum, being 2*s.* 6*d.* in the pound on the said yearly value, which will be agreeable to the Civil List Act.

"And the better to ascertain the tenancy of the premises, a rent of 12*d.* per annum to be made payable to the crown during the term in being; but to cease when the rent reserved for the said reversionary term shall commence.

"All which is humbly submitted to

"Your Lordships' wisdom,

"PHILL GYBBON, Surveyor General,
"25th April, 1729."

CONFESSION OF THE AUTHORSHIP OF "JUNIUS'S LETTERS."

From the first volume of "N. & Q." to the present, I have frequently observed its pages spangled with new and "bright" lights bearing on the Junius mystery, together with some links, which at a future day, may be of considerable assistance in completing the long-sought chain of evidence.

The following remarkable letter from the pen of M. Bonnacarrere, French Minister Plenipotentiary, which that gentleman addressed to the editor of the *Moniteur*, in Aug., 1816, affords what many would consider conclusive evidence in support of the not uncommon assumption that Mr. Hugh Boyd was the personator of Junius. The following is a translation of M. Bonnacarrere's letter. I do not remember having met with it in any work on the authorship of *Junius*; and I certainly think it deserves to be rescued from the perishable columns of "a forty year old" French newspaper. From what I have heard of M. Bonnacarrere's character, I believe him to have been a man of the highest integrity, and, of course, incapable of uttering an untruth.

WILLIAM JOHN FITZ-PATRICK.

Boosterstown, Dublin.

"To the Editor of the *Moniteur*."

"Sir, — The *Journal des Debats* of the 7th of August, 1816, contains the following article:

"There is a pamphlet published in London, with this title — *Facts and Arguments which demonstrate, incontrovertibly that the Letters of Junius are by J. H. de Lolme, Au-*

thor of the *Essay upon the English Constitution*. We have had it already shown, *incontestably*, that those famous letters were by Mr. Burke, *afterwards* by the Duke of Portland, and, after that, by M. de Lolme.

"This article exacts from me the publication of a declaration, which only events had suppressed, and also the death of the young editor of the Works of Mr. Hugh Boyd; which I shall not be prevented from making by those *incontestable* demonstrations, by means of which it is intended to be insinuated that the *Letters of Junius* were by Mr. Burke, afterwards by M. J. H. de Lolme.

"Being in London in 1802, I had occasion to procure the acquaintance of Mr. Campbell, brother-in-law of Mr. Richard Johnson, formerly Ambassador at Hyderabad, and with whom I had been intimate during my stay at Calcutta. I was ignorant that there was an extant edition of the Works of Hugh Boyd; I was ignorant also that Mr. Campbell was the editor of them, and I knew nothing more than that, in this edition, there was restored to the memory of this immortal author of the *Letters of Junius*, a possession, which, through his own fault, was disputed during his lifetime. I owe it to truth and to my conscience, and do now that which I had promised Mr. Campbell to do at that time—to publish the circumstances which placed it in my power, without any intention of doing so, to draw from Mr. Hugh Boyd a secret, which his death should have revealed.

"In 1785, a four months' residence at Madras, on the Coromandel coast, gave me the pleasure of seeing Mr. H. Boyd frequently, and also of forming a friendship with him, for the opportunity of which I was indebted to M. Maracin, Intendant of the French Establishment at Pondicherry. The obliging reception I met with from Mr. Davidson, at that time Governor of Madras, from General Dowling, Commander-in-Chief, and from many other persons in eminent stations in the Civil and Military service of the Company, whom I could mention—the particular hospitality offered me by Lieutenant-General Ross, and by Benjamin Sullivan, Advocate-General of the Company, for which I felt the liveliest gratitude and the most unalterable sense of obligation, all caused me to meet Mr. Boyd continually; for the qualities of his heart, and the charm of his wit, rendered him agreeable and necessary in all companies.

"I arrived on the 18th at Calcutta, where I had not long to wait to contract fresh obligations to kindness, owing to the particular hospitality, the noble politeness, of the Hon. Sir John Macpherson, the Governor-General, and of a great number of others in the Civil and Military services, which resemble each other throughout all the establishments belonging to the English Company. The Hon. Sir John Macpherson allowed me—indeed, he commanded me—to consider his house as my own; and, although a Frenchman, I soon found myself, both in the country and in the city, a regular member of the society of the Governor-General—one of his friends—a designation with which my heart and my self-love were equally flattered.

"Hugh Boyd had come from Madras to Bengal, only to pay a visit to his friend Sir John Macpherson. Our acquaintance and our intimacy acquired, by this circumstance, the force and solidity which sympathy in disposition and in opinion strove to give it during my stay at Madras. When I could not be with my most respectable friend, Sir John Macpherson, I felt how needful it was to me to seek out Hugh Boyd; he was moved by a corresponding desire, and the hour of our familiar intercourse generally preceded that of the Governor's dinner.

"At the close of one of those conversations, in which we freely spoke our thoughts disembarassed of all reserve, having heard me quote entire letters from *Junius*, with a sense of gratification for the pleasure I had en-

joyed in perusing them, and for the taste for the English language with which they had inspired me, I perceived a change in Boyd's countenance. His features were altered; he hastened to his *secrétaire*, from which he drew several pieces of manuscript, in his own hand-writing—the very letters which I had been reciting. With eyes suffused with tears, and with a voice bespeaking emotion, he revealed to me, in showing them to me, his secret upon this production—this instructive melange of profound politics, fine censorship, pungent irony, which almost every day serves to feed, in the periodical publications, the national curiosity, the author of which has been vainly sought for, and who is this day disputed about in England. I do say, that not the famous, but the inimitable *Letters of Junius*, are, *incontestably*, the *chef d'œuvre* of the Works of Hugh Boyd; by the side of which we may, with pride, place the genuine French and Persian Letters of our great Montesquieu.

"Such is the declaration which I owe to truth, to my conscience, and to my old engagement with Mr. Campbell. I beg you, Mr. Editor, to give this insertion in one of your pages, justly considered the depositories of every thing bearing the stamp of truth and justice.

"G. BONNECARRERE,
Formerly Minister Plenipotentiary, Director-General of the Political Department, Procureur-General and Special of His Majesty Louis XVI., to treat of Indemnities, and to grant Princes their Possessions."

[Although this letter is known to all who have made the authorship of the *Letters of Junius* an object of inquiry, we are not aware that it exists in any accessible form, and therefore willingly preserve it in our columns. But in doing so, we must remind our correspondent and our readers—I. That it was not written until upwards of forty years after Hugh Boyd's conversation with the writer. II. That whatever Hugh Boyd's "secret" was, M. Bonnacarrere does not furnish us with it, and by no means declares that Hugh Boyd explicitly claimed the authorship of the *Letters*. III. That, whatever the letters were which Boyd showed to M. Bonnacarrere, they were not the *original Letters of Junius*. There is not the slightest evidence that the original letters were ever returned to the writer; the inference from practice is, that they were not returned; and, moreover, whatever deductions can be drawn from the known facts of the case, go to show that they never were returned.—*Ed.* "N. & Q."]

ANCIENT ORIGIN OF PHRASES NOW IN VULGAR USE.

The origin of phrases in vulgar use has already attracted attention in "N. & Q.," and I myself noted one some time ago in your serial as from the royal mouth of Charles II., "As good as a play" (1st S. viii. 363.).

I have recently remarked several words and phrases now in very ordinary use, which are to be traced much farther back than the present day, and to be found in received works, as may be seen from the following list:

1. *Selling a bargain* was a slang expression known to Shakspeare, who makes Costard use it in *Love's Labour Lost*, Act III. Sc. 1.; "The boy hath sold him a bargain."

2. And in the very same sentence another most

common phrase, though of a meaning difficult to be traced, is found, "The boy hath sold him a bargain, a goose; *that's flat*." See also 1 *Hen. IV.*, Act I. Sc. 3., and Act IV. Sc. 2.

3. *Fast and loose* will also be found in Shakespeare, see *Love's Labour Lost*, Act III. Sc. 1.: "As cunning as fast and loose."

4. *Pumping* a man, *i. e.* seeking to get information from him indirectly, may be traced to Otway's *Venice Preserved*, Act II. Sc. 1., where Pierre says to Aquilina:

"Go to your senator; ask him what passes
Amongst his brethren; he'll hide nothing from you:
But *pump* not me for politics."

5. *To go snacks* is in Pope's Prologue to the *Satires*, 65.:

"All my demurs but double his attacks:
At last he whispers, 'Do; and we go snacks.'"

6. Cowper has *the worse for wear* in *John Gilpin*.

7. He has also *to dash through thick and thin* in the same.

8. *Hobson's choice* is as old as the days of Milton, his younger days in fact, but its meaning has become perverted in course of use. Its origin is given in one of Steele's contributions to the *Spectator*, No. 509.

9. *To be in the wrong box* has a home in Fox's *Martyrs*, book vi.

10. The slang verb *to lamm*, *i. e.* to beat, was certainly current about the close of the sixteenth century, for it occurs in *King and no King*, Act V. Sc. 3., by Beaumont and Fletcher.

It was originally, and may be yet for aught I know, a technical expression used by armourers or workers in metal, and is so found in the writings of Florio, tutor to Prince Henry, eldest son of James I., who was a contemporary of Beaumont and Fletcher.

11. Scripture even furnishes some of the phrases under discussion. *In the twinkling of an eye* is at 1 Corinthians, xv. 52.

12. "*Veels within veels*," said Mr. Samuel Weller of the birdcage in the Fleet Prison, and the verbal idea is in Ezekiel, i. 16., and x. 10.

13. But the last I propose to trouble you with is an expression borrowed by us directly from the United States of America, "*This child feels like eating*," *i. e.* "I feel," &c.; the third person for the first. See Ruxton's *Life in the Far West*.

This idiom is ancient, as all will recollect who have read the Greek tragedians. See, one passage of many, Sophocles, *Œd. Tyr.*, 815.:

"τίς τοῦδ' ἔγ' ἀνδρὸς ἐστὶν ἀλιώτερος;"

"Oh, who can be more woe-begone than I!"

literally, "than *this man*."

The scholiast explains it as said *δεικτικῶς*, the speaker *pointing* to himself.

Perhaps some of your readers will increase this random list.

Hong Kong.

W. T. M.

A MONSTER DICTIONARY.

Among the resuscitated poets of late years are Alexander Gardyne and John Lundie, contemporaries, whose works have been edited for the Abbotsford Club. These worthies were in the habit of complimenting and interchanging poetical civilities with each other; and it is recorded by the latter that, —

"On New Year's Day I gave ane Dictionar of 400 languages to M. Al. Gardyn, with this inscription:

"Unto the father of the Muse's songs
I give this treasure of four hundreth tongs."

adding divers other extravagant encomiums, which the receiver pays back in poetry of corresponding calibre.

Were it not that we have the fact of this wondrous polyglot both in prose and verse, numerals and words at length, we might venture to knock away the two nothings; as it stands, how are we to comprehend it?

The rare book in which this is recorded, is entitled:

"A Garden of Grave and Godlie Flowres, Sonets, Elegies, and Epitaphes. Planted, Polished, and Perfected by Mr. Alexander Gardyne. Reprinted in Edin., 1845, from the Unique original. Quarto. Edin., by T. Finlaison, 1609."

The industrious editors, Messrs. Turnbull and Laing, have thrown together a few conjectural items regarding Gardyne, or Garden; but looking at the contemporary fame the author enjoyed, they are very meagre and unsatisfactory:

"So gracious Gardyne (says P. G.), wonder of thy age,
Thou gains a world of praise for euerie verse;
Thy countries honour thus thou dost egraige,
All nations thy inuentions sail rehearse:
Poor pettie poems now your heads go hide,
While greater light here strains your glistering pride." *

It is, however, evident that neither Gardyne or his eulogist knew what posterity would value, and instead of all nations rehearsing the *Crudities* of "Mr. Alexander Gardyne," he has only of late been dug out of his obscurity by the accidental discovery of a single copy of his *Garden*.

Do any of your readers, by chance, know more of this author than what is set forth in the reprint?

J. O.

* Remembering how the English wits of this period served Tom Coriat, it might be suspected that Patrick Gordon was here quizzing his friend Gardyne; not so, however, for we find that the latter returned it in the same strain in his encomiastick verses before Gordon's *Famous Historie of Penardo and Laissa*, Dort, 1615, wherein the author is thus apostrophized:

"O thou, the new adorning of our dayes."

MOZART'S "REQUIEM."

What Mozart wrote, and what he did not write, of the celebrated *Requiem*, is a question which has given rise to many volumes of curious controversy. One point, however, has been altogether overlooked by the combatants, and it is this: that Mozart may have written certain movements new and fresh for the composition, and brought in and used up movements for the other portions of the Mass which he had written many years before. I think this to be the true solution of this vexed question. It is clear Mozart did not score his *Requiem*, and Spohr or Berlioz should remove the blots Sussmayer has charged upon this superb opera.

Mozart considered he had done something new, in fact had made an advance in writing, for just before his death he said, "Ah! how sad it is I must die, *when I have only just begun to write.*" I believe his acquaintance for the first time with the motetts of Bach, and Bach's forty-eight preludes and fugues, to be the turning point in the second epoch of Mozart's style. His letters to his wife testify to his wonder and amazement at the preludes and fugues; and his use of the Choral in the *Zauberflöte* shows how soon he turned the motetts to account. Of the *Requiem* I think five movements were written specially, and the others adaptations from earlier works. The *Domine* is unquestionably the greatest of all his compositions, and Bach is seen in every bar. The fugue upon the "Christe eleison" is compounded out of the two fugues in A minor in Bach's celebrated work. H. J. GAUNTLETT.

Handel's Mode of composing Music. — Among the four creators (not composers) of music — Bach, Handel, Mozart, and Beethoven — Handel ranks the first and foremost in many respects, but is, notwithstanding, the weakest and most unequal of the four. So low do the great German theorists rank him, that he is not admitted as an authority in their rudimentary treatises. The reason of his great inequality may be traced from his practice of writing for immediate performance, and for money. He was in one person proprietor, renter, lessee, composer, manager, conductor, organist, singing-master, choragus, banker, speculator, and had to look to the public for an immediate return for his labours. He wrote therefore to please all classes of humanity, those who had hearts and heads, and those who had not. When he completed his Oratorio of *Judas Maccabæus*, Dr. Mainwaring requested the loan of the MSS. for a few days, and on returning them observed, "I have marked some of the finest movements." "Ah," said Handel, "you have picked out the best things, but you take no notice of *that which is to bring me all the money!*" H. J. GAUNTLETT.

ILLUSTRATIONS OF MACAULAY.

Hugh Speke and the forged Declaration of the Prince of Orange (Concluded from p. 29.) — The accession of James stirred up the disaffected and let loose the persecutors. The Spekes, kith and kin, were all suspected. It appears from Mr. Roberts's researches in the State Paper Office, that Bishop Mews had in 1683 officially reported Mrs. Speke as "the most dangerous woman in the West," and recommended that the house at White Lackington should be searched.

In 1685 a messenger was despatched to arrest Trenchard, who was then on a visit to his father-in-law. The messenger was resisted, and Trenchard escaped. Old Speke was prosecuted for aiding in the rescue, and fined two thousand pounds, and ordered to find security for good behaviour. Hugh Speke, too, who had secured the liberty of the Rules, was now locked up within the King's Bench. Here he became acquainted with Johnson, who was then confined for writing *Julian the Apostate*. Speke tells us that he suggested to Johnson the *Humble and Hearty Address to all Protestants in the present Army*; which he also undertook to get printed and circulated at the camp at Hounslow.

Then came Monmouth's *Expedition and the Rebellion in the West*. Fortunately for John Trenchard, the country had been too hot to hold him, and he had retired to France. Speke, the father, was too old to go soldiering as in the Cavalier days — Hugh Speke was in prison, — but John, the eldest son, the late member for Ilchester, joined at once, with forty attendants on horseback, and was probably the most influential gentleman who risked life and fortune on the issue.

This John Speke escaped by some miraculous chance the legal slaughter which followed the defeat at Sedgmoor; but a younger brother, Charles, who had not joined in the rebellion, but had unfortunately met Monmouth and shaken hands with him, suffered death. A major of dragoons told Jefferys that there were two Spekes, and that the one left for execution was not the man intended, and that perhaps favour might be shown him. "No," replied the judge; "his family owe a life — he shall die for his namesake;" and he was executed from a tree in the market-place at Wells. This young man was Filazer for Devon, Dorset, Somerset, Bristol, and Poole, — an office, I presume, of honour and profit, as he had given 3000*l.* for it. So soon as it was known that he had been apprehended, both my Lord Jeffreys and Chief Justice Jones begged the place of the king. Jeffreys got the grant, and, as Hugh Speke quaintly says, "there remained, therefore, nothing to do but to hang him."

Now I cannot believe that any man with such antecedents, can with propriety be called an "un-

principled *adventurer*." Hugh Speke and his whole family were *venturers*, if I may so speak, not *adventurers*. They risked fortune and life, and paid the penalty. They were "unquiet," after the fashion of all enthusiasts — restless as were all the men of that age whom we celebrate as the heroes of the Revolution.

Opposition to the government now appeared hopeless. Perhaps the Spekes thought so, though Hugh says he hoped for some better chance of doing good service, if he could obtain his freedom. Application, therefore, was made to the Marquis of Powis, one of the most moderate of the party then in the ascendant, to know on what conditions he might be released, and received for answer that nothing could be done till his father's and his own fines were paid — more than 2,300*l.*, and till security was given for good behaviour of 20,000*l.* for the father, and 10,000*l.* for the son. The Spekes were willing to pay the fines, but they could not, or would not, find the securities; for as Hugh says, "good behaviour, in the style of that reign was a blind and absolute compliance with the arbitrary designs" of the Court. At last, an expedient was proposed — that the Spekes should pay 5000*l.* into the Exchequer as a security for good behaviour, with a royal promise that it should be refunded in two years, in case they should demean themselves to his Majesty's satisfaction; who thereupon would grant a pardon to the father and the son, and to Mary Speke the mother, John Speke the eldest son, and Mary Jennings the sister, a widow, all of whom were obnoxious, although they had not all been prosecuted!

With these hard conditions they complied, thinking it better than to risk the ruin of their friends, by giving 30,000*l.* security. This was in the year 1686, and Hugh Speke, feeling that London was no longer a proper place for him to reside in, withdrew into his native country, and being a barrister, was soon after appointed City Council for Exeter, where he continued to reside till a very short time before the arrival of the Prince of Orange, when he returned to London, thinking that he might there be of more service to the good cause.

Mr. Macaulay says "Speke asserted" that when the Dutch invasion had thrown Whitehall into consternation, he, Speke, "*offered his services to the Court.*" The idea of such a contradiction to the one devoted purpose of a whole life ought surely to have startled Mr. Macaulay into a doubt. But it is a mere mistake. Speke says (p. 24.), that he was first spoken to by the Marquis of Powis, who reminded him of the pardon he and his family had received, and hoped they would be found grateful and zealous in the king's cause; that the next day he received a letter from Chiffinch, ordering him to attend at Chiffinch's apart-

ments, which he did, and was there met by the king, who, after much discourse, said that he, Speke, could do him more important service than any gentleman in England, being well acquainted with the more considerable gentlemen in the West who were likely to join with, or attend the Prince of Orange; that what he and his family had suffered, "through misinformation," would secure him favour with the prince, and that if he would join the prince so soon as he landed, and send intelligence of his strength and designs, he would not only repay him the 5000*l.* which he had paid into the Exchequer, but give him 5000*l.* additional. Such a proposition was strictly consistent with the character of James, who believed that no man had either principles or conscience but himself; and Speke's conduct was equally characteristic, for though he took a few hours to deliberate, it was only to consider how he could best "improve" the opportunity which Providence had thus put into his hands, to "the interest, honour, and security of his religion and country." Speke agreed to hold himself in readiness, but required three blank passes, one to be signed by the king, the others by Feversham, the general in command, without which he might be stopped on the road. This was agreed to, the passes were given; and so soon as certain intelligence of the prince's landing was received, Speke started, reached the prince at Exeter, to whom he explained the whole design, and to whom he delivered the passes, which, he says, proved of no small use. Speke, however, with the approval of the prince, continued to act and write as if his intentions were to serve the king; but all his letters, he says, were previously submitted to, and approved by the prince. If this be not true, let it be disproved; if it be, Speke acted as many others acted, without Speke's apology, from "Est-il possible?" down to Churchill and Kirk.

Mr. Macaulay further tells us, as we have before observed, that it was "after the lapse of twenty-seven years" that Speke's claim as the writer of the forged Declaration was first put forward; and that we "may reasonably suspect him of having waited for the death of those who could confute him." This reasonable suspicion, I believe, rests on an assertion of Echard's, who, in 1725 says, that no person ever claimed the merit of it but Hugh Speke, "of late years, when no man perhaps could contradict him" (p. 183.). Mr. Macaulay was obviously led by these vague words to assume that the merit or demerit of this was first claimed by Speke in his *Secret History*, published in 1715. But from that *Secret History* (p. 50.) we learn that the fact was charged against Speke by Dyer, whom he calls "that noted Jacobite tool and newswriter," in 1704; and I have it now before me, reproduced, I suppose, from Dyer, in *Old Stories*, published

1711; so that Mr. Macaulay's "reasonable" grounds for the suspicion, either fail altogether, or are greatly reduced in value. H. S. F. D. P.

The Battle of Aughrim.—Now that the new volumes of Mr. Macaulay's *History of England* are in the hands of most of the readers of "N. & Q.," the following anecdotes and traditions of the battle of Aughrim may not be uninteresting, most of which I received from an old lady who had resided within two miles of the battle-field all her life, and who died a few years ago at the age of 108, in full possession of all her faculties, mental and bodily, except her sight, which began to fail when she was about 102; she perfectly recollected her grandfather, who had been an eyewitness of the battle. The two armies were in sight of each other from the evening of the 11th of July, but the battle did not begin till near five o'clock on the afternoon of the 12th; the morning of that day having been occupied by skirmishes, and by various attempts on the part of De Ginkell to force the Pass of Urrachree on the right of King James's army, and by attempts to find a practicable road through the red bog which nearly filled the whole of the valley between Kilcommodon Hill (St. Ruth's position) and the rising ground on which his army was encamped. In the course of the morning a person named O'Kelly went into St. Ruth's camp with his herdsman, to seek redress for the loss of some sheep, which had been carried off the day before by the foragers of the Irish army. On being brought before St. Ruth, his complaint was treated by that general with his usual overbearing haughtiness, and on O'Kelly's pressing the matter, he was threatened with death if he did not desist; and when the herdsman requested that the skins at least of the slaughtered animals might be given him, he and his master narrowly escaped being hanged. Burning with rage, O'Kelly proceeded towards the English camp, and surrendering himself to some of Portland's horse, was conducted before De Ginkell. Having been closely questioned relative to the state of the Jacobite army, among other things he stated that the general was a man gorgeously dressed and mounted on a white horse; an experienced artillery officer was sent for, and having heard O'Kelly's statement, he was ordered to take a field-piece, with a picked company of gunners, and to fire according to the directions O'Kelly should give him. Having brought the gun to the edge of the bog, he planted it on a small circular clay fort, vast numbers of which, of various sizes, are scattered about that part of Ireland on the tops of the hills and rising grounds. Having watched the movements of the opposing army for a short time, an officer of rank was seen mounted on a white horse in front of his men on the slope

of the hill; the gun was carefully levelled for him and fired, when the smoke blew away he was still seen sitting on his horse, to the great disappointment of the artillery officer, but immediately afterwards was observed to fall. This was St. Ruth, who was at the moment of his death in the act of placing himself at the head of his guards; a thorn-bush in the ground at the back of Aughrim Vicarage marks the spot. Some years ago, when the old vicarage was pulled down, on the erection of the present one, human bones were found under the foundations, relics of the battle. When the passage through the bog was discovered by Luttrell's treachery, it was so narrow that only one horseman could advance along it at a time, but each of them took up a foot soldier behind him. At this battle King James's regiment of Yellow Dragoons, contrary to the behaviour of the rest of his army, considered that discretion was the best part of valour, and headed the flight; one of them never drew bridle till he reached a place called Kilneboy, in the co. Clare, about forty miles from the field! where are the ruins of a fine old abbey, a castle (the subject of one of the "Legends of co. Clare," already published in "N. & Q."), and the Deanery House, then occupied by Dean Blood, a very old man. Some reports of the battle having already reached him, the old man hearing that a soldier was approaching bearing tokens of having been engaged in it, hastened to the door, and asked the fugitive "What news?" The hero's nerves, however, had not yet recovered their recent disturbance, and in reply he drew a pistol from his holster and fired at the old man; the ball grazed his head and lodged in the door-post. An Irish song was made on the Yellow Dragoons in consequence of their gallant behaviour; I have heard an old man repeat a few lines of it; the burden of it was, *Coss, coss, a Dhragone buidhe*, "Turn, turn, Yellow Dragoon." The name of the unfortunate James is always among the Irish peasantry coupled with an Irish word not translatable to ears polite, in consequence of his supposed poltroonery. Tempest mentions that at the siege of Athlone, De Ginkell, among other guns, had nine eighteen-pounders; one of these at least he must have brought with him to Aughrim, for in 1840, a man who rented some of the fields on Kilcommodon Hill, turned up with the plough an eighteen-pounder shot, which is now in my possession; it weighs now fifteen pounds, and notwithstanding its having been 149 years buried, is in excellent preservation. The night before the battle, De Ginkell ordered the grenadiers, who carried then the species of projectile from which their name is derived, to be drawn up on the right and left of each regiment, each man carrying two grenades. Among other relics of the battle, one of these in perfect preservation having missed exploding, and a six-

pounder shot also, which had been dug up on the hill side, were presented to me, together with numbers of musket and pistol-balls, and some of the large plated buttons, an inch in diameter, worn by gentlemen in that day; these latter relics I have distributed among various antiquarian friends. The carnage in and after the battle was tremendous; and in a visit which several years ago I made to that country, fields were pointed out to me extending for some miles along the course taken by the fugitives, which were stated to have been strewn with dead and dying.

FRANCIS ROBERT DAVIES.

Mojglass Mawr.

✓ *Henry Dodwell.*—It may be as well, for the sake of historic accuracy, to point out some mis-statements made by Mr. Macaulay respecting Henry Dodwell and Charles Leslie. In his *Hist. of England*, vol. iii. p. 462., we read, —

“Dodwell’s *Discourse against Marriages in different Communions* is known to me, I ought to say, only from Brokesby’s account of it. That Discourse is very rare. It was originally printed as a preface to a sermon preached by Leslie. When Leslie collected his Works he omitted the Discourse, probably because he was ashamed of it.”

What company has Mr. Macaulay been keeping of late, to lead him to pen such a sentence? Has Gilbert Burnet, that gifted trimmer, bewildered him? Francis Brokesby, as is well known, was too honest to impose on him, as any one may see on turning to chap. xxxii. of his valuable work. The fact is, instead of Dodwell’s Discourse having been “originally printed as a preface to Leslie’s Sermon,” as stated by Mr. Macaulay, Leslie’s Sermon forms a prefatory article to Dodwell’s Discourse, the former making sixty-three pages, whilst the latter extends to *two hundred and fifty-four!*

Again, so far from Leslie having omitted Dodwell’s Discourse in his collected Works, “because he was ashamed of it,” he has actually reprinted his original preface, containing the following commendatory notice of it:

“Before I ventured to commit this Sermon to the press, I sent it to the most learned and judicious Mr. Dodwell, who returned the following letter, with his leave to make it public, and to go along with this; which will make this valuable, as being the occasion of showing so learned a treatise to the world; and so necessary at this time, to revive the true notion of the *peculium*, the holy seed, or city of God.”

To the word *letter*, in the foregoing extract, is appended the following editorial note:

“This was a *large* Discourse, and printed with the Sermon in the 8vo. edition; but not thought proper to be inserted here among a collection of this author’s Works.” (See the folio edition of Leslie’s Works, 1721, vol. i. p. 737.)

Charles Leslie’s Works were collected and pub-

lished by himself in 1721, the year preceding his death. They occupy two volumes folio: and his worthy friend R. K., whom he thanks for the pains he has taken in procuring the publication of these works, was Roger Kenyon, a physician and nonjuror, who died at St. Germain’s. J. Y.

Death of Charles II.—In the first edition of Macaulay’s *History*, vol. i. p. 439. (note), we read as follows:

“I have seen in the British Museum, and also in the library of the Royal Institution, a curious broadside; containing an account of the death of Charles No name is given at length; but the initials are perfectly intelligible, except in one place. It is said that the D. of Y. was reminded of the duty which he owed to his brother by P. M. A. C. F. I must own myself quite unable to decipher the last five letters.”

The meaning of those letters is what I now propose to attempt to unfold. The “curious broadside” is printed in the very rare volume, whose title is given below in full*; and there the passage, in which the refractory letters occur, runs as follows:

“P. M. A. C. F. came to the D. upon the Doctor’s telling him of the State of the K., and told him, ‘that now was the time for him to take care of his brother’s soul, and that it was his duty to tell him so.’”

From the way in which those letters are printed, it is evident that the two first (P. M.) stand for the name of the party indicated; that the third letter (a), is the indefinite article; and the two last (C. F.) signify something respecting the before-mentioned party. Now, from Macaulay’s own narrative we learn, that James received the first intelligence of the dangerous state of his brother through the medium, in the first place, of the notorious Louisa de Querouaille, whom Charles had created Duchess of Portsmouth. I would therefore suggest, that the letters stand for “Portsmouth a Catholic French lady.” The only objection that I can see to this is, that the party alluded to in the passage quoted, is spoken of as a man; but this I must leave to your readers, to get over as they best can. E. W.

The Two Leslies.—In Mr. Macaulay’s *History* (vol. iii. pp. 266–7.), the following passage occurs:

“Such an agent was George Melville Lord Melville, a nobleman connected by affinity with the unfortunate

* *The Phoenix; or a Revival of Scarce and Valuable Pieces, from the remotest Antiquity down to the present Times. Being a Collection of Manuscripts and printed Tracts, nowhere to be found but in the Closets of the Curious. By a Gentleman who has made it his Business to search after such Pieces for Twenty Years past.* London: M.DCCVII. It is strange that Macaulay has not noticed this volume; for it contains, among other things, several valuable and interesting documents relating to William, Prince of Orange.

Monmouth, and with that Leslie who had unsuccessfully commanded the Scotch army against Cromwell, at Dunbar."

There is a mistake in the latter clause of this sentence. It ought to run somewhat thus:— And with that Leslie, who had been appointed to command the Scotch army at the beginning of the troubles, was created Earl of Leven by Charles in 1641, and under that designation received the surrender of the monarch in 1646.

The Christian name of Lord Leven was Alexander, and Lord Melville married his granddaughter. It was General David Leslie who commanded at Philiphaugh and at Dunbar.

Nevertheless, most of our recent historians confound them; and I shall be obliged to you to point out the present error.

WILLIAM LESLIE MELVILLE.

Proclamation against Penn.—The following proclamation derives its interest from the greatest name included in it, that of William Penn. Yet, however repugnant it may be to the ideas with which the name of Penn is associated, nothing is more certain than that he was regarded by the Whig party as an inveterate, we had almost written, and an intriguing Jacobite.

"*Lobb, Penn, and a score
Of these honest men more,*

Will find this same Orange exceedingly sour," &c., says one of the political songs of the time; and in another, which we may hereafter print at length, we are told:

"*Penn's History shall be related by Lobb,
Who has ventured his Neck for a Snack in the Job.*"

"BY THE KING AND QUEEN.

"*A Proclamation*

For Discovering and Apprehending the late Bishop of *Ely, William Penn, and James Grahme.*

"MARIE R.

"Whereas Their Majesties have received Information that *Francis*, late Bishop of *Ely, William Penn*, Esquire, and *James Grahme*, Esquire, with other Ill-affected Persons, have Designed and Endeavoured to Depose their Majesties and Subvert the Government of this Kingdom by procuring an Invasion of the same by the *French*, and other Treasonable Practices, and have to that end held Correspondence and Conspired with divers Enemies and Traitors, and particularly with Sir *Richard Grahme*, Baronet (Viscount *Preston*, in the Kingdom of *Scotland*), and *John Ashton*, Gent., lately Attainted of High Treason: For which Cause several Warrants for High Treason have been issued out against them, but they have withdrawn themselves from their usual Places of Abode, and are fled from Justice: Their Majesties therefore have thought fit, by and with the Advice of Their Privy-Council, to Issue this Their Royal Proclamation: and Their Majesties do hereby Command and Require all Their Loving Subjects to Discover, Take, and Apprehend the said *Francis*, late Bishop of *Ely, William Penn*, and *James Grahme*, wherever they may be found, and to carry them before the next Justice of the Peace, or Chief Ma-

gistrate, who is hereby Required to commit them to the next Gaol, there to remain until they be Delivered by Due Course of Law; and Their Majesties do hereby Require the said Justice or other Magistrate immediately to give Notice thereof to Them or Their Privy Council; and Their Majesties do hereby Publish and Declare to all Persons that shall Conceal the Persons above named, or any of them, or be Aiding or Assisting in the Concealing of them, or furthering their Escape, that they shall be Proceeded against for such their Offence with the utmost Severity according to Law.

"Given at Our Court at Whitehall, the Fifth Day of February, 1699, in the Second Year of Our Reign."

Ballot and Municipal Decorum at Barnstaple.

—The municipal history of Barnstaple is not without interest. Many charters were granted to this ancient borough; but that of James I. (1610), which confirmed and enlarged previous powers and immunities, yielded to none of its predecessors in importance. Mr. Gribble, in his *Memorials of Barnstaple* (8vo., 1830), has given copies of some of these charters, and has added a transcript of the bye-laws of the corporation, ratified and allowed "on the three and twentieth day of September, 1690." One of these bye-laws directs the manner of proceeding at an election of the mayor, which is no otherwise than by *ballot*. It provides, that when the mayor for the year ensuing cannot by common consent be agreed on,—

"Then the more part of the Common Council shall advisedly and discreetly, without favour or affection, malice or displeasure, nominate four such men of the Common Council as be of ability convenient and meet for the office of Mayoraltie then for the next year following, and the names of two of them incontinently shall be written, separated and fixed severally on *two potts* for the same purpose therefore made, then and there as hath been used and accustomed to be sett in a certain place appointed; and every of the said Mayor, Aldermen, and Councill, to have *one ball* in their hands also provided for the same, and holding both their hands close, shall put one hand into one pott, and the other hand into the other pott, at one instant time; and letting his ball fall secretly into which pott he list, shall take his hands out of the same potts, shewing them forth openly in such ways, as it may not be known for whome he giveth his voyce, nor in what pott he putteth his ball; which being so done and perused particularly, from the lowest to the highest, the same potts forthwith to be seen that it may be known in what pott most balls be; and then the names of two other men of the Common Councill shall be written severally and set upon the potts, and to be perused by the Mayor, Aldermen, and Common Councill, with balls, in like manner and forme as it was done before removing the two first names; and afterwards those two men's names having most voices and balls to be again the third time sett separately on the said two potts, in such manner as it was before; and then at the last, he whose name is fixed on that pott wherein most balls shall be found, shall be preferred to the office of the Mayoraltie of the said borough and parish for the year next following as hath been accustomed."—*Memorials*, p. 352.

The same process is also directed by the 2nd and 3rd bye-laws to be observed in the election of aldermen (of whom there were two), the common

councill-men, recorder, and other officers, whose appointments were vested in the corporation :

"The form here directed to be used in choosing the Mayor, is still punctually observed (says Mr. Gribble, *i. e.* in 1830); but although the ceremony of balloting is kept up, such an occurrence as a contest at the election of a Mayor is, I believe, never known; it is always equally well understood, both before and after the ballot, who is to fill the office."—P. 353.

"The cups (it is added, p. 277.) are of wood, and are furnished with shallow brass pans, in which are holes through which the balls drop. One of them bears this inscription: 'POTTS AND BALLS, MDLVI.'"

Whether, so far back as 1690, municipal bodies were, or were not, "Normal schools of agitation," I cannot determine; but some very prudent regulations are laid down in bye-laws 39. and 40., which intimate that occasional improprieties of speech and conduct broke out in the deliberations of the worshipful corporation of Barnstaple. In these bye-laws—

"It is ordained and established, that there shall not be spoken or used by the said Common Councill, or any of them, any unseemly, irreverent, or reproachful words, one to the other of them; but that every of them shall, in decent, comely, and quiet manner, speak and answer unto the matter propounded; and if any of them demean himself otherwise, and be faulty and offend therein, the party so misdemeaning himself and offending to be fined 3s. 4d. . . . Also, for avoiding of confusion, and disorderly and superfluous speeches and talk in the assemblies of the said Common Councill, it is ordered and established, that none shall speak or talk while another is speaking, neither talk one with another after silence is commanded to be kept by Mr. Mayor; but that every one shall give attentive ear to him that speaketh, untill he hath ended his speech, who shall direct all his speech to the Mayor, if present, and if absent, to the Alderman, and that to the matter propounded and then in question, upon paine of paying for every such offence 12d."—P. 366.

These specimens of "the wisdom of our ancestors," may not be uninteresting to some of your readers.

G.
Barum.

BEZALEEL MORRICE.

Miscellanies, or Amusements in Prose and Verse, 8vo., 1712; *An Essay on the Poets* (in verse), 8vo., 1712. The first of these bears upon the title "by Mr. Bezaleel Morrice;" and the second, although anonymous, being from the same press, in the same vein, and forming part of the same volume, may also be ascribed to this mysterious hero of *The Dunciad* :

"Heav'n rings with laughter: of the laughter vain,
Dulness, good queen, repeats the jest again;
Three wicked imps, of her own Grub Street choir,
She deck'd like Congreve, Addison, and Prior;
Mears, Warner, Wilkins, run: delusive thought!
Breval, Bond, Bezaleel, the varlets caught."

Book ii. l. 121., &c.

SCRIBLERUS would lead us to believe that the
2nd S. No 3.]

name is fictitious; remarking upon the passage :

"As for Bezaleel, it carries forgery in the very name; nor is it, as the others are, a surname. Thou may'st depend upon it no such authors ever lived; all phantoms."

And having no annotated edition of Pope to turn to, I am unable to say if modern researches into the heroes of *The Dunciad* have thrown more light upon this "spiflicated poet."

Looking over the above-noted pieces by Bezaleel Morrice, for the provocation he had given the *waspyish* Pope, I find, in the *Miscellanies*, the "Complaint of Melpomene to Jupiter on behalf of herself and Sister Muses against the Criticks;" which looks like a Grub Street growl at such literary scalpers as Pope and Swift. Again, in his *Essay*, Bezaleel starts off with a *shy* at the Mohawks of literature :

"Ye bards of small desert, but vast conceit!"

and takes offensively high ground, when he thus dictates to the poets of the Augustan age :

"With due submission, thus receive your law,
And rules to frame your future conduct draw;
Pass mighty Homer and the Mantuan by,
'Tis much too rash to dare to climb so high!"

If it was then known that Pope was engaged upon a translation of the "mighty Homer," here was sufficient offence to secure the unhappy Bezaleel a niche in *The Dunciad*.
J. O.

P.S. Since writing the above, I have seen *An Epistle to Mr. Welsted, and a Satyre on the English Translations of Homer*, Bickerton, 1721; in which Bezaleel Morrice follows up the preceding admonition by an attack upon the published work. The passage in *The Dunciad* is, indeed, a parody upon another in this pamphlet.

Minor Notes.

Columbus's Signature.—W. Irving, in the Appendix to his *History of the Life and Voyages of Columbus*, No. 35., has given a confused account of a Signor Spatorna's explanation of Columbus's signature, which leaves the difficulty somewhat darker than before.

Would you think it worth while to lay before your readers my method of deciphering this signature, which Mr. Irving states has been a matter of some discussion? It might call forth a rejoinder, such as would set this question at rest.

The signature runs thus :

S	S	S
X	A	Y
Xpo	M	
	ferens	
	El Almirante.	

From the fact of Xpo (Xpov, I should conjecture,) being written in Greek letters, and from

there being no Latin word beginning with Y, I take the Y in the signature for the initial letter of the Greek word *ὑἱ*, and decipher the whole signature thus:

"Salvo sancta alma sanctissimi Christi mator ὑἱ
Xρῖς ferens cl Almirante."

THOMAS HARVEY.

Geneva, Dec. 1855.

Irish Car-drivers. — I have lately met with what seems a characteristic instance of the way in which these amusing, but not very veracious, ciceroni often impose on the credulity of unsuspecting travellers. In Miss Grace Greenwood's account of her *Tour in Europe*, she tells us, that having inquired of her Jehu the origin of the name of "Bloody Bridge," over the Liffey, at Dublin, the man, who doubtless scented a "sympathizer," gave, as the origin of the name, that during the Rebellion of 1798, the captured insurgents were strung up over the battlements of the bridge, and allowed to remain there till they dropped piecemeal into the river below! The lady appears to have swallowed all this nonsense without hesitation, although the commonest books (the *Dublin Directory*, for instance) would have told her that the affray which originated the name arose from the attempt of a mob, urged on by some interested persons, to destroy the bridge while building — an attempt which was not defeated without some bloodshed; and, moreover, that the said affray took place, and the bridge received the name, which it has ever since borne (among the lower orders at least, for it is usually called Bar-rack Bridge by the better classes), before any-body concerned in the Rebellion of '98 was born!

XIV.

Monumental Brasses. — In the church of Wisbeach, St. Peter's, Cambridgeshire, there is one to Sir Thomas de Braunstone, who was constable of the castle, dying in 1401. He is represented in armour under a decorated canopy, and treading on a lion.* The following inscription, which is nearly perfect, is round the slab:

"Cy gist Thomas de Braunstone, jadis Conestable du Chastel de Wiscbeche, qui moruit le vyngt septisme iour de Maii, l'an de nostre siegnour Mil.CCCC primer. De L'alme de qui Dieu par sa grace ait mercy. Amen."

There are the remains of some others, but they are worn away and obliterated.

EDWARD BROOKSHAW.

Tasso's Erminia. — The readers of the *Jerusalem Delivered* will no doubt have their sentimental feelings severely shocked by hearing that the daughter of the Emir of Antioch, to whom Tasso has given the above name, was, as represented in

the poem, very reluctant to be ransomed from her Christian captors, not from attachment to Christianity, or love for Tancred, or any other knight, but from extreme fondness for pork! — a luxury which she knew would be denied her on her return to her Moslemi kindred. Such, at least, is the tale told by Ordericus Vitalis.

Xiv.

Epitaph in Harrow Churchyard. — The following lines were found written in pencil on a tomb at Harrow. They have been ascribed (I believe erroneously) to Byron:

"Beneath these green trees, rising to the skies,
The planter of them, Isaac Greentree, lies;
A time shall come when these green trees shall fall,
And Isaac Greentree rise above them all."

J. Y. (2.)

Chaucer. — I found lately, in Kirkpatrick's *History of the Religious Orders and Communities, and of the Hospitals and Castle of Norwich*, the name of Walter le Chaucer, who is there mentioned as having been on two occasions, viz. A.D. 1292, and again in the following year, examined on oath, together with several others (all of them evidently inhabitants of Norfolk, if not, as I suspect, of the city of Norwich), relative to certain property connected with the Grey Friars' monastery in that city. As Sir H. Nicolas, in his *Life of Chaucer*, professes to mention (note a, Pickering's *Aldine* edition) all the known persons bearing the poet's name, it may be worth noting the above *Walter*, who does not appear in the list given by Sir H. Nicolas. Is it possible that a careful search in the records (which existed when I was a school-boy, and perhaps still lie undisturbed) in the Guildhall at Norwich, may discover farther traces of the family?

B. T.

Provostship of Trinity College, Dublin. — Mr. Phillips, in his highly interesting work entitled *Curran and his Contemporaries*, writes thus of Provost Hutchinson:

"After having amassed a large fortune at the bar, and held a distinguished seat in the Senate, he accepted the Provostship of Trinity College, and was, I believe, the first person promoted to that rank who had not previously obtained a fellowship." — P. 58.

This was not exactly the case, as one may learn from the list of provosts given in the *Dublin University Calendar for 1834*, and from the following instances to the contrary.

Adam Loftus, D.D., Fellow of Trin. Coll., Cambridge, Archbishop of Dublin, appointed to the provostship in 1592; Walter Travers, Fellow of Trin. Coll., Cambridge, 1594; Henry Alvey, of St. John's Coll., Cambridge, 1601; William Temple, LL.D., Fellow of King's Coll., Cambridge, 1609; William Bedell, D.D., Fellow of Emmanuel Coll., Cambridge, 1627; William Chappel, D.D., Fellow of Christ's Coll., Cambridge, 1634; Richard Wassington, B.D., Fellow and Vice-

[* An engraving of this brass is given in Lysons's *Magna Britannia*, Cambridgeshire, part ii. p. 67. — Ed.]

gerent of University Coll., Oxford, 1640; Narcissus Marsh, D.D., educated at Oxford, and Principal of St. Alban Hall, 1678-9; and Robert Huntingdon, D.D., Fellow of Merton Coll., Oxford, 1683. With these exceptions, and that of Provost Hutchinson, vacancies in the provostship have always been supplied from the body of Fellows; and there is no reason to lead us to wish for a change in the present arrangement. The University of Dublin, as I could prove with ease, is not a "silent sister." ABHBA.

Tobacco. — Humboldt is my authority for stating that tobacco is the ancient Indian word for the pipe, through which the weed was smoked? W. W.

Malta.

"Spare the rod, spoil the child." — In Dr. Dibdin's *Bibliomania*, 1811, I find the following, to which I call your attention as being a curious result of the diligence of a calculator, and the cruelty of a schoolmaster:

"A German *Magazine* recently announced the death of a schoolmaster in Suabia, who, for fifty-one years, had superintended a large institution with old fashioned severity. From an average, inferred by means of recorded observations, one of the ushers had calculated that, in the course of his exertions, he had given 911,500 canings, 121,000 floggings, 209,000 custodes, 136,000 tips with the ruler, 10,200 boxes on the ear, and 22,700 tasks by heart. It was farther calculated, that he had made 700 boys stand on peas, 6000 kneel on a sharp edge of wood, 5000 wear the fool's cap, and 1700 hold the rod. How vast (exclaims the journalist) the quantity of human misery inflicted by a single perverse educator!!"

HENRY KENSINGTON.

Execution of Patrick Redmond. — In Edwards's *Cork Remembrancer*, p. 214., I find the following statement, which is curious, and one likely to interest at least some of your readers:

"1766. Patrick Redmond, tailor, was executed at Gallows Green, the 10th of September, for robbing the dwelling-house of John Griffin. Glover, the player (who was then in Cork), took an active part in this man's restoration; after he hung nine minutes, and was cut down, he was perfectly restored to life by constant friction and fumigation. He afterwards made his escape, got drunk, went to the playhouse door (the night of his execution) to return Mr. Glover thanks, and put the whole audience in terror and consternation. He was the third tailor that made his escape from the gallows [in Cork] since the year 1755."

The names of the other two tailors were Dennis Sheehan and John Lott. ABHBA.

Rochefoucault's Maxim. — Being curious to see the original of the celebrated maxim of Rochefoucault, that "In the adversity of our best friends we often find something which does not displease us," I referred to the edition edited by M. L. Aimé-Martin; but, to my astonishment, without success. I have since seen it stated in a

note to an English translation, that, after the first edition, Rochefoucault omitted this maxim in deference to the opinion of his friends. B.

Queries.

HILLIER FAMILY.

Can any of your genealogical correspondents favour me with information as to the history of the family of this name, and that of their armorial bearings: Three fleur-de-lis (2 and 1), with a cross-crosslet fitchy, in the middle chief? The tinctures are, unfortunately, not clearly distinguishable; and though the documents in my possession extend through nearly 150 years, the seals on which the above charges appear are generally in an imperfect state. The most recent of the earlier seals, with these arms, is on a letter from William Hillier, dated May 2, 1762; but they have been borne, since that period, on an escutcheon of pretence, by the husband of an heiress of the family, and are still quartered by her grandchildren.

From the name and arms, it has generally been considered that this family is of French extraction; but, if so, their emigration to England must have preceded the Revocation of the Edict of Nantes, which added so many valuable subjects to the British population. An old Court Roll, now existing, shows that "Johan Hillier," a member of this branch of the family, was steward of the manor of Cirencester, in 1685, the very year of that revocation.

The name St. Hillier and Hillier, so common in the French annals, seems to authorise the supposition of a French descent. We learn, from the very interesting and instructive volumes of Père Anselme (*Histoire Généalogique et Chronologique de la Maison Royale de France, &c.*, vol. ix. fol. 3., edit. 1726), that St. Hillier was a "Seigneurie," held by, and giving titles to, many distinguished French families, from an early date. About 1250, Jean de Rethel was Seigneur de St. Hillier, and afterwards became "Seigneur de Beaufort" (vol. ii. p. 151.).

Gaucher de Chatillon was Seigneur de St. Hillier. He died in 1380 (vol. iii. p. 122.).

Jean de Chatillon, who died in 1397, was Seigneur of the same (vol. ii. p. 344.). Charles de Chatillon took his title from the same (vol. ii. p. 123.).

The *Barony* of St. Hillier, with others, was granted to the Duchesse de Montmorency, on her marriage, by Francis I. She died in 1586 (vol. iii. p. 604.).

The title occurs also in vol. vii. p. 740 c., and vol. ix. p. 175.

Leon Bout Hillier was Comte de Chauvigny in 1669 (vol. vi.).

In this latter instance we find the local designation converted into a surname, corresponding with that of our English family; and further researches will, no doubt, multiply such instances.

But, if a coincidence of name authorises, in some measure, the supposition of a French descent, it cannot perhaps be deduced with the same probability from a consideration of the arms which this family has so long borne; for, though the fleur-de-lis, so far as we are concerned, is unquestionably of French derivation, it has been (though never considered an ordinary charge) of frequent use in many periods of our history. It has been so, not only in immediate and legitimate connexion with royal alliances, and as an honourable augmentation conceded by the sovereign for services rendered in the wars against, or sometimes with France; but, as appears at first sight, from an almost indiscriminate assumption by many hundred families, whose right and title to such a distinction may occasionally admit of a question.

During a residence of many months in Paris, I have availed myself of the courteous permission of the conservateurs of the Bibliothèque Impériale and of the Musée des Estampes, to consult many volumes, which might elucidate this subject of the Hillier family, particularly in reference to their armorial bearings. But, while personally much interested in this immediate inquiry, the wider and more general subject of the charge, commonly distinguished as the fleur-de-lis, has unavoidably forced itself upon my attention. Many notes, relating to its origin and adoption, have been made from Montfaucon, Père Anselme, and others, which may perhaps be deemed worthy of preservation in your pages.

To these notes a much greater extension has been given since my return to England; and a list has been made from all available sources of the English names—royal, noble, and gentle—which now make pretensions to the fleur-de-lis. This list is long; but, as I perceive from a late number, that, in subjects of some interest, length is not a ground for exclusion, I may hereafter forward for your approval (?) the catalogue which has hitherto been prepared solely for my own reference.

C. H. P.

Brighton.

INTERMENT AT GLASGOW CATHEDRAL.

Several months since, in the process of renovating the interior of the cathedral of Glasgow, the workmen, in lifting the pavement in that part of the choir near the pulpit, where it is supposed the high altar formerly stood, came upon a grave which was found immediately below the pavement, built with stone, and of small

depth, and covered on the top with a leaden plate or slab. The crypt (or ancient burial-place) being under this part of the choir, and the space or division from the roof of the former to the pavement of the latter being but little, seemed to preclude giving more depth to the grave. On further investigation, the grave was seen to contain only the dry bones of an individual who had been interred without a coffin, but wrapped up in cloths of silk (apparently of French manufacture), which, from fragments of the texture, had been of a rich quality, interspersed with threads of gold, and fringes of a like quality. No ornaments were discovered, nor inscriptions, nor any thing in the least from which to conjecture the name and rank of the person. The bones, from their dimensions, show him to have been a man of more than ordinary stature, of great strength, with a very large head, denoting, as phrenologists would argue, from its particular formation, much of the animal propensity; not a tooth in the jaws are wanting, and all of the most beautiful white enamel, from which the inference is drawn, that he had died in the prime of life. It is a matter of considerable curiosity who he was that was thus honoured with a grave in such an important site of the cathedral, and perhaps some of the correspondents of "N. & Q." acquainted with old ecclesiastical usages, may assist towards a solution of the problem. No written nor traditional information exists to afford any clue. The probability is, that he may have been one of the dignified clergy connected with the cathedral before the Reformation from popery, *cir.* 1560, or one of the subsequent Episcopalian archbishops who held sway, though with occasional disturbance in their seats, till the Revolution of 1688. The crypt was discontinued as a place of interment in 1595, and from that date to 1801, was occupied as a Presbyterian church for the barony parish of Glasgow.

G. N.

Minor Queries.

Public Baptisms in Private Houses. — With reference to the quotation from Pepys ("N. & Q.," 1st S. ix. 399.), let me ask, Whence arose the custom of the clergy going to private houses to perform the ceremony of public baptism (not merely private baptism)? This was done, about the year 1792 or 1793, by a Dr. Ashe. Of what London parish was he Incumbent?—Marylebone? or St. George's, Hanover Square? I. R. R.

Ode on Sir John Moore. — Can you inform me in which of the London newspapers (with the date) appeared a letter from the Rev. Dr. Miller, author of *Modern History Philosophically Illustrated*, wherein he clearly establishes the claim of

the Rev. Charles Wolfe to the *Ode on the Burial of Sir John Moore?* ABHBA.

Miller's "*Modern History Philosophically Illustrated*."—Why is it that in booksellers' catalogues the first edition of Dr. Miller's *Philosophy of Modern History* (8 vols. 8vo., Dublin, 1816–28) is invariably spoken of as "the best and only complete edition"? The second (4 vols. 8vo., Lond., Duncan, 1832) and the third (4 vols. post 8vo., London, Bohn, 1848) are very much to be preferred. So thinks every one who has read the work; and so thought the author himself. The second is the best library edition. ABHBA.

Excommunication by Bishop Prideaux.—This bishop is known to have excommunicated those of his diocese (Worcester) who took up arms against King Charles. Are the formalities of its publication, and the form of the document, now known or to be found? H.

Old Silver Medal.—What is the origin or history of an old silver medal which may be described as follows?—Diameter, two inches and three-sixteenths; thickness, one-sixteenth of an inch. Upon one side, at the top, is a scroll inscribed "Sedes Vacans, 1761." A cordon, as of an order, goes from the scroll, and forming a circle around the outer part of the face of the medal, returns to the opposite side of the scroll. From this cordon are dependent sixteen coronetted shields, each having a name attached, as "V. Fürstemberg, V. Bechtolsheim, V. Lerrodt," &c. Within this circle of shields is a church, apparently resting on a cloud, and an empty chair under a canopy, and upon a throne; a mitre lies upon the seat of the chair. Upon the opposite side of the medal, a circle of shields, &c., appears, in like manner, the label at the top bearing the words "Capitulum Hildesien," and the shields being different from those on the other side, though occasionally the same shield occurs twice. Beneath the scroll is a dove, or Holy Spirit, in a glory, over the head of a Virgin and Child seated on a cloud. With a sceptre, the Virgin points to a covered crown, and a shield resting on a fringed and tasselled cushion. The same cushion supports a crozier, a sword, and the cross of an order. The blazonry of the shield is gules and or, parted per pale.

The medal was received by the cashier of a bank in Maine, U. S., from a sailor lad, arriving from the West Indies. I should be glad to know to what it refers. SERVIENS.

"You've all heard of Paul Jones, have you not? have you not?"—In Mr. George Farquhar Graham's collection of the *Songs of Scotland* (Edinburgh, 1853), vol. i. p. 29., he states that the ballad on the celebrated pirate, Paul Jones, beginning as above, is sung to the air of "My love's in

Germany." Can any of your readers furnish the words of the first-named ballad, which is apparently a popular song in some parts of Scotland? SERVIENS.

"*Cato*," a Latin Tragedy.—There is a Latin translation of *Cato*, published under the following or a similar title: *Cato, a Tragedy*, translated into Latin without the love scenes, 8vo., 1764. Can you inform me who is the author? R. J.

Madame de Staël.—About the middle of last century, there was printed, in four volumes, the *Memoirs of a Madame de Staël*. In the fourth volume are two dramatic pieces; both the memoirs and dramas are in French. Where can anything be found relative to this book? J. M. (2.)

Vaux Family.—I shall feel much obliged to any of your readers who will favour me with notices of descents of any branches of the Vaux family subsequent to the Heralds' Visitations, or copies of monumental inscriptions relating to any members of the family. JNO. RICHARDS.

20. Charterhouse Square.

Physiognomy and Chiromancy.—I have lately stumbled upon an old book on these subjects, about which I should be glad to know something. It is a small folio of 279 pages, the title-page wanting, dedicated to Elias Ashmole, by Richard Sanders. The Preface to the Reader is signed by the same Richard Sanders, and dated from "The Three Cranes, in Chancery Lane, November 17, 1652." To the body of the work are prefixed commendatory pieces, by "William Lilly, Student in Astrologie; John Booker, Astrophil., R. L., Nobilis et Medicus; Saxoniensis; and G. Wharton."

The title-page of the second part runs:

"The Second Part, or Second Book, wherein is treated of Physiognomy, Metoposcopy, Oneirocracy (sic), with many secrets thereto belonging. 'Sapientia homines ita illustrat faciem ejus ut Firmitas vultus ejus duplicetur.' Ecclesiast. cap. 8. ver. 1. London: Printed for Nathaniel Brooks, 1653."

To these are added thirty-two more pages of "A Treatise of the Moles of the Body of Man and Woman, illustrated by Richard Sanders." From all which arise four Queries:

1. Who was Richard Sanders?
2. Is his book considered valuable, after its kind?
3. Where can I meet with a perfect copy of it? Mine wants a leaf or two at the end.
4. Who was "R. L., Nobilis et Medicus"?

HARRY LEROY TEMPLE.

Collectors of Rare Books: William Fillingham, Esq.—In Dr. Dibdin's *Bibliomania*, 1811, a portion of a note runs thus:

"To these, let me add, the *Catalogue of a Portion of the Library of William Fillingham, Esq., consisting of Old*

Quarto Plays, early English Poetry, and a few scarce Tracts, &c., sold by Leigh & Sotheby, April, 1805, 8vo. The arrangement of this small catalogue is excellent. Many of the books in it are of the rarest occurrence, and, to my knowledge, were of the finest preservation. The collector is no more! He died in India; cut off in the prime of life, and in the midst of his intellectual and book-collecting ardour. He was a man of exceedingly gentlemanly manners and amiable disposition, and his taste was, upon the whole, well cultivated and correct. Many a pleasant, and many a profitable hour, have I spent in his 'delightful library'!!!

And in a subsequent note, where mention is made of Porson attending a circle of literary friends, it is added: "Poor Fillingham was of the party."

Can any of your readers tell me who this Mr. Fillingham, the book-collector, was? Who were his relations; what his profession; and where he lived before he went to India?

HENRY KENSINGTON.

Portuguese Preachers.—Would any of your correspondents oblige me by giving any information respecting Raphael de Jesus, and Joseph de Oliveira, Bishop of Angola, two famous Portuguese preachers of the seventeenth century?

E. H. A.

Richard Haryson.—Information is desired respecting the birth, parentage, education, marriage, or burial of Richard Haryson [spelt Hereson in Blomefield], the first Protestant Rector of Bradestone, co. Norfolk, and who is supposed to have died prior to the year 1562.

ALEX. HUGH FASTOLF.

Dunlop Park.

Dreigh.—Can any of your correspondents give me any information respecting an Irish duke whose family name was Dreigh, and who was alive, I believe, in 1700? What was his title? Whether any of that family or name are still in existence, and what may be their crest and arms?

E. C.

Oxford.

Life of Sir William Romney.—Where can I find any account of the life of Sir Wm. Romney, who was formerly alderman of London, and sheriff there in 1603, and a great benefactor to the town of Tetbury?

ALFRED T. LEE.

Tetbury, Gloucestershire.

Archbishop Law, of Glasgow.—I shall be glad to know any particulars respecting the descent of James Law, Archbishop of Glasgow from 1615 to 1632, and, previously to that, Bishop of Orkney. Before being raised to the Episcopate, he was for some time minister of Kirkliston, near Edinburgh. His grandson, James Law, of Brunton, in Fife, married Margaret, daughter of Sir John Preston, Bart., of Preston Hall, and his great-grandson, William Law, was married to Jean Campbell,

descended from one of the branches of the House of Argyll; they were the parents of the celebrated John Law, of Lauriston. Can any of your correspondents give me any account respecting the ancestors of Archbishop Law, or from what particular branch of the House of Argyll Jean Campbell was descended?

ALFRED T. LEE.

Tetbury, Gloucestershire.

Altar Cloths.—With reference to a recent judgment in the Consistory Court of London, I should be glad to be furnished with any notices, hitherto unpublished or no, of altar vestments of different colours, procured and used in post Reformation times. The use of a second for Lent, though pronounced by Dr. Lushington illegal, is of course the rule rather than the exception; but any notices from churchwardens' accounts of the purchase of such a cloth, and, if it exists, of any directions from archdeacons with reference to it, would be acceptable.

W. DENTON.

Acoustics.—If I, from my room, converse through the unopened window with a man in the street, both equidistant from the glass, and speaking in the same tone, I shall hear much better than he. Why?

PATRICIUS.

Painting on Copper, &c.—When was copper first used by artists for painting upon?

Did Albert Durer ever paint upon that metal?

CHEMICUS.

What were in reality the Beasts which Louis Vertomannus saw at Mecca?—In a black-letter collection of *Travels*, "gathered in parte, and done into Englyshe by Richarde Eden; newly set in order, augmented and finished by Richarde Willes, imprinted at London, by Richarde Jugge, 1577," there is what appears to be the copy of a publication thus entitled:

"The Nauigation and Vyages of Lewes Vertomannus, Gentleman, of Rome, to the Regions of Arabia, Egypte, Persia, Syria, Ethiopia, and East India, both within and without the Ryver of Ganges, &c. In the Yeere of our Lorde, 1503. Conteynyng many Notable and Straunge Thynges, both Hystoricall and Naturall."

From this I have made the following extract:

"On the vnicorns of the temple of Mecha, whiche are not seene in any other place. On the other part of the temple are parkes and places inclosed, where are seene two vnicorns, named by the Greekes, *Monocerotæ*; and are there shewed to the people for a myracle, and not without good reason, for the seldomesse and strange nature. The one of them, which is much hygher then the other, yet not myche vnlke to a colte of thyrtye monethes of age; in the forehead groweth only one horne, in maner ryght foorth, of the length of three cubites. The other is much younger, of the age of one yeere, and lyke a younge colte: the horne of this is of the length of foure handfuls. This beaste is of the coloure of a horse of weesell coloure, and hath the head lyke an hart, but no long necke, a thynne mane hangynge onely on the

one syde: theyr legges are thyn and stender, lyke a fawne or hynde; the hooves of the fore feete are diuided in two, much like the feete of a goate; the outwarde part of the hynder feete is very full of heare. This beaste seemeth doubtlesse very wylde and fierce, yet tempereth that fiercenesse with a certaine comlinessse. These vnicornes one gawe to the Soltan of Mecha, as a most precious and rare gyfte. They were sent hym out of Ethiope by a kynge of that countrey, who desired by that present to gratifie the Soltan of Mecha."

HENRY KENSINGTON.

"*Solamen miseris*," &c. — I have searched in vain for the birth-place of the well-known line, —

"*Solamen miseris socios habuisse doloris.*"

Can you refer me to it?

B.

Minor Queries with Answers.

Death of King John. — Dipping into vol. v. of Dr. Merle d'Aubigné's *History of the Reformation* (8vo., Oliver and Boyd, 1853), I find at p. 98. a statement of the cause of King John's death which is quite new to me, namely, that he "drank copiously of cider, and died of drunkenness and fright;" and, referring to the foot-note, I find the following quotation from Matthew Paris, as the authority for the statement in the text, viz. "*Novi ciceris potatione nimis repletus.*" A comparison of the two might suggest that the English was only an illiterate guess at the meaning of the Latin; and there are other specimens of translation in the work which render the suspicion not uncharitable.* But, waving this, my object is to ask, What was this *potatio novi ciceris*? It was hardly green-pease soup in October. It has no resemblance either to the decoction of toad of one author, or to the pears of another, or the peaches of a third. What was it?

W. P. P.

[The passage in Matthew Paris is as follows: — "*Auxit autem ægritudinis molestiam perniciosa ejus ingluvies, qui nocte illa de fructu persicorum et novi ciceris potatione nimis repletus, febrilem in se calorem acuit fortiter et accendit;*" which is thus translated by Dr. Giles: "His sickness was increased by his pernicious gluttony, for that night he surfeited himself with peaches and drinking new cider, which greatly increased and aggravated the fever in him." The drink *ciceris* in Matthew Paris is called *pomarium* by Matthew Westminster; and by Dr. Brady, p. 517., new bracket. Foxe, following Matthew Paris, says, "His ague increased through evil surfeiting and naughty diet, by eating peaches and drinking new ciser, or, as we call it, cider." *Ciceris*, *cicer*, or *sicera*, seems to be a general term for all intoxicating liquors, except wine, made from vegetable substances; "*Est omnis potio, quæ extra vinum inebriare potest.*" (Du Cange, s. v. *Sicera*). Cider is probably the beverage meant, as the epithet *novi* is added; the king's death

* See, for example, the second foot-note at p. 23., and the third foot-note at p. 32., respectively compared with the text; also the first foot-note at p. 50. Anti-episcopacy seems at the bottom of the two latter perversions.

having happened in the middle of October, when this drink is usually made. Consult Nares's *Glossary*, art. *Bragget*.]

Dr. Clarke's "Discourse." — What work is meant by Dr. Clarke's *Discourse concerning the Connexion of the Prophets*? It is referred to by Bishop Sherlock on *Prophecy*, p. 238. n. I. R. R.

[This work is entitled, *A Discourse concerning the Connexion of the Prophecies in the Old Testament, and the Application of them to Christ*: being an extract from the sixth edition of *A Demonstration of the Being and Attributes of God*, &c. To which is added, A Letter concerning the Argument *à priori*. By Samuel Clarke, D.D., Rector of St. James's, Westminster. 8vo., 1725.]

The Close. — At Lincoln, Salisbury, and other cathedrals, there is a place called "The Close," which is occupied by the dignitaries of the cathedral. What is the origin of it?

FRA. MEWBURN.

Darlington.

[The Close, Lat. *clausum*, an enclosed place. Du Cange says, "*CLAUSA*, locus, seu ædes, in qua inclusi monachi degabant. Vita S. Gamelberti, cap. ii. n. 14., 'ad fenestram clausæ in qua latebat.'"]

Replies.

MACHINE HEXAMETERS.

(Vol. xii., p. 470.)

A short account of this "method of grinding Latin verses," written by myself, appeared, a few years ago, in *Chambers's Edinburgh Journal* (No. 326., New Series); I here add a few further remarks on the same subject. The tables, alluded to by I. H. A., are composed by setting down, in consecutive order, every first letter of the following words; then every second letter; then every third letter; and so on, till all the letters forming the words are thus placed. Observing, that such words as do not contain nine, or the required number of letters, must have their deficiencies supplied by blanks or asterisks. The first words of verses, thus arranged, will form the first table; the second words of verses the second table; and so on in regular succession.

HEXAMETER.

First Words of Verses. — Turbida, ignea, pessima, horrida, aspera, martia, barbara, lurida, effera.

Second Words of Verses. — Fata, signa, damna, bella, vincla, sinistra, castra, scorta, tela.

Third Words of Verses. — Sequi, foris, pati, tuis, domi, patet, puto, palam, ferunt.

Fourth Words of Verses. — Præmonstrant, proritant, promittunt, protendunt, producant, monstrant, progignent, præarrant, promulgant.

Fifth Words of Verses. — Tempora, pocula,

prælia, verbera, lumina, fœdera, agmina, crimina, sidera.

Sixth Words of Verses.—Dura, sæpe, quædam, acerba, prava, multa, dira, nigra, sæva.

PENTAMETER.

First Words of Verses.—Tetrica, ardua, perfida, improba, sordida, impia, tristia, turpia, noxia.

Second Words of Verses.—Præstabunt, præscribunt, concludunt, prædicunt, perficiunt, consummant, conglomerant, significant, procurant.

Third Words of Verses.—Dura, acta, vina, verba, dicta, facta, labra, arma, astra.

Fourth Words of Verses.—Dolosa, pudenda, proterva, nefanda, cruenta, superba, molesta, sinistra maligna.

Fifth Words of Verses.—Nova, aliis, tibi, viris, scio, mea, malis, vides, mihi.

Now, it will be easily perceived, that any six of these words in the hexameter, and any five in the pentameter series, if taken in their respective numerical order, as regards their position in the verse, will form a verse correct in prosody, and containing a certain modicum of meaning. Who devised "this ingenious trick," I am unable to say; but may presume that it, like other learnedly-laborious trifles of a similar description, emanated from the cloisters of the olden time. I believe the compiler of a much more important work, the *Gradus ad Parnassum*, is still unknown.

My calculation, with respect to the number of different verses that can be formed from these words, differs considerably from that of I. H. A. According to Cocker, six series of nine words, $9 \times 9 \times 9 \times 9 \times 9 \times 9$, will afford 531,441 different hexameter verses; and, by the same oft-quoted authority, $9 \times 9 \times 9 \times 9 \times 9$, will give 59,049 pentameter verses. Making in all, 590,490 verses; rather more than forty-five times as many as are contained in the whole writings of Virgil! The classical reader will readily observe some peculiarities in this system of verse-making, sufficiently obvious to save the time and space required for their indication here.

The Latin verse-making machine, that was exhibited at the Egyptian Hall in 1845 (the "What Is It?" year of exhibition notoriety), was undoubtedly constructed by the aid of the words given above. I fancy that any one, possessing but a slight amount of mechanical ingenuity, by taking his *text* from this Note, could readily make a similar machine.

With respect to the tables, which I have already shown are constructed from the words, Solomon Lowe, "Schoolmaster at Hammersmith," in his *Arithmetic* (London, 1749), informs us, that one John Peters, in 1677, to give the feat an air of mystery, distributed the letters into tables:

"And to strengthen the paradox, he entitled the piece

'Artificial Versifying;' whereby any one of ordinary capacity, though he understands not one word of Latin, may be taught immediately to make 590,490 hexameter and pentameter verses, true Latin, true verse, and good sense."

I do not recollect having met with John Peters in print; probably, if it were worth the trouble, PROFESSOR DE MORGAN could tell us something about him.

Before I part from Lowe, the subjoined specimen of arithmetical trifling may amuse the reader. He tells us that the two following verses:

"Lex, rex, grex, res, spes, jus, thus, sal, sol (bona), lux, laus."

"Mars, mors, sors, fraus, fax, styx, nox, crux, pus (mala), vis, lis."

without changing the positions of "mala" and "bona," may be varied 79,833,600 ways:

"Which would compose above 249 volumes; each volume containing 2000 pages, every page divided into two columns, and each column to contain eighty verses; which, at a penny the sheet, would amount to 518*l.* 15*s.* And, supposing them bound for 5*s.* a volume, the binding would cost 62*l.* 5*s.*; and the worth of the whole, would be 581*l.*"

W. PINKERTON.

Hammersmith.

WINE FOR EASTER COMMUNION.

(1st S. xii. 363. 477.)

Considerable light would be thrown upon the question asked by the REV. W. DENTON, by a careful examination of the constitutions and decrees of diocesan and provincial synods during the thirteenth and fourteenth centuries. The refusal of the cup to the laity in the Latin Communion was a gradual and not a sudden change; originally introduced to meet the sentiment of veneration which the Oriental Church yielded to by the practice of intinction. It gained ground but slowly in England. In the constitutions of Archbishop Peckham, in 1281 (see Wilkins's *Concilia Magnæ Britanniae*, vol. ii. p. 52.), it is ordered that, in the province of Canterbury, "the laity were to be instructed that what was drunk by them in the cup was not the sacrament, but mere wine given them that they might more easily swallow the body of the Lord. In the smaller parish churches (*minoribus ecclesiis*), they only who celebrated were allowed to receive the consecrated wine." In 1281, then the custom had begun of giving unconsecrated wine in the smaller churches, while we may infer that in the cathedrals and abbey minsters the sacramental cup was still administered to the laity. But this custom did not gain ground very speedily; and in the diocese of Exeter, in 1287, the laity still generally received "the outward and visible sign" of the Redeemer's blood. In the decrees of the

synod of Exeter, in 1287, Wilkins (*Conc.*, vol. ii. cap. iv. p. 131.) states, that the laity "are to be instructed that they receive the same which hung for their salvation upon the cross, under the species of bread, and they receive that in the cup which was shed from Christ's body."

But after the doctrine of concomitance had withdrawn the eucharistic cup from the laity, another custom crept into the Church, nearly identical with that which in the Church of Corinth had drawn down apostolic censure; and which may have been either a vicious development of the giving unconsecrated wine, or an attempt to imitate the primitive *agapæ*. This custom is described in the constitutions of Walter Raynold, Archbishop of Canterbury in 1325 (Wilkins, vol. ii. p. 528.), in which those are most severely censured "who introduced this corruption into the Church; viz. that immediately after receiving the Lord's body on Easter Day, unconsecrated oblations and wine should be given them in the Church—where they sit, and eat, and drink, as they would in taverns." Some, it seems, came to the eucharist merely for the sake of joining in these Paschal feasts; and "it might be feared that some were led by the outward appearance of the bread into a damnable error, not distinguishing between the material food and the food of the soul, which is the body of Christ." This custom is, therefore, prohibited in the deaneries of Canterbury, "under pain of the greater excommunication;" and Christians are advised to refrain from food, at least "till they reached their own houses."

I will not venture to contest a point of ritualism, either with the REV. W. DENTON or F. C. H.; but I confess, it seems to me not unlikely, that the very large quantities of wine—"pro communione parochianorum ad Pascha"—which occasioned the question of the former, were used for such a purpose as this: a sort of Easter feast, given by the clergy to their communicants. The evil which was rife in Canterbury in 1325, may not have been yet corrected in York in 1385. At any rate, I would draw MR. DENTON's attention to this constitution of Walter Raynold. I doubt if any instances of laymen—except royal ones—communicating in the cup, can be found as late as the latter half of the fourteenth century.

WILLIAM FRASER, B. C. L.

Alton, Staffordshire.

Though not ignorant of Dr. Rock's valuable store-house of liturgical rites and practices, I cannot believe myself so well acquainted with his *Church of our Fathers* as OLD ENGLAND must, I presume, be. I am, however, neither satisfied with what I find there on the subject of wine—"pro communione parochianorum ad Pascha"—

nor with the explanation given by your correspondents.

Until at least the eleventh century, there is no question, that in the Holy Communion, both the body and blood of our Blessed Lord were administered. Lingard says: "During the whole of the Anglo-Saxon period, it was administered under both kinds, first to the clergy of the Church and then to the people" (*Anglo-Saxon Church*, vol. i. p. 326., 2nd edit.). This Dr. Rock proves, when he tells us that it was specially ordered "That on Good Friday, the Communion should be given to all who partook of it under one kind only" (*Church of our Fathers*, vol. i. p. 171.), since Good Friday would need no special rule, unless this were an exception to the practice on all other days. But, later still, we have evidence that the chalice with the consecrated wine was partaken of by the laity. Dr. Rock (*Ibid.*, vol. i. p. 168.), quoting *Rog. de Hoveden Ann.*, tells us, that William Rufus, in compliance with the wishes of his father, distributed to the greater churches and monasteries of England eucharistic reeds (*figulas*), which were used by the laity in receiving the consecrated wine; and, at least as late as 1295, such reeds were used in the cathedral church of St. Paul, London. F. C. H., in his communication, says, that "the practice of receiving the Holy Communion under one kind only, did not begin till the twelfth century. He should have said the thirteenth. Pellicia (lib. ii. sect. 2. c. 9. § 13.) tells us that "Calicis communio à xiii. sæc. exolescere cœpit in occidente, ac tandem sæc. xv. justissimis de causis desueta omninò est tùm pro laicis, tùm pro sacrorum ministris, qui liturgiæ adsunt." (As I quote from the *Institutiones Liturgicæ* of J. Fornici, compiled "ad usum Seminarii Romani," I presume this may be considered authoritative.) Now, taking these assertions together with the admissions made at the Council of Constance, it is clear that, until the fifteenth century, communion under both kinds was the law of the Church, and the practice too in many parts. Remembering this, the entries in the Jarrow and Monk Wearmouth accounts (1st S. xii. 363.) clearly show, I think, what was the practice in the North of England. And since religious observances are not obliterated suddenly and without a struggle, it is improbable, almost impossible, that communion under one kind could ever have been the rule throughout England.

W. DENTON.

P.S. Since writing the before-going remarks, the opinion expressed at the close of my communication has been confirmed by an examination of what is stated on this subject by Mr. Plummer, in his *Notes and Illustrations on the Book of Common Prayer*. He there gives extracts from the account rolls of the parish of

Norham, similar to those I have quoted from Jarrow, but coming down to a later period: the wine purchased by the churchwardens, throughout the whole of the fifteenth century, and so late as 1515, is expressly stated to be "for the communion of the parishioners." Perhaps an examination of parish accounts in other parts of England, would show that this retention of the cup was not confined to the laity in the North of England. I should be glad if those who have access to such documents would examine them, and give us the results of such an investigation. Can OLD ENGLAND or F. C. H. point out any "Benedictiones vini," save in wine-growing districts (which is, of course, a very different thing), with any claim to antiquity?

POPE PIUS AND THE BOOK OF COMMON PRAYER.

(2nd S. i. 39.)

T. L. has (agréably) surprised me. I had anticipated some *proof* that Sir E. Coke "had never hazarded the assertion" attributed to him, and that "he repudiated the charge containing the passage as a forgery." This *proof* has resolved itself into T. L.'s conviction that "the story is improbable," and therefore that "Coke's words" (quoted from his Reports) must involve its rejection.

I believe that the words of Sir E. Coke cannot by any possibility be so construed. But why is the story "improbable"? Does T. L. deny that Pius IV., in reply to the Guisiards and Spanish faction, who objected to a nuncio being sent into England, declared "that he would humble himself even to heresy itself, in regard that whatsoever was done to gain souls to Christ did beseech the (Roman) See"? (Heylyn's *Reformation*, vol. ii. p. 354., edit. 1849.)

In a previous communication (1st S. xii. 458.) T. L. expressed his "surprise that the assertion that the offer (of recognising the Book of Common Prayer) was made in a letter from the Pope to the Queen, should not have led MR. HARRINGTON to discard the report." May I ask why? Does T. L. also reject as a forgery the letter *To our most dear Daughter in Christ, Elizabeth, Queen of England*, addressed to her by Pope Pius, and transmitted, through the medium of Vincentio Parpalia, the same year (A.D. 1560), and which is given in full by Camden, Collier, and Ware? (Camden's *History of Elizabeth*, p. 46., edit. 1688; Collier's *Eccles. Hist.*, vol. vi. p. 395., edit. 1840; Ware's *Foxes and Firebrands*, Pt. III. p. 15.) Or does he gainsay the statement of Heylyn, with reference to what was urged upon Elizabeth in favour of the nuncio's admission in the following year, "That the Pope had made a

fair address unto the Queen by his last year's letters"? (*History of the Reformation*, vol. ii. p. 354., edit. 1849.) And if not, why does the allusion to a papal missive render the story "improbable" in the estimation of T. L.? But, after all, there is no necessity to admit that "the offer was made in a letter from the Pope to the Queen," if it be meant that a particular letter contained the specific offer; nor do the words of Collier necessarily imply as much, even supposing that Pricket had printed them *verbatim*; though it is clear that the offer, if made, was connected immediately with a written communication from the Pope. Now we find that the Pope, in the letter to the Queen which he sent with his nuncio, distinctly tells her that —

"Vincentio shall treat with you more at large, and shall declare our fatherly affection; whom we pray your Highness that you will graciously receive, diligently hear, and give the same credit to his speech which you would do to ourself."

Upon which passage Camden (who, by the bye, does not imply his *disbelief* in the story, but just the contrary), remarks:

"What matters Parpalia propounded I find not, for I do not think his instructions were put in writing; and to rave at them with the common sort of historians I list not. That Queen Elizabeth still persisted, like herself, *semper eadem, always the same*, and that the matter succeeded not to the Pope's desire, all men know. The report goeth, that the Pope gave his faith 'that he would disannul the sentence against her mother's marriage as unjust, confirm the *English Liturgy* by his authority, and grant the use of the Sacraments to the English under both kinds, so as she would join herself to the Romish Church, and acknowledge the primacy of the Church of Rome;' yea, and that a certain 1000 crowns were promised to those that should procure the same." — Camden, p. 47.

T. L., in his first communication (1st S. xi. 401.), stated that Ware "mentions the rumour (as to the Pope's offer) in his *Hunting of the Romish Fox*, only for the purpose of refuting it." That the passage referred to can bear no such meaning is clear, from another passage in his *Foxes and Firebrands*, wherein, having given in full the letter of Pope Pius to Elizabeth, he states that —

"This Papal Epistle could not prevail, neither could Vincent Parpalia's other overtures to the Queen, to confirm out of his own authority the *English Liturgy*, and to allow in England the Sacrament of the Lord's Supper to be under both kinds (as at *Bohemia*), provided that Her Majesty would rank herself and her subjects with the Church of Rome, and own all from that See and its authority. But God gave her His grace, which was above all these proffers, neither to tolerate Popery within her dominions, nor to accept of these proffers from the hands of Rome; in which act she verified the motto, *Semper eadem*." — Part III. p. 17.

Shall I be pardoned by T. L., if I ask him in future (should he deem another communication requisite) to specify the *work*, *page*, and *edition* of the author to whom he may refer? The men-

tion of a name only renders an investigation somewhat difficult. He refers me, for instance, to "Constable's reply to Courayer on this particular point." In what work of Constable is this reply to be found? I am acquainted with one work only of Constable, viz. his *Remarks upon F. Le Courayer's Book in Defence of the English Ordinations*, by *Clerophilus Alethes* (attributed to Constable); but this cannot be the work referred to by T. L., as it is a reply to Courayer's *Dissertation*, whereas the reference to Coke's charge by Courayer is in the second vol. of his *Defence of the Dissertation*, which I am not aware that Constable ever answered. And, after all, who was Constable? A writer who implicitly believed, and unhesitatingly adopted the monstrous fable of the *Nag's Head Consecration*!—a story utterly rejected by Lingard himself as a palpable forgery!—*History of England*, vol. vi. p. 668., edit. 1849.

E. C. HARRINGTON.

The Close, Exeter.

PHOTOGRAPHIC CORRESPONDENCE.

Abbé Desprats on Dry Collodion.—The Abbé Desprats has addressed a communication to *La Lumière* on the subject of photography on glass with dry collodion. He considers that all the dry photographic processes (that is, albumen on glass, waxed paper, &c.) are founded on the same principles; and that we have only minutely to investigate those principles, and carefully to follow them out, to obtain the same results with dry collodion as with albumen or any other substance. The following process is the result of his experiments on that subject, and he considers that it can scarcely fail of success:—

"The collodionized glass plate is sensitized for sixty or eighty minutes, as usual, in a sufficiently weak bath of nitrate of silver; four per cent. is quite strong enough. After taking it out of the sensitizing bath, the glass plate is carefully washed with distilled water. To do this, it is placed at the bottom of a shallow flat dish, the collodion side upwards; then gently covered with a centimètre, or more, of distilled water, and the saucer moved about gently for a minute or less. The plate is then taken out, and a stream of fresh distilled water poured on both sides, and then placed upright to drain on blotting-paper, and left to dry in complete darkness. When it is once dry, it can be acted upon by the light.

"The duration of the exposure varies according to the sensibility of the collodion. We have not remarked, in working the next day with the dry plate, that the sensibility had been perceptibly diminished, and less so than the wet plate would be.

"The image having been impressed on the glass plate, it is necessary to make it appear. This part of the process, which until now has been the cause of many failures, is by a very simple precaution the easiest thing in the world.

"Take the dish which was used for the first bath of distilled water, and, having emptied and washed it with care, pour into it two centimètres of fresh distilled water. Set the glass upright, near one of the edges, and lower it gently by means of a hook, the collodion upwards; move the plate up and down in draining it, and raising it by turns so as quite to assure the contact of the collodion and the liquid. Do this for a minute or more, until the

surface of collodion has become completely transparent. If by means of the feeble light passing through yellow glass, any bubbles of air are seen adhering to the surface of the collodion, the glass should be raised and the bubbles got rid of by blowing the surface. The glass plate, having well imbibed the water, it should be let to drain gently by a corner, and submitted a second time to the first sensitizing bath. It should be left there longer than the first time, and the plate often moved up and down in the bath by means of a hook of silver or platinum, which should support it, and should be kept there all the time; but in such a manner, as that the hooked part shall not touch the collodion; scratches, however, are less to be apprehended than in the wet process. After sixty or eighty seconds of immersion, the plate is taken out and let to drain slightly; it is put on a levelling stand, and covered immediately with pyrogallic acid, acidulated with crystallizable acetic acid in the ordinary proportions. The image will not be long in appearing; at the end of five minutes perhaps the details will be nearly complete. At this moment pour the solution of pyrogallic acid into a small bottle, where you have dropped several drops of a weak neutral solution of nitrate of silver of three per cent., and cover the plate again with this liquid; the blacks become directly very strong, and the action of the bath must be stopped when the desired effect has been arrived at. The only thing now to be done, is to wash the plate with common water, and fix it by means of a saturated solution of hyposulphite of soda; and then wash it and dry it as usual."

These photographs, the Abbé Desprats says, are remarkable for their beauty and regularity; and there is much less danger of stains, &c., than with the wet process. He much prefers collodion to albumen; and says, in fact, that the dry collodion process possesses all the advantages of other photographic processes, without any of their inconveniences.

He considers this process to be very applicable to printing on glass for the stereoscope. On the collodion the lights are very clear, and the darks decided; but great delicacy is necessary, owing to the degree of sensibility of the collodion, which ordinarily is too great. The sensitiveness of the dry collodion is quite sufficient; for, in printing, sometimes even the fraction of a second is too much to expose it in full daylight; and he has found it possible to print a positive from a negative on albumenized glass, by passing it for three minutes before the red flame of a candle. In printing, he considers it to be an advantage to have a collodion not very sensitive.

With collodion two years old, and that had turned red, he has obtained very good positives on glass by an exposure of scarcely a second to a moderately bright diffused light.

Photographic Society's Exhibition.—We had purposed giving a detailed account of the beautiful series of Photographic Pictures now exhibiting by this society; but really the progress recently made by the art is so great—the general excellence of the pictures exhibited so unquestionable—that we must content ourselves with urging all who love truth and beauty to go and judge for themselves, reminding them (which it may be convenient for many to know) that the Exhibition is open in the evening from seven till ten. One remark we must make, namely, that great as is its progress as an art generally, photography has made special progress in that division for which, as we have so long insisted on in this journal, it is particularly adapted—namely, that of giving faithful representations of objects of antiquarian interest. Let the visitor examine Mr. Fenton's *Cuneiform Inscriptions* (of the size of the originals), and his other anti-

quities from the British Museum; Dr. Diamond's *Tray of Admiral Smyth's Roman Coins and Fac-simile of Engravings*; and Mr. Thurston Thompson's *Copies of Antiquities from the Louvre*, and then say if we have not been justified in giving special encouragement to an art of such immense value, for the fidelity of its results; to all who are engaged in literary, historical, and antiquarian pursuits.

Replies to Minor Queries.

Dictionaries chained in Schools (1st S. xii. 479.)

—In the records of the corporation of Boston, under the date 1578, I find the following entry. Agreed—

"That a Dictionarye shall be bought for the scollers of the Free Scoole; and the same booke to be tyed in a cheyne, and set upon a deske in the scoole, whereunto any scoller may have accesse, as occasion shall serve."

PISHEY THOMPSON.

Stoke Newington.

"*Quid magis est*" (1st S. x. 399.)—The lines commencing "*Quid magis est durum*" (*not durum est*), are certainly Ovid's.

J. R. R.

Bridge the Organ Builder (1st S. xii. 46.)—Richard Bridge is supposed to have been trained in the factory of the younger Harris. Bridge, together with Jordan and Byfield, had nearly the whole organ-building business of the country, from the death of Harris till the arrival of Snetzler. Byfield, Bridge, and Jordan are usually spoken of as in partnership. This was not strictly the case, as their factories were separate, and the organs of each maker have distinctive characteristics. Their union was simply a private arrangement to obviate underselling each other, by which it was agreed that whoever was the nominal builder of any organ, the profits should be divided between the three.

Organs built by Bridge.

Christ Church, Spitalfields, 1730.
St. Leonard, Shoreditch, 1757.
St. Anne, Limehouse, 1741; burnt, 1851.
St. George in the East, 1738.
St. Alban, Wood Street, 1728.
St. Bartholomew the Great, Smithfield, 1731.
St. Luke, Old Street, 1730.
St. Dionis, Fenchurch Street, 1732.
St. James, Clerkenwell, removed, in 1796, to Beccles, Suffolk.
Chelsea Old Church, now at Bideford, Devon.
Spa-Fields Chapel.
Woolwich, Kent, 1754.
Utham, Kent (small).
Faversham, Kent, 1754.
Bishops Stortford, Essex, 1727.
Minehead, Somerset.
St. Nicholas, Great Yarmouth, 1732.
St. George, Great Yarmouth, 1740.
Farnham, Surrey, 1736.

A similar list of organs by Byfield and Jordan can be forwarded, should I. H. desire it.

PHILORGANON.

Steel Bells (2nd S. i. 12.)—Some steel bells were exhibited in the Paris Exhibition of last year by the Société Anonyme des Mines et Fonderies d'Acier. They were cast at Bochum, in Westphalia, and are both cheap and well-toned.

CÉYREP.

In reply to your correspondent A. A., these bells are solely manufactured in England by Messrs. Naylor, Vickers, & Co., Sheffield, and so far have been found successful. Their cost is about half the price of ordinary bell-metal, and can be cast to almost any size. One is now used in a church in this town, and another in Bristol.

G. A.

Sheffield.

Bread converted into Stone: an enduring Miracle (1st S. x. 385.)—Where the stone is now, I know not, but an old picture representing a loaf converted into stone at Leyden, in 1316, still hangs in the vestibule of the hospital at Middelburg.—From the *Navorscher*. J. J. WOLFS.

The loaf converted into stone here, at Leyden, my dwelling-place, disappeared, I believe, about the time of the Reformation; but I saw it, or something like it, a few weeks ago, in the hospital at Middelburg. Here I was shown the miraculous relic, which has exactly the form of a loaf, and is of great weight. As I am no geologist, I cannot say what kind of stone it is; it is such as children call white kittelsteen (pebble). O sancta simplicitas of the middle ages!—From the *Navorscher*.

The Mirakelsteeg (Miracle Street), at Leyden, derives its name from the miracle which happened there, in 1315, and which is thus related in the *Kronyk van Holland van den Klerk*:

"In the aforesaid year of famine, in the town of Leyden, there occurred a signal miracle to two women who lived next door to each other; for one having bought a barley-loaf, she cut it into two pieces, and laid one half by, for that was all her living, because of the great dearth and famine that prevailed. And as she stood and was cutting off the one half for her children, her neighbour, who was in great want and need through hunger, saw her and begged her for God's sake to give her the other half, and she would pay her well. But she denied again and again, and affirmed mightily, and by oath, that she had no other bread; and as her neighbour would not believe her, she said in angry mood: 'If I have any bread in my house more than this, I pray God it may turn to stone.' Then her neighbour left her, and went away. But when the first half of the loaf was eaten up, and she went for the other half, which she had laid by, that bread was become stone. Which stone, just such as the bread was, is now at Leyden, in St. Peter's Church, and as a sign, they are wont, on all high feast-days, to lay it before the Holy Ghost."

JOHN SCOTT.

Norwich.

Bunting—Norfolk Pedigrees (1st S. xii. 509.)—In reply to your correspondent S. A. hercon, I am enabled, through the medium of my *MS. Index*

Nominum to Blomefield's *History of Norfolk*, to communicate the following, which I hope will assist your correspondent.

Blomefield's *Norfolk*, vol. i. p. 491.:

"1421, March 27. Richard, son of 'Fraricus Buntynge, of Salle, priest,' Vicar of Brothorpe."

Vol. v. p. 170.:

"1562. Thomas Bunting was presented by Edw. Cleve, Esq., to Tacolnaston Rectory. He died in 1574."

Vol. v. p. 434.:

"On a brass plate, 'HIC . JACET . HENRICUS . BUNTYNG,' in Framingham Earl Church. The inscription is in old English, probably at the early part of the sixteenth century, temp. Hen. VIII. or Edw. VI."

Vol. vii. p. 39., Burnham Westgate Church:

"In 33rd of Elizabeth, Richard Bunting had a præcipe to deliver to Thomas Bunting and Edmund Anguish, a moiety of this church."

I have also some notes of earlier Buntings, but I presume your correspondent does not need them. I have also a copy in MS. of the tombstone inscriptions in this neighbourhood, and amongst them some at Heacham, near Snettisham, a place named by S. A. One stone I have to the memory of Susanna, wife of John Bunting, and daughter of Rev. Thos. Bocking, of Denton, who died May 14, 1813. This is a tomb, but there are no arms upon it. It stands on the south side of Heacham Church.

There is also a stone to the memory of John, son of John and Rose Bunting, who died April 25, 1750, aged fourteen years.

I have also stones in memory of Robert Bunting and wife, and Charles Bunting. The two former died in 1844 and 1850, aged sixty-seven; and the latter in 1811, aged sixty-nine.

I have no notes of Bunting at Snettisham.

JOHN NURSE CHADWICK.

King's Lynn.

New Testament in French and Latin (2nd S. i. 15.) — I am greatly obliged to Mr. BUCKTON for his observations on my *Latin and French New Testament*, "*Selon la vérité Hébraïque*," but they throw no light on the obscure subject. The translation agrees with that of the Genevan Reformers. There is a curious cut on the title-page, a scutcheon supported by the four winds, the centre *fleurs-de-lis*, a hand holding an open book. Motto, "*Deo et Immortalitate*." I cannot find any account of it in Le Long by Masch, Townley, Simon, or any bibliographer.

GEORGE OFFOR.

Ballad on Lord Derwentwater (1st S. xii. 492.) — No JACOBITE is mistaken in supposing this ballad a scarce production; it is tolerably well known in this district. I have a version before me in the *Local Historian's Table Book*, *Legendary Division*, vol. i. p. 292., into which it has been

transferred from the *Gentleman's Magazine* for June, 1825; moreover, my memory is treacherous if I have not seen it printed in some other work, whose name I cannot recall. The ballad is undoubtedly interesting and on a remarkably popular subject; but as it can be so easily referred to in the works I have named, I presume it will be unnecessary to reproduce it in "*N. & Q.*"

ROBERT S. SALMON.

Newcastle-on-Tyne.

Prisoners taken by King John at Rochester (1st S. xii. 450.) — G. R. C. will find the writ directed to Peter de Maulay, with the names of the prisoners taken at Rochester, including Reginald de Cornhill, in the Close Rolls, 17 John, 1215, M. 14. There is also a partial list in Matt. Paris, A^o 1215, p. 227. E. R. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

Many of our readers are aware that one of the finest known collections of proclamations and broadsides is that in the Library of the Society of Antiquaries. Many of them also probably know that such collection was, some two years since, greatly increased in value by the liberality of one of the Fellows, William Salt, Esq., who purchased an extraordinary volume of such documents, which was then in the market, for the purpose of adding its contents to those already in the Society of Antiquaries. We have again to record Mr. Salt's liberal contributions towards the same important objects. He has presented to the Society another volume containing many articles of great rarity and interest — several of the proclamations being among the very rarest in the series. The following list of some of the most remarkable broadsides appeared in the *Literary Gazette* of Saturday last: — "A List of His Majesty's Ships under the command of Algernon Percy, Earl of Northumberland, 1637," broadside, with a copper-plate portrait of the Earl, by Van Dalen; "The Welchman's Life, Teath, and Perial," woodcut heading, 1641; "Times' alteration, or a Dialogue between my Lord Finch and Secretary Windebancke, at their meeting in France, the 8th of January, 1641, brought up to Billingsgate the next Spring-tide following." Two woodcut portraits head this broadside — one of them representing Finch with a pair of wings; the other, the Secretary, with his pen behind his ear. Under the first is the couplet: —

"That I have wrong'd the land, I now repent,
But who the Divell thought o' th' Parliament!"

Beneath the effigies of Windebancke are the lines: —

"Beware, you false Traytors, that are left behind,
'Tis but for you to sayle by Windebancke's wind."

"A Cloak for Knavery, or the Scottish Religion worn out," &c., a severe satire on the Scotch, with a copper-plate heading, representing a Scotch soldier standing between Time and a "Commonwealth's Man;" a broadside, headed "The Saints' Beliefe, issued by John Turner, prisoner of our Lord Jesus Christ, committed by the Bishops near fourteen years ago — sold at the Anchor, in Paul's Chaine, 1641;" "Artificial Fire, or Coale for Rich and Poore," a plan for making blocks of fuel, as in modern days — date 1644; "The Scourge of Civill Warre, the Blessings of Peace," printed 1641, with a woodcut of

the arms of the Artillery Company; "A Generall Bill of Mortality of the Clergie of London, which have been Defunct by reason of the Contagious Breath of the Sectaries of that City, from the Year 1641 to the Year 1647," a melancholy list of sequestered divines at this distracted period; "A Looking Glasse for Statesmen," printed for J. H. in the year 1648 — two woodcuts crown this broadside, one representing angels holding a garland over the heads of Daniel, Moses, Shadrach, Meshach, and other Hebrew worthies; the other with a hand issuing from the clouds, holding a drawn sword over the representations of Haman on the gallows, Achitophel hanging on a tree, Saul falling on his sword, and the beheading of Strafford and Laud. "A Mad Designe; or, a Description of the King of Scots, marching in his Disguise, after the Rout at Worcester," with a satirical copper-plate; "The Picture of the Good Old Cause, drawn to the Life, in the effigies of Prais-God Barebone, with several examples of God's Judgments on some eminent Engagers against Kingly Government." This broadside is of the greatest rarity, perhaps unique; at the head is a very fine impression of a portrait of Praise-God Barebone, from a copper-plate, much in the style of Fulthorne.

Let us add that many smaller donations have, from time to time, been made to the collection, and that it is intended, we believe, to print an analytical catalogue of it. As it is most desirable that this collection should be made as perfect as possible before such catalogue is put to press; and as this is precisely one of the cases in which objects of little value taken separately acquire great value by combination, we may perhaps be excused for hinting to any of our friends who may possess copies of such works, what good service they may do by contributing them to the completion of the very interesting and important series we have just been describing.

We have been requested to call attention to the fact of the establishment of a free public library (under the recent act) in Hertford. Hertford is one of the first, if not the very first, of the small towns to avail itself of the act. The library opens with about 1200 volumes, any additions to which will be most thankfully received by Y. Crawley, Jun., Esq., the Honorary Secretary.

BOOKS RECEIVED. — *A Dictionary of Greek and Roman Geography*, by various Writers, edited by William Smith, LL.D.; Part XIII. extending from the article NASAYA to PÆSTUM; and Part XIV., from PÆSTUM to PYTHIUM. This important work, it will be seen, is now rapidly approaching its completion; and in the last Part, the proprietors announce, that, with the view of accomplishing that object by next autumn, the future Parts will contain on an average twelve sheets, and be published at six shillings.

The Works of the Right Hon. Joseph Addison; with Notes by Richard Hurd, D.D., Lord Bishop of Worcester. A New Edition, with large Additions chiefly unpublished, collected and edited by Henry G. Bohn. Vols. V. and VI. Mr. Bohn has completed his reprint of Hurd's edition of Addison by a Supplement, containing a vast number of inedited Letters by Addison, and a large portion of the *Addisoniana*.

Introduction to the Literature of Europe in the Fifteenth, Sixteenth, and Seventeenth Centuries. By Henry Hallam. Vol. II. In this volume of the new edition of Mr. Hallam's admirable Literary History, we have some of the very best portions of the work — in his History of Poetry from 1550 to 1600, and of Dramatic Literature during the same period — for it contains the opinions of this elegant and judicious critic upon Shakspeare and his earlier writings.

The Poetical Works of Lord Byron. In Six Volumes. Vol. IV. The new volume of this cheap and elegant

edition of Byron contains his Dramatic Poems, viz. *Manfred*, *Marino Faliero*, *Heaven and Earth*, *Sardanapalus*, and *The Two Foscari*.

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

- Hakluyt Society. *DIVERS VOYAGES TOUCHING THE DISCOVERY OF AMERICA.*
Camden Society. *CORRESPONDENCE OF LADY BRILLIANA HARLEY.*
PILGRIMAGE OF SIR R. GUYLFFORD.
CAMDEN MSS. Vol. II.
TRANSACTIONS OF THE NATURAL HISTORY SOCIETY OF NORTHUMBERLAND, DURHAM, NEWCASTLE-ON-TYNE, &c. Vol. II.
HAWKER'S ECCLESIA POEMS (relating to Cornwall).
GILBERT'S (DAVIES) ANCIENT CHRISTMAS CAROLS. With the Tunes, &c. 8vo. 1823.
GILBERT'S (D.) ANCIENT MIRACLE PLAYS; THE CREATION, &c. 2 Vols. (About) 1825.
HORNE TOOKE'S DIVERSIONS OF PURLEY. With Notes by R. Taylor. 8vo. 1840.
COLLECTION OF ROYAL SONGS WRITTEN AGAINST THE RUMP PARLIAMENT. 2 Vols. 12mo. Vol. II. 1731.
COL. KENNEDY ON THE AFFINITY OF LANGUAGES.
UPCOTT'S BIBLIOGRAPHICAL ACCOUNT OF WORKS RELATING TO ENGLISH TOPOGRAPHY. 3 Vols. 1818.
FARADAY'S CHEMICAL MANIPULATIONS.
WORCESTER'S CENTURY OF INVENTIONS. 8vo. 1825.
SHIELD'S CHEMICAL ESSAYS.
LEFROY'S HAND-BOOK FOR FIELD SERVICE, OR FIELD POCKET-BOOK. 8vo.
SCLOPETARIA: A TREATISE ON RIFLE GUNS. By a Corps of Riflemen. Published about 1803.
SKENE'S HISTORY OF THE HIGHLANDERS OF SCOTLAND. 2 Vols. 8vo. 1815.
Wanted by John C. Hotten, Bookseller, 151. Piccadilly.

- MARRYAT'S POTTERY AND PORCELAIN. 8vo. London.
PROCEEDINGS OF THE ROYAL SOCIETY OF EDINBURGH. Nos. 1. & 2. 1833-4. 8vo.
Jacobi Catzlin, J. C., SILENUS ALCIOMADIS SIVE PROTEUS. Emblemate Variato (about 100 Plates). Small 4to. Amsterdam, 1619.
GR. BLAS. With George Cruikshank's Designs. London. 2 Vols. 12mo. Or Vol. II. only.
SCRIPTURE ACCOUNT OF THE FAITH AND PRACTICE OF CHRISTIANS. By the Rev. Hugh Gaston. 8vo. London: Thomas Becket, Strand, 1761.
JAMES'S EDWARD THE BLACK PRINCE. Second Edition. 12mo. Longman. 1836. Or Vol. II. only.

Wanted by Messrs. Leighton, 40, Brewer Street, Golden Square, London.

FAREY'S REPORT FOR DERBYSHIRE. Vol. III.

Wanted by Jackson & Walford, 18, St. Paul's Churchyard.

Notices to Correspondents.

Our present Number, it will be seen, contains an extra four pages. We had in type so many articles of great interest and value, more particularly in illustration of Macaulay, that we felt such a course due to the kindness both of our Correspondents and our Readers.

ILLUSTRATIONS OF MACAULAY. The interest which these Illustrations have excited, and the favour with which they have been received, justify us in announcing that the Series will be continued for the next and several following weeks.

H. G. S. will find, on reference to Richardson's Dictionary, that etching is derived from the old German *ecce*, an edge, or point, because it is done with the point of a needle. It was formerly termed hatching, from the French *hâcher*, to hack, or cut.

NOTTERG. (Cheltenham) will find Crashaw's (not Milton's) line —

"The conscious water saw its God and blushed."

treated of in "N. & Q.," 1st S. vi. 358.; viii. 242.

CHREMICUS. There is no doubt that spelter, the commercial name for zinc, has come to us like many other mineralogical terms, from the German. Spelt in German, according to Wachter, denotes *granum fissum*, a split grain. See, however, Richardson, s. v. *SPELTER*.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, Mr. GEORGE BELL, No. 185. Fleet Street.

LONDON, SATURDAY, JANUARY 26, 1856.

Notes.

ETYMOLOGIES.

Caterpillar.—Of this word the derivation has most certainly not been given as yet; for the attempts are simply ridiculous. For many years I had occasionally turned it over in my mind, and had nearly given it up in despair, when the idea struck me that, after all, it might be Greek! Ἐρπύλλη, ἐρπίλλα, ἐρπύλλη, is a *creeping thing*, and καθέρπω to *creep*; καθερπίλλα then would be the very word. This agrees so accurately with all the principles of etymology, that I am almost convinced of its correctness. It may, however, be objected that there is no such compound in the extant Greek and Latin literature; and that it is not likely that a word of such learned origin would be in common use among the people. As to the first objection, I see no great force in it. We have not every word of this language in the extant literature; and, besides, words might have been made just as we have made *barometer*, *chronometer*, *microscope*, &c., and, like these, have gradually become common. We further do not know when *caterpillar* came into use. Richardson gives no instance of it earlier than the sixteenth century; and I am informed that, in some of the Midland Counties, it is but little known, the term in ordinary use being *canker*: so that perhaps there may not be much force in the second objection either. I fancy we are indebted for this term, and for some others of classic origin, as I will endeavour to show, to the clergy. *Caterpillar* is peculiar to the English language: the corresponding term, in Anglo-Saxon is *grime* or *grimena*, which may be connected with *grub*; as this last certainly is with *raupe* German, *rupe* Dutch. I know not what may be the Icelandic word, but the Swedish is very remarkable: it is *mask*, and, as there is no derivation given of the *masque* *mascara* of the southern languages, it is not impossible that the Swedish name of the caterpillar grub larva may have given origin to them; but I apprehend, that the true derivation may be from the Arabic, as in Hebrew, *masak* is a veil. I will here, *en passant*, observe, that the Latin *persona*, appears to me to be, instead of an original Latin compound, a mere corruption of πρόσωπον; the change in the first syllable resembling that of Περσεφόνη to Proserpina, and the π becoming η, just as κ does in the change of Ναύπακτος to Lepanto: and thus a word was formed which seemed to have some meaning in Latin, just as we ourselves have made from *Livorno*, Leghorn; from *écrevisse*, crawfish, &c.

The two following words may also have been introduced by the clergy:—

Earwig.—This seems to be the Latin *eruca*,

changed in the manner just shown by our Anglo-Saxon forefathers into *eár-wicga*, “ear-beetle.” I say this because, when significant names have been originally given to animals, &c., they have always been taken from some actual act or quality, which is not the case here: the poor little insect being really maligned by his name. As to caterpillar, or grub, being the true meaning of *eruca*, that need give us no concern, such transferences being of common occurrence.

Orchard, also, I believe, spelt *orchat*. This is commonly supposed to be a mere corruption of *wyrt-geard*; but of this I am dubious, for the *wyrt-geard* seems to have assumed exactly to our “kitchen-garden;” while the orchard was at all times appropriated to fruit-trees, and appears to have been to our ancestors what the flower-garden or the pleasure-garden is nowadays. Here they had their arbours and so forth, and there they took their walks and recreation. We may observe how often in Shakspeare, the scene is laid in the orchard. My own suspicion, for it is no more, is, that the monks, who perhaps first formed the orchard, gave it its name from the Greek, in which ὄρχατος has this very sense; and that on the principle above stated, it was made *orchard*, to correspond with *wyrt-geard*, &c.

THOS. KEIGHTLEY.

THE TEMPLES.

In the *Report of the Commissioners of Inquiry into the Inns of Court and Chancery*, I was in hopes of finding some satisfactory account of the original division of the two Temples; but I have been disappointed in my expectations. Neither the *Report* itself, nor the evidence that is printed with it, throws any new light on the subject, but rather involves it in greater obscurity.

The witness who enters most into the history, quoting from what he calls “an old manuscript,” says:

“The professors and students of the law resided in the Temple, who in tract of time converted and regulated the same; first into one Inn of Court, and, afterwards, in the reign of Henry the Sixth, divided themselves into the two Societies, or Inns of Court.”—P. 56.

No intimation is given of the date, nor any guess at the writer of this manuscript; nor any reason why the slightest reliance should be placed on its assertions. The writer has evidently formed a fanciful hypothesis of his own, and would have been puzzled to bring forward his proof that the Temple was ever converted into “one Inn of Court,” or to produce the rules that “regulated the same;” or even, though that might be less difficult, that it was first divided “in the reign of Henry VI.” into two Inns of Court.

The loss of the early “muniments, documents,

and deeds" of the Society, is accounted for by the witness, by stating that they were made a bonfire of in Jack Straw's rebellion, when great part of the Temple was burnt. But that rebellion occurred in 1381. How comes it then, allowing even that the lawyers had at that time entire possession of the Temple, and that the prior, or Knights of St. John of Jerusalem, had no residence there (which is, at all events, a questionable point), that no muniments of either of the Temples have been found relating to the interval between 1381 and 1500? From such account as remains to us, it does not seem likely that any muniment connected with the title of either of the Temple Inns of Court could have been lost in the rebellion of 1381; unless it were the lease from the prior to the lawyers. And the circumstance that there was a rent of 10*l.* a year paid to him from each Society up to the time of the dissolution of the Order by Henry VIII., would tend to show, what is very probable, that there were originally two separate bodies of lawyers who took up their residence there: one on the east side, and the other on the west side of the premises; and that they at once gave the designation of the Inner and the Middle Temple to the parts they respectively occupied.

The first reliable mention of the Temple, as an Inn of Court (for the stories about Gower and Chaucer are more than doubtful) is in a letter from Robert Repps to John Paston, the son of the judge, dated in 1440; where he desires his correspondent to "resort again unto his college, the Inner Temple." Another letter, from his mother, is addressed to him "in the Inner Inn of the Temple" (Paston *Letters*, edit. 1840, vol. i. pp. 3. 38.). Neither of these exhibit any appearance of a recent division of the Societies; and the last bears the mark rather of a separate Society, situate in one locality, than of one Society formed into two bodies. Fortescue, who wrote between 1461 and 1470, though he plainly includes them as two Societies in the four Inns of Court he speaks of, makes no allusion to a recently previous junction of the two.

After stating, that "when they became two Societies, there was a new hall built," the same witness asserts, that "there was no exact division of the property at that time, nor do I believe that there was until the year 1732" (*Report*, p. 56.). It does not distinctly appear whether he means that the Middle or the Inner Temple Hall was thus built when "they became two Societies:" but in either case, the statement is in opposition to his hypothesis. The new Middle Temple Hall was built in the reign of Queen Elizabeth, which could not be the time of division; as there is plenty of proof that the Societies were divided (if ever united) at least a century before. The Inner Temple Hall is of still greater antiquity, bearing

marks that trace it back to the reign of Edward III.; previous to which, it is not pretended that any body of lawyers were resident in the Temple. Of the age of the old hall of the Middle Temple, which was pulled down after the erection of the present beautiful structure, there is no existing record on which even a surmise can be founded.

Taking the statement either way, it would seem to lead to the conclusion that the Societies were never united; but were always as distinct, as if they had been placed in different quarters of the town, like Lincoln's Inn and Gray's Inn. And every document that has come down to the present time, tends to show that there was always an "exact division of property" between the two Societies. How else can the various magnificent blocks of building, which are recorded in the books of each Society as being erected at the expense of each in every reign, from that of Henry VIII. to that of George II., be otherwise accounted for? Is it to be supposed that either Society would have risked the large outlay which was thus occasioned upon property, the title of which was the subject of dispute? No individual, much less a body of lawyers, would be mad enough to engage in such a venturesome speculation.

There is indeed a deed between the two Societies, dated in 1732 (*Report*, p. 310.): but this, so far from throwing a doubt on the fact, contributes strongly to confirm it. It is not so much a deed of partition of what was held jointly, as a deed declaratory of what each held separately. In the course of three hundred years, the precise limits of all contiguous properties will become in some degree questionable; and doubts as to the actual boundary will arise from encroachments made, and easements granted. This, it may be presumed, occurred to the two Temples in the same manner as it commonly happens to other proprietors. Each Society had, during the three hundred years of their occupation, built up to their respective boundaries, some of the houses of one Society abutting on the houses of the other; and, no doubt, each had left ways and passages for the accommodation of both. It was naturally to be expected, that what was in one generation taken by encroachment, would in another be claimed as a right; and what was at first only allowed as a neighbourly convenience, would, in a little time, be considered as a grant: so that, as appears by the recital in the deed, "several disputes and differences had arisen between the said Societies, touching the building and bounds, ways and passages, ground and soil, lights, easements, and other conveniences *belonging to and used by each Society, separate and apart from the other Society.*" In the deed itself, the general property in the land is always spoken of as belonging to one Temple or the other; and the only parts in which any particularity appears, are those defining their several

rights where buildings are contiguous, or have outlets on the property of the other; and those determining the rights of soil in the several ways and passages.

In fact, it is evident, that, if the lawyers of the two Inns, in the reign of George II., had not felt a little perplexity with respect to the patent which their predecessors had somewhat improvidently obtained from James I., granting the two Temples to the benchers of both, not separately but jointly, the deed of 1732 would, in all probability, never have been executed.

Notwithstanding, therefore, this authorised publication of the *Report and Evidence*, I fear that the solution of the *vetata question*, whether the lawyers were originally established in the Temple in one or in two Societies, and, if in one, at what period the division took place, remains as doubtful as before. Let us hope, however, that some of the present able investigators of our records may in their researches discover some clue to guide us to the truth.

EDWARD FOSS.

NAHUM TATE.

Having lately chanced to meet with the following spirited verses by Mr. Tate, prefixed to Ovington's *Voyage to Surat*, printed in 1696, I thought they deserved to be rescued from the oblivion which has in all probability overtaken them, and would agreeably surprise many of the readers of "N. & Q.," whose opinion of Tate, from his share in the version of the Psalms, must be far from flattering. The original orthography is preserved.

J. M.

"To Mr. J. Ovington, on his *Voyage to Surat*."

"Hard is our Task to Read with fruitless Pain,
The Dreams of ev'ry Cloyster'd Writer's Brain:
Who yet presume that Truth's firm Paths they tread,
When all the while through wild *Utopias* led,
With Faery-Feasts, instead of Science fed.
As dreaming Wizzards Midnight Journeys take,
And weary with imagin'd Labour wake,
So vain is *Speculation's* fancy'd Flight:
But search of Nature gives Sincere Delight.
Through her vast Book, the World, a Curious Eye
May Wonders in Each pregnant Page descry,
Make new Remarks, which Reason may reduce
To Humane Benefit, and Publik Use.
Then Happy they who quit their private Home,
And gen'rously through Foreign Climates roam;
Who, like Ulysses, can despise the Toil
And make each Land they meet their Native Soil.
See Men and Manners scarce by Rumour known,
Visit all Countreys to improve their own.
But ah! how few, my Friend, with your Design,
On such Discov'ries bound, have cross'd the Line!
For sordid Gain, new Worlds they will descry,
Seize Nature's Wealth, but pass her Wonders by.
Their Fleet returns oppress'd with Traffick's Weight,
But Knowledge makes no part of all the Freight.
Yet this, of Old, was Jason's Noble Prize;
'Twas this that plac'd his *Argo* in the Skies:

Experience was the far-fetcht Golden Fleece,
The Prize so much admir'd by Ancient Greece,
From whence may be inferr'd what Thanks are due
From Britain's Sons, Industrious Friend, to you.
Fame shall in State your useful Book Install
In Bodley's Pile, the Muses' Capitol.
You have so lively your Discoveries Writ,
We Read and Voyage with you as we sit;
With you hoise Sail and reach the Indian shore;
The real Scene cou'd scarce delight us more.
As when some Prophet from a Trance awakes,
And to attentive Crowds Description makes
Of Wonders, which he did in Rapture view,
The Listners think they see the Vision too.
Thus, Entertain'd with Nature and with Art,
We hear your Travels told, and well-pleas'd Guests
depart.
N. TATE."

A CAUTION TO ANTIQUARIES.

"On the summit of Tory Hill, called in Irish Sleibth Grian, or the Hill of the Sun, is a circular space covered with stones; the larger ones have been taken out and rolled down the hill for the use of the country people; there is still one large one near the centre, and there is an appearance of smaller ones having stood in a circle at a little distance from the heap, which is above sixty-five yards in circumference: within which, on the east side, is a stone raised on two or three unequal ones, with this inscription, facing the west and centre of the heap:

IELI CIUOD 3

The letters are deeply and well cut, on a hard block of silicious breccia. They are two inches high. Between each is a space of about one inch, and a distance between the words of three inches. In Roman letters they would be, —

BELI DIUOSE.

The first letter is one of the most simple forms of the Pelasgic B*, which was also written β, and in cutting upon a hard stone the fine strokes may have been omitted: the others are well known.

"That the Divinity was worshipped in this country under the name of BEL needs no proof. That the Divinity was worshipped in the British Isles under the name of DIONUSOS is also recorded. That worship is beautifully described by Dionysius, the geographer (v. 570.), who says, that in the Western Isles the wives of the illustrious Ammonians (or Amnitiæ) celebrated the worship of DIONUSOS with as great fervour as the Thracians.

"The stone on which this inscription is cut is five feet one inch long; at the back six feet five inches; it is five feet broad, and one foot four inches thick. In front appears to have been a sunk place, flagged, but it is imperfect. The common people pay some respect to this relic."

The foregoing remarks are taken from *A Survey of the County Kilkenny*, published in 1800, and written by W. Tighe, Esq., of Woodstock, near Inistioge, in the said county.

The hill alluded to is about five miles N.W. of the city of Waterford. For many years subsequent to the above date, no suspicion was entertained but that the inscription in question was other than what perhaps the industrious exa-

* See alphabet in *Remains of Japhet*.

miner had supposed it to be; at any rate, that it was not the remains of some work of a very ancient date. Within the past three or four years, however, some more diligent inquiries have been set on foot, and it has been lately ascertained that the writer of the *Survey of the County Kilkenny* has been "all wrong" in his speculations in "Pelasgic" lore.

A sort of red grit stone has been in use in Ireland for the purpose of making grindstones for the small country mills where oats and other coarse food is ground. In the neighbourhood of the hill mentioned some of this stone has been found. It was conjectured that the letters alluded to might have been the work of a modern tradesman, having had the appearance of being cut with a tool called a "mill-chisel," an instrument well known to all millers, and one which would very quickly effect such indentations on a piece of comparatively soft stone.

The conjecture was fully confirmed by the observer reading the letters *upsidedown*; and they would stand thus:

"E. CONIC, 1731."

The observer, justly imagining that the person cutting the letters lay flat along the upper surface of the slab, and worked with his arms at the edge, thereby inscribing his name as it is read above, and, shall I add, perpetuating its fame for over a century.

On farther pushing this inquiry, some old person was found in the neighbourhood who had known, or at least heard of, this "Ned Conic," and who had been told that he and some others had made an appointment to go to the top of the hill to cut some of these mill-stones, but that his party had disappointed him; and while waiting for them he had filled up his vacant time by thus unconsciously spreading abroad his humble fame, and innocently puzzling posterity for about one hundred and twenty years!

It is quite needless to enlarge on these remarks; but the circumstance serves as a caution to those who speculate on such matters to withhold their judgment until every test of common sense be brought to bear on the facts at issue. H. H. H.

ILLUSTRATIONS OF MACAULAY.

Capture of Sir John Fenwick. —

Herewith I send you another contribution to your illustrations of Macaulay's *History*. It relates to the capture of Sir John Fenwick, and, if not hitherto printed, may be an acceptable addition to your interesting collection.

May it please your Grace,

This day, about nine of the clock in the forenoon, were apprehended in this town, at the house of Thomas Ladd, in bed there, two persons,

being gentlemen; — the one is a tall man, being 60 years of age or above, supposed to be S^r Jno. Fenwick, tho' he denies that name, and says his name is Thomas Ward, and that his lodgings are in Chancery Lane, at the house of one Spencer, near the S^t John Baptist Head; — and there is in his company one who is known here to be M^r Robert Webber, an attorney of Clifford's Inn. They pretend to come to survey an estate, late S^r W^m Goulston's, which they say is to be sold; but they have no particular, nor can I find any papers or letter about them, nor in their leather baggs (for they had both leather baggs behind them on their horses, stuffed full of cloths and linen). The antient gent is doubtless one of those that, under the notion of merchants, was to be conveyed to France by Tho. Ladd and Nicho. Rolfe, of whom I informed M^r Vernon, your Grace's secretary, by my affidavit, and by an express letter I sent on Monday last to him; and they were both seized by Rolfe and his assistants (whereof a son of mine was one). I have them under a strong guard at present; but our goal or prison is very inconvenient, and M^r Mayor of this town is gone to a fair eight miles off before the matter happened, and Ladd, in whose house they were taken, went out yesterday morning to Canterbury, in order to meet the two merchants, whereof this old is supposed to be one, and Ladd is supposed to be with the other at Canterbury, in order to gett him downe this way; and I doubt not but he will secure him if he comes in his company, for he faithfully promised me to apprehend them both. I pray your Grace to send downe officers with a sufficient guard to convey these prisoners now in custody to such place as your Grace shall direct, with as much speed as may be. Here is now in town one Ensigne Scroop, belonging to the Duke of Bolton's regiment of foot, who says he thinks verily 'tis S^r John Fenwick that is here. I beg y^e favor of your Grace to acquaint his Maj^{ties} Privy Councill therewith, and to send me directions and an answer by this bearer who comes on purpose, and for whose journey and the charge of guarding the prisoners I hope care will be taken to satisfy for the same, and am

Y^r Grace's

most humble Servant,
JO. MASCALL.

New Romney,
11 June, '96,
near 12 o'Clock at noone.

The persons that apprehended these two are

Nicholas Rolfe.
Rob^t Mascall, my son.
John Brakenbury, constable.
Mr. Jo. Randolph.
Tho. Dray;
and John Rawley;

and Thomas Ladd, tho' nott att home, is concerned in their apprehension.

[Endorsed.]

Copy of a letter from M^r Mascall, of New Romney, dated 11 June, about the taking of S^r Jno. Fenwick.

The above appears to be a contemporaneous transcript of the original letter. I purchased it many years ago among a large mass of old Kent MSS.

There is no superscription given; but doubtless it was addressed to the Duke of Shrewsbury, Principal Secretary of State, whose chief secretary or clerk was James Vernon, Esq. The writer, John Mascall, was a jurat of New Romney, and had been mayor of that town two years before the date of this letter. L. B. L.

Song on the Jesuits' Chapel and Schools in the Savoy. —

It is a curious fact that neither by Cunningham in his *Handbook of London*, nor by Timbs in his *Curiosities of London*, is there any reference to the spacious house, including a church and a school, which Macaulay (vol. ii. p. 98.) says was built in the Savoy for the Jesuits in 1686:

"The skill and care with which these fathers had, during several generations, conducted the education of youth, had drawn forth reluctant praises from the wisest Protestants. Bacon had pronounced the mode of instruction followed by the Jesuit Colleges to be the best yet known in the world, and had warmly expressed his regret that so admirable a system of intellectual and moral discipline should be subservient to the interests of a corrupt religion. It was not improbable that the new academy in the Savoy might, under royal patronage, prove a formidable rival to the great foundations of Eton, Westminster, and Winchester. Indeed, soon after the school was opened, the classes consisted of four hundred boys, about one half of whom were Protestants. The Protestant pupils were not required to attend mass; but there could be no doubt that the influence of able preceptors devoted to the Roman Catholic Church, and versed in all the arts which win the confidence and affection of youth, would make many converts."

Styrie, in his edition of Stow's *Survey of London* (ed. 1755.), vol. ii. pp. 103-4., says:

"In the year 1687, schools were set up and ordained here at the Savoy; the masters whereof were Jesuits. Rules were provided for these schools and published in print. It was declared therein, that the intention of them was to teach youth virtue and learning. That those that came thither should be taught *gratis*, and to be at no further charge than in buying of their own pens, ink, paper, and books. That these schools should be common to all, of what condition soever, and none to be excluded, when they should be thought fit to begin to learn *Latin*, and wrote sufficiently well. In these schools to be taught *Greek* and *Latin*, poetry and rhetoric. And whether Catholics or Protestants came to these schools, yet in teaching, no distinction to be made, but all to be taught with equal diligence and care. And neither by master or scholar, and tampering or meddling, to persuade any one from the profession of his own religion. But few there were but did believe, nay, could but believe otherwise than that this pretended charitable project was for the advantages hereby to be compassed for the promoting

the Roman religion. These schools were soon dissolved upon the ceasing of the Government of King James. And the clock that was made for the use of this *Savoy* school, was afterwards bought and set up upon a gentleman's house in *Low Layton*, as was said."

Strong as was the popular feeling against this school — and the following contemporary ballad is given as evidence of that feeling — there can be little doubt that the cause of education was advanced by this institution, since its establishment gave rise to many other schools in the metropolis. The Blue Coat School, in St. Margaret's, Westminster, is one of these.

"RELIGIOUS RELIQUES;

Or, the Sale at the Savoy; upon the Jesuits breaking up their School and Chapel.

1.

"Last Sunday, by chance,
I Encounter'd with Prance,
That Man of Upright Conversation,
Who told me such News,
That I cou'd not chuse
But Laugh at his sad Declaration.

2.

"Says he, if you'll go,
You shall see such a Show
Of Reliques expos'd to be Sold,
Which from Sin and Disease
Will Purge all that please
To lay out their Silver and Gold.

3.

"Straight with him I went,
Being zealously bent,
Where for Sixpence the Man let me in,
But the Croud was so great,
I was all in a Sweat
Before the rare Show did begin.

4.

"The Curtain being drawn,
Which I think was of Lawn,
The *PRIEST* cross'd himself thrice, and bow'd;
Then with a sour Face,
Denoting his Case,
He address'd himself thus to the Croud.

5.

"You see our sad State,
'Tis a folly to prate,
Our Church and our Cause is a-ground;
So in short, if you've Gold,
Here is to be sold
For a Guinny the worth of Ten Pound.

6.

"Here's St. James's old Bottle,
It holds just a Pottle,
With the Pilgrim's Habit he wore;
The same Scollop shells,
As our Holy Church tells, —
Who denys it's a Son of a W——.

7.

"Here's a piece of the Bag,
By Age turn'd to a Rag,
In which *Judas* the Money did bear;
With a part of his Rope,
Bequeath'd to the *POPE*,
As an Antidote 'gainst all despair.

8.

"Here's a Rib of *St. Laurence*,
'Tis also at *Florence*,
And it may be in *France*, or in *Spain*;
It cures Stone and Gravel,
And Women in Travel
It delivers without any Pain.

9.

"Here's *St. Joseph's* old Coat,
Though scarce worth a Groat,
Its plainness does shew he'd no Pride;
Yet this he had on,
For besides it he'd none,
The day that he marry'd his Bride.

10.

"His Breeches are there,
A plain Leather pair,
Come buy the whole Suit if you please;
They'l defend you from th' Itch,
From Hag and from Witch,
And preserve you from Bugs and from Fleas.

11.

"Here's the Gall of a Saint,
For such as do faint,
Or are troubled with Fits of the Mother;
Nay, if your breath stink,
Worse than Close-stool or sink,
It will cure you as soon as the other.

12.

"Here's a Prayer of *Pope John*,
The like to 't is none,
If you say it but three times a year;
Three hundred in grace,
And three hundred 'twill place
In Heaven, if they ever come there.

13.

"Here's our Lady's old Shoe,
Which in Old-time was new,
It will cure all your Kibes and your Corns;
With the Coif of *St. Bridget*,
To be worn by each Idiot,
Whose Head is tormented with Horns.

14.

"Here's a Bottle of Tears,
Preserv'd many years,
Of *Mary's* that once was a Sinner;
Some o' th' Fish and the Bread
That the Five Thousand fed,
Which our Saviour invited to Dinner.

15.

"Here's *St. Francis' own* Cord,
You may tak't on my word,
Who dies in it cannot be damn'd;
Do but buy it, and try,
If tell you a lye,
Many Thousands of Heaven are shamm'd.

16.

"Here's his Holiness's Beard,
Of whom you have heard,
That the Hereticks called *Pope John*;
Yet this I dear swear,
Was his natural Hair,
Or else I'll be sworn he had none.

17.

"Its virtue is such,
That if it does touch

Your Head, your Face, or elsewhere,
It does strait-way restore
More than e're was before,
Though by Age or by Action worn bare.

18.

"Here's *St. Christopher's* Boot,
For his Right Leg and Foot,
Which he wore when he ply'd at the Ferry,
When on's Shoulders he bore
His Blessed Lord or're,
For the poor Man had never a Werry.

19.

"Such as Sail on the Seas,
I am sure it will please,
For its parallel never was found;
Neither Tempest nor Storm
Can e're do 'em harm,
Nor is't possible they shou'd be drown'd.

20.

"Here's infinite more,
I have by me in store,
All which lie conceal'd in this Hamper;
Either buy 'em to-day,
Or I'll throw 'em away,
For to-morrow, by Heaven, I'll scamper.

21.

"Our Market is done,
We must shut up at Noon,
We expect 'em each hour at the Door;
We are hang'd if we stay,
We can't get away,
For none will nor dare carry us o're.

22.

"But, by th' Faith of a *PRIEST*
This is no time to jest,
Since we're baulk'd in our great Expectation;
Before I will swing,
Like a Dog in a String,
I'll Renounce the *Transubstantiation*."

Judge Jeffreys and the Earldom.—I remember to have read that the infamous judge, Sir George, afterwards Lord Jeffreys, was on the eve of advancement to an earldom, the last honour designed by James for his ermined butcher, under the quasi-stigmatising title of "*Earl of Flint!*"—a reward for the many eminent services rendered to the crown! (Is there any authority for this statement?) On his return from the memorable "campaign" in the West, Jeffreys received from his royal master the Great Seal of England.

The wicked judge had obtained a seat in the cabinet, and a peerage; but did James ever design him for an earldom, under the title mentioned? Have we any historical evidence of the fact?

Certain it is, that, however faithfully he had earned his elevation to that *peculiar* dignity, he was never permitted to bequeath it to posterity. A fitter foretaste of his doom awaited him in the Tower, where he was to sleep his last sleep; which, however, he reached, not without considerable risk and difficulty, under an escort of two

militia regiments; who had repeatedly to form, says Macaulay, and to "present a forest of pikes to the mob" to save life and limb. The wretched man is said to have died of the stone (see Macaulay, vol. iii. p. 403., note citing his authority). Be that as it may, he was never created a "Flint!"

F. PHILLOTT.

NOTES ON MARSTON'S MALCONTENT.

The following Notes on this play, which were communicated to me by Mr. Cunningham, with his usual kindness and liberality, unfortunately did not reach me in time to be included in the new edition of Marston's works, the volume containing the "Malcontent" having been completely worked off. They are so well deserving of publication, that, having the author's permission to make any other use of them, I feel sure the editor of "N. & Q." will be glad of the opportunity of preserving them in the columns of his journal.

J. O. H.

"Induction to 'Malcontent.'"

"One for another." — Collier's note.

"This note is copied by Dyce, who offers no further explanation. The meaning I conceive to be this. 'I wonder,' says Sly, 'you play the Malcontent, another company having interest in it.' 'Why not?' says Conde; 'they took little *Jeronymo* (16^o) from us, why should we not therefore take the Malcontent in large (folio) from them? This is what we call *one for another*, an exchange of plays.' Jonson's additions to *Jeronymo* were done for Henslowe, and Mr. Collier has shown it likely that *The Malcontent* was written for Henslowe.

"Sly. There's in all just five-and-fifty."

"This is a pleasant exaggeration on the part of Sly. There were in all, as Stow tells us, 'ten fair dwelling-houses and fourteen shops.' See 'Goldsmiths' Row,' in *Handbook of London*, ed. 1850. PETER CUNNINGHAM."

INEDITED LETTER OF LORD ROCHFORD.

Perhaps you may think the following letter, of which I possess the autograph, of sufficient interest at the present crisis to warrant its insertion in "N. & Q." It was written to a friend in England by Lord Rochford, our ambassador to the King of Sardinia, in the middle of the last century; and it is not only remarkable as bearing testimony to a strong Anglican feeling on the part of the House of Savoy, similar to that of which we have very recently seen proofs in one of its descendants, but also as being eminently characteristic of the style and sentiments of a courtier in the days of George II. J. H. MARSDEN.

Great Oakley, Essex.

Turin, Jan. 10, 1749.
21st 50

Sir,

I received your obliging letter of the 14th of December, and besides the pleasure it gave me to hear you and your family were in good health, it flattered me much to find that my friends in England had not forgot me, particularly one for whom I have so great a regard. You honour

Lady Rochford and I much by thinking we add any lustre to this court, and make us very vain in saying we are missed at St. James's. I'm much afraid that few that go there see us in so partial a light as you are so good to do; and without saying more of this Court than it really deserves, it is not quite so numerous as ours, nor so brilliant (for there is now no Queen), for want of ladies; but then the excessive polite behaviour of all the royal family makes all other deficiencies the less apparent. The Duke of Savoy (who must have been very young when you were here) is by far the most accomplished prince I ever saw. He is excessively fond of all Englishmen, and everything that has connexion with England; and as an Englishman I'm vain enough to think that partiality of his R. H. is a proof of his sense; for though I'm far from being such a John as to think nothing good out of my own country, yet the more I see of the behaviour, customs, and manners of other nations, the greater veneration it gives me for my own. You have already seen in the publick papers that the Duke of Savoy is to be married in the spring, which is true; for about a fortnight ago it was publicly declared here. The Infanta, his Dutchess that is to be, passes for a very accomplished princess.

I'm greatly surprised to find my friend Sir George Vandergucht has raised such a flame in the nation. I should never have suspected him of having been able to make such a stand. But I'm at a loss to know what you mean by saying if he loses his election he may bury his sorrows in a fortune of 6000*l.* a year; unless you have forgot that he is married, or imagine that he will run the risk of having two wives at once, which would procure him a much more exalted station than he will be raised to by gaining his election.

Lady Rochford joins with me in our sincere comps. to you and Mrs. Parry; and I have the honour to be, Sir,

Your most obedient

Humble servant,

ROCHFORD.

Minor Notes.

Longevity. — In the churchyard of Hillingdon, near Uxbridge, on an upright stone on the south side of the chancel, is the following:

"In memory of Thos. Whittington, of this parish, who died Sept. 19, 1769, in the 104th year of his age; also of Thos. Whittington, son of the above, who died Oct. 6, 1804, in the 103rd year of his age."

W. C. TREVELYAN.

Athenæum.

Columbus and the Egg. — Every one, it is to be presumed, is acquainted with this story; but perhaps it is not equally well known that it is

merely an appropriation to Columbus of what was probably in existence long before he was born. In the following passage of Calderon's play of *La Dama Duende*, we meet with it under another and a more likely name.

"Ahora sabes
Lo del Nuevo de Juanelo,
Que los ingenios mas grandes,
Trabajaron en hacer
Que en un bufete de jaspe
Se tuviese en pie, y Juanelo,
Con solo llegar y darle
Un golpecillo, le tuvo?
Las grandes dificultades
Hasta saberse lo son;
Que sabido, todo es facil."

THOS. KEIGHTLEY.

Jack Ketch.—In Lloyd's MS. *Collection of English Pedigrees* (Brit. Museum) occurs the origin of this celebrated cognomen:

"The manor of Tyburn was formerly held by Richard Jaquett, where felons were for a long time executed: from whence we have *Jack Ketch.*"

J. Y.

Dean Kirwan's Charity Sermons.—The following particulars may be interesting, mention having been made of Dean Kirwan as a preacher (1st S. xi. 232.).

The first charity sermon for the Female Orphan House, Dublin, was preached in St. Anne's Church, in that city, April 22, 1792, by the Rev. Walter Blake Kirwan (subsequently Dean of Killala), when the sum of 775*l.* was collected. On the 28th of the same month, in the following year, he preached for the same object in St. Peter's Church, Dublin, the collection amounting to 808*l.* 7*s.* 6*d.* And on March 20, 1796, the largest collection on record for the Female Orphan House, 1015*l.* was obtained, after a sermon preached in St. Peter's Church by Mr. Kirwan.

ABHBA.

The Samaritans.—Under the title of "Jews in China" (1st S. viii. 626.), Mr. T. J. BUCKTON writes, "The only people known as descendants of the ten tribes are the Shomerim, or Samaritans." Whence does Mr. BUCKTON learn that the Samaritans were descendants of *any* of the tribes of Israel? Not from the Bible, certainly, for that book positively affirms the direct contrary, even in the very passage to which Mr. BUCKTON refers (namely, 2 Kings xvii. 24—41.)*, without, as appears, having paid the slightest attention to the words professedly quoted. Verse 24. informs us that—

"The King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from

Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof."

The remainder of the chapter, too long to be cited here, undeniably proves, that the new inhabitants of the former kingdom of Israel were heathen idolaters merely, *utterly* unconnected with the Jews. If any confirmation should be desired for the perfectly clear statement of 2 Kings xvii., it will be found in Ezra iv. 1, 2, 3, 9, 10.

Besides, if the Jews and the Samaritans were of the same blood, how does Mr. BUCKTON account for the rancorous hostility existing, as recorded in the New Testament, between the two peoples?

I am rather surprised it should have been left to me, when looking over "N. & Q.," 1st S. viii., more than two years after publication, to remark the above erroneous assertion; but I cannot discover from the Index of Vol. ix. that it has been noticed previously.

ARTHUR HUSSEY.

David Hume.—I do not remember to have heard, nor do his portraits show, that Hume squinted; but I find it stated as a fact in the French *Esprit des Journeaux* for June, 1789, and as the points of a sarcastic query of Rousseau, when he had most absurdly and ungratefully quarrelled with Hume: "*With which eye does Mr. Hume look on his friends?*" C.

Queries.

TASSO'S "ERMINIA."

A correspondent (Xiv.) states (2nd S. i. 52.), that the readers of the *Jerusalem Delivered* will have their feelings shocked by hearing, "that the daughter of the Emir of Antioch, to whom Tasso has given the above name," was reluctant to be ransomed from her Christian captors, not from any attachment to Christianity, "*but from extreme fondness for pork.*"

The latter assertion rests, it is said by Xiv., upon the authority of Ordericus Vitalis.

Will Xiv. have the goodness to quote the passage to which he refers; and, at the same time, mention the edition, the year and the place printed, of the copy from which he quotes? There are few writers of the Middle Ages of whom there have been more various editions printed, than *Ordericus Vitalis*; and I should like to have the opportunity of looking at the original passage to which Xiv. refers.

As to "the daughter of the Emir of Antioch," I confess to a personal interest in that lady, having made her a leading character in a book that appears in the last advertisement on the last page of the same Number of "N. & Q." on which is published the Note of Xiv. So leading a character is "the daughter of the Emir of Antioch" in

* The reference is as to when "the ten tribes were taken captive," whereas the former part of the chapter (v. 1. to 23.) alone relates to this subject; while verse 24. to the end *solely* concerns the nations or tribes who were transported to Samaria to replace the Israelites!!

Florina, a Tale of the first Crusaders, that she gives the name to the translation into French of my book, it being there entitled *La fille du Renégat*.

I must own that I am quite shocked—"severely shocked by hearing"—that I have been trenching on the same ground as Tasso. I thought I had avoided the risk of doing so, by keeping closely to the original narrative of the Crusader-writers, and by confining myself to the siege of Antioch, not venturing to go farther than that city with the first Crusaders.

Tasso's description of Erminia would lead one to suppose that she was the daughter, not of a simple Emir, but of Baghi Sian, the supreme ruler of Antioch:

"Volle che quivi seco Erminia andasse,
Erminia bella ch' ei raccolse in corte,
Poich' a lei fu dalle cristiane squadre,
Pressa Antiochia, e morto il re suo padre."

Cant. III. S. 12.

It is a great many years since I read the *Gerusalemme Liberata*; and as the copy in which I studied it was without notes, there may be an authority for XIV's statement with which I am unacquainted. He will oblige me by mentioning it.

I may observe, however, that Michaud (no mean authority), in his *History of the Crusades*, maintains that the "Erminia," as well as "Clorinda," of Tasso, "are the invention of the poet." (See vol. i. p. 205., *English Translation*, London, 1852.)

As the book *Florina*, in which I have introduced "the daughter of the Emir of Antioch," is certain to reach a second edition; and, as it is my intention to affix historical notes to that edition, I hope XIV. will supply me with the information I seek for. Should he be so kind as to comply with my request, it will be an additional advantage to the many already conferred upon me by a perusal of the "N. & Q." W. B. MAC CABE.

Minor Queries.

Etymology.—Can you favour some of your country readers with the derivation of two well-known and long-used words, *erysipelas* and *theodolite*? Also, with the derivation and exact meaning of a few others of modern date, and recently admitted by naturalization into the English language, viz. *platitude*, *caucus*, *clique*, *jaquerie*?

Q—Y.

"*Seal.*"—What is the meaning and derivation of the word *seal* in Hexham Seal, a spot of ground to the west of the abbey; and in Sanson Seal, two miles north-west of Berwick, on the Dunse Road?

CEYREP.

London Architecture.—Which is the most ancient piece of architecture in London? H.

Handbills, &c.—There are, I am sure, several of the readers of "N. & Q." who, like old Pepys, take pleasure in collecting handbills, placards, and broadsides—the frailest of the children of the press; they are valuable as expressions of popular opinions and doings of the hour.

The historians of the social and domestic life of the nineteenth century, will find such sheets his most valuable aids next to a file of *The Times*: the latter is frequently found; there are not, that I am aware of, any public collections of the former.

I wish to suggest, that now the postage on printed matter is reduced, there is every facility for the exchange of such papers. Will the Editor of "N. & Q." give collectors' names "a local habitation" in his pages? HANDBILL.

Οὔτος.—*Οὔτος* is sometimes applied, with special emphasis, to persons who are well known, famous, or notorious. Thus, "Ἰησοῦς ὁ Ναζωραῖος οὔτος," "the well-known Jesus of Nazareth" (Acts vi. 14.). See Liddell and Scott's *Greek Lexicon*, v. οὔτος. I am desirous of ascertaining whether οὔτος is ever so used of things, or events in history, which may be supposed well known to the persons concerned. For example, would οὔτος ὁ κατακλυσμός, οὔτος ὁ λοιμός, αὕτη ἡ ἔμρησις, αὕτη ἡ παροιμία, be good expressions for the *great Deluge*, the *great Plague*, the *great Fire*, the *well-known adage*, supposing the allusions would at once be understood, and especially if floods, plagues, fires, and adages respectively, were the topics under consideration at the time? I should feel greatly obliged to any of your correspondents who would produce examples of such a use of οὔτος from the Greek writers, as they would enable me to illustrate what I conceive to be the meaning of a difficult passage in the Greek Testament. J. P.

The two-headed Eagle.—Russia, Austria, and Prussia have each a double-headed eagle for their arms. What is the meaning of this fabled bird as an armorial ensign? and how happens each country, so sympathetic with each other on many questions, the partition of Poland for example, to have the same arms? PRESTONIENSIS.

The Eagle in Heraldry.—It is stated in the *Book of Family Crests*, 7th ed. vol. i. p. 154., that—

"William Rufus, King of England, gave for a device, an eagle looking against the sun. From this we may infer its use in heraldry."

To whom, and under what circumstances, was this device given? And where may be found the authority for the above statement? T. H.

Andrea Ferrara.—What is the value of an Andrea Ferrara sword-blade, in fair condition? Is there any work, besides Meyrick, giving a description of the various kinds of old sword-blades? CLERICUS.

Paul Jones's Sword.—That noted *flibustier* and pirate, after landing at the Earl of Selkirk's seat in Scotland, and carrying off the plate, during the American war, &c., visited Paris; and *la Cour* prevailed on Louis XVI. to present him with a sword, which Jones, in his usual bombast style, describes as follows:

"M. le Comte de Maurepas m'informa, que sa Majesté avait résolu de me conférer quelques marques particulières de sa bonté royale, et de son estime personnelle; c'était une épée d'or, sur laquelle étaient gravées ces paroles extrêmement flatteuses: *Vindicti maris Ludovicus XVI. remunerator strenuo vindici*, avec les armes de sa Majesté, les attributs de la guerre, et les emblèmes de l'alliance entre la France et l'Amérique, etc."—*Mémoires de Paul Jones, écrits en Anglais par lui-même, et traduits sous ses yeux par le Citoyen André, Paris, l'an VI. (MDCCXCVIII.)*

Can any reader of "N. & Q." inform me whether this sword be now in existence, and in whose possession it is? Ψ.

Derivation of "-reth," "Shepreth," &c.—What are the derivation and meaning of the names of the two following places, *Shepreth* and *Meldreth*? They are two road-side stations, between Cambridge and Royston. What does the termination *-reth* signify? I do not at this moment remember its occurrence in any other local name; it occurs in the family name, *Brandreth*. W. F. M.

Justicia of Aragon.—Perhaps one of the readers of "N. & Q." can supply some information with regard to one of the most interesting and peculiar officers in any country of Europe—the *Justiza* of Aragon.

I am unable to form an exact notion of the extent of his powers, as the accounts given in many well-known books that treat of the subject are in almost every case very discrepant. For instance, the large powers attributed to the *Justiza* by Robertson are denied by Dunham, in his "Compendium of the History of Spain" (*Lardner's Cabinet Cyclopædia*). The opinion of Hallam again appears opposed, in some measure, to Robertson; but not in so great a degree as that of Dunham.

It is difficult to obtain from Zurita and Blancas a clear insight into this very anomalous institution; and although Prescott, in his *Ferdinand and Isabella*, has thrown some light on the matter, the question will, I think, admit of farther elucidation.* M. R. W.

The White Cornet.—

"And the good Lord of Rosny has ta'en the cornet white;
Our own true Maximillian the cornet white hath ta'en;
The cornet white, with crosses black, the flag of false
Lorraine."

So sings Macaulay, in his stirring ballad of the battle of Ivry, but let us see what the "good

Lord of Rosny" himself says concerning his adventure. Bleeding from seven wounds, his armour shattered, and mounted upon "a little paltry nag," he encounters a party of the enemy:

"I saw seven of the enemy coming straight towards me, one of whom carried the white standard belonging to the Duke of Maienne's company. I thought it impossible to escape this new danger; and upon their crying *Qui vive?* I told my name, as being ready to surrender myself prisoner. What was my surprise, when, instead of attacking me, I found four of these persons intreating me to receive themselves for prisoners, and to save their lives! Sigogne, in token of surrender, presented me with the white standard The white standard embroidered with *black flowers-de-luce* was known by every one to be that of the Guises, which they bore in memory, and through horror of, the assassination of Blois, and attracted all, as to a prey equally rich and honourable."—*Memoirs of Sully*, book iii.

W. J. BERNHARD SMITH.

Temple.

Beeston (formerly De Beston and De Beiston), of Beeston: Dixon, of Beeston: Genealogical Queries.—My ancestor, Ralph Dixon, married Dorothy Brown, niece to Dorothy Beeston (who married Sheffield Savile, Esq., of the family of S. Earls of Sussex), and cousin to the first Earl of Strafford by the marriage of Kertherine Beeston with William Wentworth, of West Woodhouse, Esq. She was lineally descended from A.-S. progenitors, through alliances with daughters of the families of Pilkinton of Lancashire, Langton of Farnley, Bosville of Chevet, Green of Newby, Nevile of Leversedge, and Calbeck of My Queries are, Can I legitimately quarter the arms of these alliances? and, if so, what are the arms of Pilkinton, Green, and Calbeck?

R. W. DIXON.

Seaton-Carew, co. Durham.

W. S. Holmes.—Can you give me any account of the late William Sancroft Holmes, who selected the words for Mr. H. H. Pierson's Oratorio of *Jerusalem*, performed for the first time at the Norwich Festival, 1852. R. J.

American Dramatic Authors.—Can any of your American readers give me any information regarding the following American dramatic authors? 1. Gardner R. Lillibridge, author of *Tancred, or the Rightful Heir of Rochdale Castle*, printed in Rhode Island, 1824. 2. J. B. Dumont, author of *The Invisible Witness*, a play acted in 1824. 3. Strong, author of *The Fall of Itrubide*, a tragedy. 4. John Ingham, author of *The Times*, a dramatic piece. 5. Jane Wilson, author of *Percy*, a play, no date. 6. Mrs. Dearing, author of *Carabasset*, a tragedy acted in Portland in 1831. 7. L. Beach, author of *Jonathan Post-free*, no date. 8. Mrs. Brown, author of *The Pirate*, a play, no date. These authors are all mentioned in "The Catalogue of American Plays

[* A concise but interesting notice of the *Justicia* is given in the *Penny Cyclopædia*, art. ARAGON.—ED.]

and their Authors," at the end of the second volume of Dunlap's *History of the American Theatre*, published in 1833. In reference to this catalogue, Mr. Dunlap says:

"To J. F. Foote, Esq., I am indebted for access to a collection of materials made by him for a new and improved *Biographia Dramatica*, the publication of which, I hope, will repay his labours."

Was this work ever published? R. J.

Collections for County History.—In making topographical collections, much time and trouble might doubtless be spared by attention to a good method of arranging the materials. Perhaps some of your able antiquarian correspondents will lay before the readers of "N. & Q." the best plans adopted for the arrangement of facts in order to compile a parochial history. G. M. R.

Journals of the House of Commons and Bishop Latimer.—In the Memoir of Latimer, prefixed to his *Sermons*, edited for the Parker Society by the Rev. George Elwes Corrie, B.D., 1844, p. xii., it is stated that—

"Edward VI. having succeeded to the crown in January, 1547, the Bishoprick of Worcester was again offered to Mr. Latimer, during the year following, in consequence of an address from the House of Commons to the Lord Protector."

And in a note is quoted, "Journ. H. of Commons, Jan. 8, 1548." As the printed Journals of the House of Commons do not commence before the year 1613, this statement must have been derived from some other source: and from what? And as the session of parliament in Edward's first year lasted only from Nov. 4, to Dec. 24, 1547, its second session from Nov. 24, 1548, to March 14, 1548-9, the date of "Jan. 8," for anything done in parliament, must belong to 1548-9, which was not "during the year-following" Edward's succession to the throne. The biography of Latimer, particularly at this period, when he declined to resume his episcopal functions, is sufficiently important to encourage further inquiry. J. G. N.

Thomas Norris.—Can any of your readers render information concerning Thomas Norris, a bellfounder of some note in Hampshire in the seventeenth century? Also I wish to know something about the following motto, which appears on a bell, dated 1620:

"Mærorem mæstis, lætis sic læta sonabo."

St. Ives.

P. Q.

Richling Pig.—I was lately conversing with a friend on those words in *-ling* which are used in a contemptuous sense, as *hire-ling*, *world-ling*, *lord-ling*, *shave-ling*, *ground-ling*, *under-ling*, &c.; and he suggested that in some counties the weakest pig in a farrow is called the *reck-ling*, (or *wreck-ling*?)

of the farrow. In Lancashire it is called variously the *rick-ling*, *rig-ling*, or more commonly the *rit-ling*, or *rit-lin*; and near Lancaster the "ritlin o' th' farth" is used to signify the weakest in a brood or farrow. For instance, a neighbour coming to call upon a friend, and noticing that one of the children was weakly, would observe, "Well, I reckon this is th' ritlin; but never mind, ritlin often turns out best pig i' th' farth."

I should be glad to obtain some knowledge of the origin and derivation of this word, as also of the corresponding terms, "pitman," or "petman," and "nestletripe," by which terms the same unfortunate pig is designated in Norfolk and some other parts of England. WM. RUSHTON.

University College.

La Princesse de Monaco.—Are the *Memoirs of the Princess of Monaco*, said to have been written by herself, and edited by A. Dumas, genuine or not? P. M.

Sepulchral Monuments destroyed by the Conqueror.—It has been said that William the Conqueror, by the advice of one of his followers, caused all sepulchral monuments to be destroyed, that no memory of ancient pedigrees might be preserved, in case such mementoes should induce the people to revolt. What authority is there for such? H. T. ELLACOMBE, M.A.

Rectory, Clyst St. George.

Frere, or Freer Family.—A family of this name attained considerable eminence in Perthshire during the last century. One of its members purchased the large estate of Innerneethy, now in the possession of Sir T. Moncrieffe, Bart. They are said to have been a branch of the family of Frere, of Roydon Hall, Norfolk. Can any of your readers verify this tradition? M. F. FABER.

Did Handel possess a Musical Library?—The great composers of music are known not to have possessed any collection of music worthy to be called a library. The reason for this may be that the works of the old masters formed the subject-matter of their youthful studies; and having created their several methods of thought and development, the labours of their contemporaries were for the most part wanting in interest and attraction. Handel, it is believed, left his music by will to his amanuensis, Mr. Smith. Is there any record respecting it, and was there much besides the fair copies of his own compositions? May I also ask if there be any evidence that Handel knew the music of Bach, or that he possessed any of Bach's vocal or organ compositions? SALOPIENSIS.

Samuel Brewer, of the Inner Temple.—Samuel Brewer, of the Inner Temple, by his will, 1684, bequeathed certain lands in the parishes of Berk-

hampstead and Hatfield, to Sion College. The college would be glad to find out their benefactor's armorial bearings; also, whether the same Samuel Brewer was a member of the Inner Temple, or in any other way distinguished, or even known?

WILLIAM SCOTT.

The Parsonage, Hoxton.

Titular Bishop of Orkney. — Would MR. MACKENZIE WALCOTT, whose researches in the interesting but obscure subject of suffragan bishops in England will, I hope, be completed and find a publisher, throw some light on the title of Bishop of Orkney used by suffragans of the Archbishop of York. In Collier's *Ecclesiastical History* (vol. ii. p. 50., edit. Lathbury), we read of a Ralph consecrated Bishop of Orkney by Thomas, Archbishop of York, assisted by Wulstan of Worcester and Peter of Lichfield, which therefore must have taken place between 1074–85. At the Battle of the Standard, 1138, we meet with another titular Bishop of Orkney, suffragan also to an Archbishop of York, Ralph Howell. (See "N. & Q.," 1st S. xii. 367.) Was this title used commonly by suffragans of York? and how happens it that this was done whilst the see was occupied by a *de facto* and *de jure* bishop owning obedience to the Bishop of Drontheim?

W. DENTON.

"*Invalide Russe.*" — Will one of your correspondents be kind enough to explain the meaning of the title of this celebrated Russian newspaper?

J. S. M. M.

Norwich.

Minor Queries with Answers.

St. Mirren's Day. — I have looked in vain over several Saints' Calendars for the day dedicated to St. Mirren, the patron saint of Paisley. Perhaps some of your learned correspondents will inform me if there is a day so dedicated, and what day it is.

W. B. M'KINLAY.

[The following brief notice of this saint is given in Dempsteri *Historia Ecclesiastica gentis Scotorum*, tom. ii. lib. xii.: "S. Merinus monachus, S. Regulo Græco per-familiaris, qui vel una cum illo in Scotiam appulit, vel cum ille appelleret, strenuam, Deoque acceptam, instruendis Christiana pietate popularibus operam impendebat. Scripsit Homilias de Sanctis; lib. i. Florebat anno cccclxix."]

"*Advice to a Reviewer.*" — Who is the author of *Advice to a Reviewer*, and where is it to be found? Archbishop Whately mentions it in his *Rhetoric* as an instance of irony taken seriously.

J. B.

Dublin.

[This work is entitled *Advice to a Young Reviewer, with a Specimen of that Art*, 8vo., Oxford, 1807. It was written by Dr. Copleston, late Bishop of Llandaff.]

Suchet in der Schrift. — I have chosen these words in the hope that they may attract the notice of some one learned in German biblical lore, and as not unappropriate to my calling attention to Galatians v. 17., "Das Fleisch gelüstet wider den Geist, und den Geist wider das Fleisch."

The second *den*, I think, should be *der*; but I have not seen it in any impression printed otherwise than *den*. I should be very much obliged to any one who would construe the words as they stand; and scarce less obliged to one who would point out to me some first-rate authority for the substitution of *der*. In the latter case I might hope that the alteration might be made in the next impression of the German Bible of the Society for Promoting Christian Knowledge, who now very properly hesitate to adopt the reading suggested. In the former case I should be more than content to let the words stand as they are.

GEO. E. FRERE.

Roydon Hall, Diss.

[Martin Luther has been called a heretic; but his greatest foe has never said that he was deficient as a grammarian. The passage in question may be expressed thus, where the *italics* show the construction: "Denn es gelüstet das Fleisch wider den Geist, und es gelüstet den Geist wider das Fleisch." *Gelüsten* in this instance is an impersonal verb. *Das* in both cases is the accusative neuter, and *den* in both cases the accusative masculine.]

Etrennes, Etymology of the Word. — The Paris correspondent of the *Times* the other day derived the French *étrennes* from the offerings made by King Tatius to the Sabine goddess Strenua. This etymology seems to me to carry its own refutation, but I am at a loss for a better. Can any of your readers suggest one? I have not Diez's *Romanisches Wörterbuch* at hand; probably something may be found there.

R. E. B.

Chelmsford.

[The correspondent of the *Times* appears to be correct. Strenia, or Strenua, was a goddess of the Romans, who had her temple in the fifth region of the city, and had superintendence of new-years' gifts, hence called *Strenæ*. Her feast was celebrated on New Year's Day, and offerings were presented to her in a small temple in the *Via Sacra*, where the altar was bound with *verbenam*, or the plant which was brought from her *Luco*, or sacred grove. The name *Strenua* was also particularly given to her, because she conferred bravery and courage (*strenuam*) on the Roman youth, for which reason she was farther called *Agenoria* (*ab agendo*), and *Stimula* (*a stimulando*). See Varro, lib. iv.; Symmachus, lib. x. epist. 27.; and for a full explanation of the word, Danet's *Dictionary of Greek and Roman Antiquities*, 4to., 1700.]

Gold Signet Ring. — I have a gold signet ring in my possession, weight equal to a sovereign and a half. It was found in the province of Leinster, about thirty years ago. I send an impression of the arms. The initials are P. B. I think it may be two hundred years old. The arms of Beytagh, in the Abbey of Kilconnell, co. Galway, are

similar, but the crest differs. I shall feel obliged by being informed what family the arms belong to.

J. J. B.

Dublin.

[There are no less than ten or twelve coats of similar bearings to those on the signet ring, but none of which corresponds in name with the letter B. The ring is probably as old as the middle of the sixteenth century. We hardly think the swan, which occupies the place of a crest, to be a crest, not being placed on a wreath or coronet. It is more probably a *device* only, placed to supply the want of a crest. We are inclined to believe with our correspondent, from the circumstances which he mentions, that the arms are those of an *Irish* family.]

Card. — What is the meaning of the word "card" in the following passage? —

"Reason is as the card which directs the course, and shows what is fittest to be done; but the will is as the helm and rudder that turns about the whole fabrick." — *Penitent Pardoned*, p. 163., ed. 1679.

Whether the word means the chart or the compass, I am unable to say.

B. H. C.

[The word *card* in the extract refers to the mariner's compass; or more properly the paper on which the points of the wind are marked. Pope says:

"On life's vast ocean diversely we sail,
Reason the card, but passion is the gale."

So again Beaumont and Fletcher:

" We're all like sea cards,
All our endeavours and our motions,
As they do to the north, still point at beauty."

Chances, i. 11.

Hamlet exclaims:

"How absolute the knave is! We must speak by the card, or equivocation will undo us."

See Steevens's note on *Hamlet*, Act V. Sc. 1.]

Proclamation against Vice and Immorality. — When was this proclamation first issued? It has been one of the first documents issued by the new Sovereign on the three last demises of the crown.

E. H. D. D.

[This proclamation was first issued on June 1, 1787, in the twenty-seventh year of George III. It will be found in *The Clergyman's Assistant*, and in the *Gentleman's Magazine* of June, 1787, p. 534.]

Replies.

ROBERT POOLE.

(1st S. xii. 468.)

Robert Poole, M.D., alias Theophilus Philanthropos, to whom your esteemed correspondent J. O. has directed attention, was buried in Islington Churchyard, 3rd June, 1752. Vide Lysons's *Environs*, vol. ii. p. 491. He was, as his writings abundantly prove, a religious enthusiast, and professional oddity. Mr. Wadd terms him "a methodistical physician." — *Mem. Maxims and Memoirs*, p. 155.

Dr. Poole was not a member of the College of Physicians of London, and I have sought in vain for any particulars of his birth-place, parentage, or education. A complete series of the physicians to St. Thomas's Hospital from the commencement of the last century is now before me, and I can state decidedly that he never held any medical appointment in that institution. He was perhaps a physician's pupil, and at the time he published his only medical work, may not improbably have been an aspirant for the appointment of physician when a vacancy might next occur. However this may be, his views were diverted into another channel, and on the establishment of the Middlesex Hospital in August, 1745, Dr. Poole was appointed its sole physician. He had, however, resigned that office previously to the general quarterly meeting of October, 1746, on which occasion thanks were voted him for his past services. Almost immediately after this, the doctor fell under the heavy displeasure of the board, and an angry correspondence ensued. This is too long for insertion in your pages, but may be seen at length in Wilson's *History of the Middlesex Hospital*, 8vo., London, 1845, p. 182. His resignation of the physicianship to the Middlesex Hospital, was doubtless due to the circumstance that he was then actively engaged in getting up the Small Pox Hospital, of which, if we may trust the inscription on his gravestone, he is to be regarded as the principal founder. The hospital was opened in 1746, and Dr. Poole was its first physician. He retained office for two years only, and was succeeded in 1748 by Edward Archer, M.D. Of Dr. Poole's subsequent career, I know nothing. The *Beneficent Bee* was evidently, as J. O. infers, a posthumous publication. The doctor's portrait, by Aug. Armstrong, engraved by J. Faber, is mentioned by Mr. Wadd in his *Nugæ Chirurgicæ*, p. 127.

Unless there were two editions of the *Vade Mecum*, your correspondent is in error as to the exact title. The copy before me runs thus:

"A Physical (not Physician's) Vade Mecum, or Fifth Gift of Theophilus Philanthropos, wherein is contain'd the Dispensatory of St. Thomas's Hospital, with a Catalogue of the diseases, and the method of their cure prescrib'd in the said Hospital. To which is also added the Dispensatory of St. Bartholomew's and Guy's Hospital, &c., &c. London: Printed for, and sold by E. Duncomb, in Duck Lane, Little Britain, 1741.

W. MUNK, M.D.

Finsbury Place.

PUBLICATION OF BANNS.

(2nd S. i. 34.)

Although the legislature may not have intended to direct the publication of banns to take place after the Second Lesson at Morning Service, and

the same ambiguity of expression which exists in 26 Geo. II. c. 33., is repeated in 4 Geo. IV. c. 76., yet the publication of banns after the Second Lesson has oftentimes been found to be very convenient, as it enables the parties, immediately after the third publication, to be then married in the face of the whole congregation, — a proceeding which I myself have frequently witnessed. Now, if the publication were deferred until after the reading of the Nicene Creed, the parties could not be married on that day, as the solemnization of the marriage could not take place during the canonical hours, *i.e.* between 8 A.M. and 12 at noon.

Cripps, in his book on *Ecclesiastical Law*, has made a strange blunder on this subject. At p. 642. he states that, —

“By the Rubric it is ordered that the banns of all that are to be married together, must be published in the church, three several Sundays or holidays, in the time of divine service, *immediately after the sentences for the Offertory.*”

And in a foot-note he refers us to the *Rubric in Office of Matrimony*. That this is no typographical error, or one of mere inadvertence on the part of the author, is thus shown. After the above, he proceeds to speak of the alteration, made by statute, ordaining the publication to take place after the Second Lesson. And he thereunto appends this foot-note :

“It may probably be inferred from this alteration that it was not customary at that time to read the sentences of the Offertory generally on every Sunday.”

It is quite clear, therefore, that he fully believed that the ordained time for the publication of banns was *after* the sentences in the Offertory ; whereas the slightest attention to the Rubric would have told him that the publication was to take place *after* the Nicene Creed, and *before* the sermon, and consequently *before* the aforementioned sentences. ANON.

“On Tuesday morning, which happened to be a holiday, she went to church, where, to her surprise, Mr. Adams published the banns again with as audible a voice as before. It was lucky for her that, as there was no sermon, she had an immediate opportunity of returning home to vent her rage, which she could not have concealed from the congregation five minutes.” — *Adventures of Joseph Andrews*, bk. iv. ch. iv.

The above shows the practice of publishing the banns during the Communion Service ; but is the novelist accurate in representing them to be published on a holiday ? K. M.

It may illustrate this subject to state that the Rubric quoted from the Oxford Prayer Book of 1745 is retained verbatim in all the Prayer Books of the Irish branch of the United Church, and that the practice is in accordance with it ; banns

of matrimony being published immediately after the Nicene Creed during Morning Service. B.

NAPHTHALINE.

(2nd S. i. 12.)

PHOSPHILOS must reckon upon having his lights put out several times a year so long as he permits the gas-fitter to come and go, with his many tools, without being required to give an account of his doings. The supply-pipe being “choked with naphthaline,” is part of the gas-fitter’s “preserve,” as much so as a wood or coppice, of ten or twenty acres, is for other kinds of game.

Naphthaline is a cause of great anxiety and trouble to some of the manufacturers of gas. It is very *irregular* in its habits, sometimes presenting itself when least expected, and at others staying away when every preparation has been made for its arrival. Under ordinary circumstances it constitutes one of the many forms of hydro-carbon vapour present in coal-gas. So long as it retains that form it is useful, helping to increase the illuminating properties of the gas. It is present, in greater or less proportions, in probably all kinds of coal-gas ; but its tendency to separate, and assume a solid form, is dependent on some particular qualities of the coal. Sudden and extreme changes of temperature are favourable to the crystallisation of naphthaline. It is not, however, when the temperature of the atmosphere falls, but when it suddenly rises, that mains and service-pipes are most commonly choked. I have long been an observer of such matters. When the atmosphere is highly charged with electricity, the deposit of naphthaline is greater in a few hours than at other times in many weeks, or even months.

When gas passes from a comparatively warm main to a cold service-pipe, especially if the latter be exposed to the direct influence of the atmosphere, the conditions are favourable to the crystallisation of naphthaline. So also if the velocity of the current of gas be increased by being forced through a small aperture — or if there be a burr (rough edge) at the junction of the pipes, anything, in fact, to act as a nucleus — there is greater probability of an obstruction at such places than any others. If the meter be in an exposed situation, the sudden setting in of cold weather will be likely to cause a choking, by naphthaline, at some of the unions ; helped forward, no doubt, by galvanic action of the different metals, lead, brass, and iron. In such cases the tubing and meter should be protected by hay or matting, or pieces of old carpeting.

From these hints I hope PHOSPHILOS, and others interested, will be able not only to discover the

cause, but to suggest a remedy for the "putting out the lights." The gas-fitter must be cross-examined, and he should be made to give a reason for his *unscrewings* and *disconnectings*, and other mysterious operations. Small fittings, improperly arranged, thereby causing obstructions by the accumulation of water, are often conveniently laid to the account of a small service-pipe, want of pressure, or a choke from naphthaline.

N. H. I. R.

Brighton.

This annoyance in gas-burners arises from the impurity of the gas, or want of care in laying on the pipe. I have found a very simple remedy without the interference of a gas-fitter. If PHOSPHILOS will wipe the mantle of the pipe clean, and, turning the cock, just "blow it up," he will find the obstruction quite removed. It sometimes happens that this requires to be repeated twice; when necessary, I light the adjacent burners, and blow till they burn blue, which is quite sufficient.

N. O. H.

Blackheath.

I have no doubt but that Leslie's patent purifiers, which can be applied to any supply of gas, would effectually get rid of the nuisance PHOSPHILOS complains of. The office is 59. Conduit Street.

FUIT.

CLIFFORD'S INN DINNER CUSTOM.

(2nd S. i. 12.)

As it is important, when accounts of ancient manners and customs are recorded in your historic page, that they should be described correctly, I take the opportunity of referring to the Query of your correspondent H. as to the dinner custom, in lieu of grace, at Clifford's Inn Hall (which I believe to be altogether unique); more with a view of correcting his statement of it, than of answering the Query propounded, viz., whence the origin of the custom? which I verily believe to be as unanswerable as it is altogether unintelligible. It appears that the Ancient and Honourable Society of Clifford's Inn, in dining-hall assembled, consists of two distinct bodies; viz. the upper house, or elders, so to speak, called the "Principal and Rules;" and the lower house, or junior members of the Society, with the unaccountable name of the "Kentish Mess." These two bodies sit at two tables placed parallel in the hall; that of the Principal and Rules to the right of the other. There is *no* ceremony whatever in lieu of grace before meat; any blessing that may be asked, therefore, is consequently a private invocation merely in the breasts of the members of the Society. At the conclusion of dinner, the

chairman of the "Kentish Mess," first bowing to the principal of the Inn, who is seated at the table at his right hand, takes from the hands of a servant a batch of four small rolls or loaves of bread—neither more nor less than that number; and, without saying a word, he dashes them three several times on the table; he then discharges them to the other end of the table, from whence the bread is removed by a servant in attendance. Solemn silence—broken only by the three impressive thumps upon the table—prevails during this strange ceremony, which takes the place of grace after meat in Clifford's Inn Hall; and concerning which, not even the oldest member of the Society is able to give any explanation. Their archives, and the ancient rules of the Society, neither of them afford the slightest clue to the origin of a custom supposed by some to date from its foundation; and which, moreover, at the present day, is persevered in with a sort of superstitious feeling, on the part of its members, that the welfare of the Society somehow is wrapt up in its scrupulous observance.

MIDDLE TEMPLE GATE.

OLD ARITHMETICAL WORKS.

There is a notice of two old arithmetical works, 1st S. xii. 404.; allow me to mention the following, of which I possess good copies:

1. "The Well-Spring of Sciences; which teacheth the perfect worke and practise of Arithmetic, both in whole Numbers and in Fractions; set forth by Humphrey Baker, Londoner. Printed by Thomas Purfoot, and are to be sold by John Grismond in Ivy Lane, at the signe of the Gun, 1631."

This work was first published in 1584, and was dedicated "To the right worshipfull the Governors, Assistants, and the rest of the Companie of Marchants Adventurers."

2. "The Ground of Arts, teaching the perfect worke and practise of Arithmetic, both in whole Numbers and Fractions. Made by Mr. Robert Record, D. in Phisick; afterwards augmented by Mr. John Dee, and since enlarged with a Third Part, with a Table of the Valuation of all Coynes, as they are currant at this present time, by John Mellis; and now diligently perused, corrected, &c., with Tables of interest upon interest, with the true value of Annuities, calculated by Robert Hartwell, Philomathemat. Sold by John Harison at his Shop, the sign of the Unicorne, in Paternoster Row, 1636."

This work was originally dedicated by Robert Record to Edward VI. in 1551. It continued to be the book in most general use until the publication of Cocker's *Arithmetic* in 1677.

3. "Moore's Arithmetick, discovering the secrets of that Art, in Numbers and Species; fitted to the meanest capacity, and published for the generall good of this Kingdome, by Jonas Moore, late of Durham. This curious book contains the rules of Practise and Interest, performed in a more facile manner by Decimals, than hitherto hath been published; the excellency, and new practise and use

of the Logarithms, Nepayres bones, and many new Propositions, touching the Quantities, Qualities, Resultments, and Rules of Medicine."

The second book is a treatise "on the great Rule of *Algebra in Species*; resolving all *Arithmetical Questions by Supposition*." My copy of this very rare book is of the first (perhaps only) edition. It was published by Nathaniel Brookes, at the Angell in Cornhill, 1650.

The forty-fifth edition of Cocker's *Arithmetic* was published in 1731, only fifty-four years after the publication of the first; this shows its great popularity. The fifty-sixth edition, "printed and published by John Hawkins," is dated 1767. This work was called the *System of Vulgar Arithmetic*. Cocker's *Decimal Arithmetic* was published by Hawkins in 1684. The sixth edition is dated 1729.

PISHEY THOMPSON.

Stoke Newington.

Replies to Minor Queries.

Gabriel Hounds (1st S. xii. 470.) — In answer to your correspondent ARTHUR HUSSEY, I may state, that the anatomical structure of the organ of voice in several of the species of the true goose is so much alike, that great similarity in the sound of their notes might be expected. A single note, repeated at short intervals, from many mouths frequently heard at night from a flock in the air, perhaps to prevent separation, has been considered to resemble the cry of a pack of hounds by several writers. I have heard it from large flocks of the bean-geese in midday, subdued in tone from the great elevation at which the birds were flying, and in the *History of British Birds* I quoted authorities for the resemblance to the noise of hounds in other species. The stuffed skin of a goose, exposed, and an exact imitation of the call-note, is the most successful decoy with the North American hunters.

WM. YARRELL.

Portrait of George Herbert (1st S. xii. 471.) — Bromley mentions two portraits of Herbert, one engraved by R. White some time in the seventeenth century, and the other by J. Street, in 1709. Both are prefixed to editions of his works, and it is not known from what painter they are engraved.

J. Y. (2.)

Running Footmen (2nd S. i. 9.) — It was stated in the public journals, early in 1851, that on the opening of one of the assize courts in the North of England (Carlisle, I believe,) the sheriff and judges were preceded by two running footmen. I recollect that, nearly forty years ago, a very old man was residing at Lyndhurst who had been a running footman. It was his boast of having run from London to Lyndhurst (about eighty-six

miles) in one day. If I mistake not, he was employed in the after part of his life by the gentlemen of the New Forest Hunt, in attending to some of their matters on the chace, for which his fleetness and strength of constitution well adapted him. No doubt but there are persons now living in Hampshire who remember a tall, white-headed man, attired in a faded scarlet hunting-coat and jockey velvet cap, frequenting the Forest Courts, even when unable to do more than walk out for recreation. That man was poor old Choats, the running footman.

HENRY EDWARDS.

Incense (1st S. xii. 495.) — In answer to the inquiry of R. H. S. respecting the composition of the incense used in Catholic churches, I beg to inform him that the church recognises only simple frankincense (*Thus*). This, however, is of different kinds and degrees of purity, and the gum called olibanum is accounted the best, and is chiefly used in Rome. It is customary to mix other ingredients with the olibanum or frankincense in many places; but the former ought to form at least one half of the composition. The articles most commonly employed to add greater fragrance are gum benzoin, storax, and aloes, and sometimes cascarilla bark, cinnamon, cloves, and musk. But many persons are deceived by the sweet smell of some things, and mix them with frankincense, forgetting that when burnt they emit a very different odour.

F. C. H.

The particulars of the composition of the better kinds of incense are kept secret by the various manufacturers. What is used in the churches at Rome is nothing but pure "gum olibanum." If R. H. S. wishes for specimens of the incense generally used in this country, I can give him the following references to parties who keep it on sale: —

Richardson & Son, 147. Strand, agents for Martin's fragrant incense, at 2s. 6d., 4s., and 7s. 6d. per lb., in canisters of one, two, and three lbs.

M. A. McDowall, 11. George Street, Portman Square, agent for Dr. Piquot's canonical incense, 3s. per lb.

M. Andrews, 13. Duke Street, Smithfield.

E. Buller, 29. Cannon Street, Preston.

E. Travis, 57. Scotland Road, Liverpool.

CEYREP.

The Ballad of Sir Hugh (1st S. xii. 496.) — This ballad evidently refers, under the name of Sir Hugh, to the martyred child St. Hugh, who was tortured and crucified by the Jews of Lincoln in contempt of Christ and the Christian faith, on a Friday, August 27, 1255. Our old historians relate that the Jews buried him in an obscure place, but his body being miraculously cast up by the earth, they threw him into a well. There his body was discovered by his own mother, and

carried in solemn procession by the canons to the cathedral, and there honourably interred. Capgrave says that the holy child's mother having heard that the last time her son had been seen, he was playing with some Jewish children, went to the house of a Jew, and there found the body in the well. This is pretty closely related in the ballad, and if the missing verses could be recovered, they would probably be found to relate the discovery of the little martyr's body in the "old Jew's" well.

F. C. H.

Milton and Napoleon: Note to "Paradise Lost" (1st S. xii. 361.) — MR. DAVIS has brought to light a very curious fact, and one not devoid of historic interest, in his transcript of the MS. notes of "J. Brown," found, as he tells us, in a recently purchased copy of Symmons's *Life of Milton*. I need scarcely remark that the word "enquiry," which has crept into the text in the quotation from *Paradise Lost*, is an error. It is a singular coincidence, I was going to add; that the great tactician N—apoleon (N—new? "Apollyon"), should have made Milton's *Paradise Lost* his military text-book! At the same time, I think the passage with which MR. DAVIS has favoured us, describing in all its majestic imagery the great "war in Heaven," loses nothing of its martial or stratagetic beauty, by the adoption of the termination of the previous line:

" in hollow cube,
Training his devilish engin'ry, impal'd
On every side his shadowing squadrons deep,
To hide the fraud."

On the first line I find the following foot-notes in an old edition of Milton:—

"*'In hollow cube:'* Dr Bentley reads *square*.
"I knew one who used to think it should be *hollow tube*; to which it may be objected that *enginry machines* are the hollow tubes, or guns themselves."

Milton has a similar tactical idea carried out elsewhere:

" Th' inviolable Saints,
In cubic phalanx firm, advanced entire,
Invulnerable."

F. PHILLOTT.

Descendant of Bunyan (1st S. xii. 491.) — MR. Robert Bunyan, who, I am sorry to hear, is dead, was, as far as can be judged at present, the representative in direct male line of John Bunyan; that he was the last direct male descendant, I very much doubt; at least there is abundant margin for the contrary supposition. When I saw Mr. B. on the 17th Sept. last, his memory appeared distinct and ready, and his health wonderfully vigorous for a man of his age (eighty); he had then been married ten years to his present widow. The pedigree in his possession was fuller than that given in the *Lincolnshire Chronicle*, and for a considerable distance back he was able to cor-

roborate it, either personally or from tradition. It was drawn up by Charles Robinson, his nephew, who was formerly a rather eccentric schoolmaster, residing at Wilford (not Welford), on the south side of the Trent. The critical point appears to be where the family pedigree begins, and that of Bunyan, as known from other sources, dovetails into it; although there are corroborative facts, such as the former existence in the family of relics said to have belonged to John, and the connection of the first Robert and his family with the Baptists.

Mrs. Sanigear (née Bunyan), who is probably another descendant, although, as far as I can recollect, unknown to Mr. Bunyan at the time of my visit, has the portrait of the great allegorist, and, I believe, felt the force of the feelings MR. OFFOR expresses, by willing it to some institution in Bedford. She is now at a very advanced age, and almost imbecile.

S. F. CRESWELL.

St. John's College, Cambridge.

Edmund Waple (2nd S. i. 34.) — DR. HESSEY begs to note what appear to him to be two errors in MR. DENTON's letter:—

1. The Rev. Edward Waple was never D.D. He did not proceed beyond B.D.

2. For "resident" of Sion College, should surely be read *president*: an office which Waple would have held as a London incumbent.

DR. HESSEY cannot tell what Waple's arms were. They are not preserved at Merchant Taylors' School, where he was educated. But they are probably to be seen at St. John's College, Oxford, of which he was a Fellow; and where he founded a catechetical lecture. If not there, perhaps they may be found at Wells. He was prebendary of the cathedral church there, and Archdeacon of Taunton.

Waple was born 1647; left Merchant Taylors' to become Probatory Fellow of St. John's in 1663; B.A. 1667; M.A. 1671; B.D. 1677.

S. Wesley, in his *Advice to a Young Clergyman*, says, Waple of St. Sepulchre's was a great man, though almost unheard of in the world, and has left many valuable manuscripts behind him.

He published a *Paraphrase on the Book of Revelations*, and various sermons.

Merchant Taylors'.

Sir Edward Grymes (1st S. x. 485.) — Sir Edward Grymes, Bart., was, without doubt, the representative of a Peckham family, which seems to have obtained a warrant for the title of baronet, but did not care to apply for a patent. The pedigree of Grymes is to be found in Le Neve's *Baronets in the College of Arms*, and in the *Visitations of Surrey*. Sir Edward Bysshe allows the title in his visitation. In one of the volumes of the *Coll. Top. et Geneal.* (I have it not before me), are many extracts from the church registers of

Peckham, relating to the name which I supplied to that work.

G. STEINMAN STEINMAN.

Priory Lodge, Peckham.

Rev. Mr. Harwood (1st S. xii. 428.)—By a pedigree of the Prideaux family in my possession, it appears that Catherine, sixth daughter of Sir Peter Prideaux, of Netherton, Bart., by the Lady Elizabeth Grenville, sister to John, Earl of Bath, was married to the Rev. Mr. Harwood, of Tatlalton, co. Devon. By monumental inscriptions in the church, it is seen that this gentleman was Charles Harward, rector of that parish, and a member of the ancient family of Harward, of Hayne, in the parish of Plymtree. His eldest son, Charles, a student at Oxford, died of small pox, in 1718, at the age of nineteen years. ANON.

John Harrison, Inventor of the Chronometer (2nd S. i. 13.)—In reply to the Query of W. H., I can inform him that a portrait of John Harrison is given in Knight's *Portrait Gallery*, Orr and Co., London; and in addition to the works of reference for his biography, which you have given, I would direct his attention to the *Memoirs of a Trait in the Character of George III.*, W. Edwards, Ave Maria Lane, London, 1835, in which will be found a very detailed account of the difficulty which he experienced in obtaining his well-earned reward from the government of the day. Lastly, your correspondent may be glad to know that John Harrison, Esq., C.E., of Spring Street, Hull, is great-grandson of the above. J. K.

The portrait in Knight's *Gallery of Portraits* is from an engraving by Tassaert, published in 1768, after a painting by King. See the life attached to this portrait in the work cited. See also the last volume (1766) of the *Biographia Britannica*, in which, though he was not then dead, there is an account of Harrison. There is a copy of the engraving above mentioned in the rooms of the Astronomical Society, at Somerset House. M.

Ghosts (1st S. x. 508.)—The driving away of ghosts, says Nieuwland (*Letter-en Oudheidkunde*), was among the ancients a distinct branch of business, in which certain old women of the lower order were employed. For this purpose they had peculiar forms of adjuration, such as we meet with in ancient writers. Epimenides was among those who drew up these formulas. Suidas informs us that he left in verse the mysteries of ghost-laying (See Suidas, s.v. Ἐπιμενίδης, and Vossius, *De Poetis Græc.*, c. iii. p. 14.). The ancients also believed that dogs had an especial power of discovering ghosts and driving them away by their barking. Horapollon (*Hieroglyph.*, l. i. c. 39.) tells us that dogs, more than any other animals, observe the gods, not the wooden, golden, or silver images, but the very emanations of the divinities them-

selves, which they perceive by the sharpness of their scent. Tzetzes, *Ad Lycophronis Cassandram*, v. 77., remarks, that ghosts are disturbed by the barking of dogs just as by the beating of brazen cymbals, therefore dogs were sacred to Hecate; their loud barking was supposed to impart a violent motion to the air, which dispersed aerial apparitions.—From *The Navorscher*.

JOHN SCOTT.

Norwich.

American Names (1st S. xii. 40. 114.)—Messrs. Grinn and Barrett are mentioned "out west" as having names appropriate to the present hard times. Mrs. McCollick keeps a millinery shop in New York. Mr. Strikman formerly kept a tavern at Striker's Bay, near New York. Major Whistler introduced the steam whistle in the American locomotives. PELICANUS AMERICANUS.

Mottoes or Poesies (1st S. xi. 277.; xii. 393.)—In Ross's *Account of the Earls of Warwick* (ed. Hearne), p. 235., are the following notices of poesies, or reasons, of ladies, *temp.* Hen. VI., as borne by the three daughters of Sir Richard Beauchamp, Earl of Warwick, by Dame Elizabeth, daughter of Lord Berkeley:

1. "Margaret married Sir John Talbot, Earl of Shrewsbury. 'Hir reason was, *Till Deithe Depart.*'"
2. "'Alianour married Edmond Duke of Somerset. 'Hir reason was, *Never newe.*'"
3. "Elizabeth married Lord Latymer. 'Hir reason was, *Till my live's ende.*'"

I have a ring of the middle of the last century, with the poesie—

"In Christ and thee
My comfort be."

WM. DURRANT COOPER.

Clergymen wearing Canonicals in Public (1st S. xii. 202. 291. 501.)—The undersigned remembers that in Bristol it was quite common, as late as forty years ago, for the clergy of the established church to walk to their churches on Sundays in their canonicals. But he wishes also to record the well-remembered fact of having seen a Methodist preacher, who had certainly never been a clergyman of the Church of England, dressed on a Sunday in the same manner. It was in the year 1800 when this preacher called, after he had been preaching not far off, in this costume, on a Sunday, at the house where the writer then lived.

F. C. H.

"*His golden locks,*" &c. (1st S. xii. 450.)—These lines are the first verse of a sonnet written by George Peele, and sung by Mr. Hales, one of the gentlemen of the Chapel Royal, before Queen Elizabeth in the Tilt Yard, Westminster, at a solemn tilt, or exercise of arms held November 17, 1590, on the occasion of Sir Henry Lee's "resignation of honour at tylt to her Majestie," by

reason of his advanced age. (See Peele's *Works*, edit. Dyce, 1829, vol. ii. p. 192.) A copy of this sonnet, somewhat varied, is given in Evans's *Old Ballads*, vol. iv. p. 48., edit. 1810, where it is described as a "Sonnet sung before Queen Elizabeth, supposed to have been written by the Earl of Essex." It may also be found, set to music, in *The First Booke of Songes, or Ayres of Foure Parts*, by John Dowland, the celebrated lutenist (the friend of Shakspeare), originally published in 1597, and printed in score under the editorship of Mr. Chappell, by the Musical Antiquarian Society, in 1844. W. H. H.

Earthenware Vessels found in Churches (1st S. x. 386. 434. 516.; xi. 9. 74. 315.) — I shall be much obliged to such of your readers as will kindly refer me to any instances recorded of the discovery of earthenware vessels, similar to those found in the churches of St. Peter's, Norwich, St. Mary's, Youghal, and in Fountains Abbey; though not, like them, embedded in the masonry of the walls, but simply deposited in an upright position beneath the floor of the church, indicating the great probability of their sepulchral character. W. S.

Hastings.

Female Overseer (1st S. x. 45.) — To the best of my recollection, about thirty years ago, a lady was appointed overseer of the parish of Marston Meysey, Wilts, and served the office. I. R. R.

The Three Martins (1st S. xii. 428.) — "Martin the Ape" may refer to some one bearing the crest used by some branches of that family — an ape admiring himself in a looking-glass. I have a MS. memorandum in my copy of Burke's *Armory*, that the crest of the Martins of Dorsetshire was an ape, with the curious motto, —

"HE . WHO . LOOKS . AT . MARTIN'S . APE . MARTIN'S .
APE . SHALL . LOOK . AT . HIM."

E. K.

Fowls upon all Fours (1st S. xii. 509.) — Professor Bush, in his *Notes on Leviticus*, xi. 20., appears to give in a few words the most natural solution of the difficulty here propounded:

"That insects are here meant is plain from the following verse; and, therefore, the sense is, all those creatures which fly and also creep, 'going upon all four:' i. e. creeping along upon their feet in the manner of quadrupeds, such as flies, wasps, bees, &c., together with all leaping insects; these are to be avoided as unclean, with the exceptions in the two next verses."

C. W. BINGHAM.

Charade: "I sit on a rock" (1st S. xii. 365.) — The answer I think is *measure*. The anemometer, to *measure* the force of the wind, by its sails raises the wind, and when the storm ceases its noise is reduced to gentleness. A state *measure*

brings even kings to its feet, and royal instances are on record of submission to their fate upon ground on which the foot *measure* has trod. A *measure* may be seen by the world, but the knowledge of it may be confined to the select few constituting the government. Both Gentile and Jew delight to receive good without *measure*, and detest to be stinted by *measure*. No *measure* of time or space existed during the flood, except the one long night of obscurity, which was the only *measure* Noah had in the ark. As three pounds is a *measure* of weight, so is one mile a *measure* of length. My first and my last are *me sure*, which the egotist may appropriate to himself "with a smile, as the best in our isle."

"Vive, vale. Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum."

T. J. BUCKTON.

Lichfield.

"*Gloria in Excelsis*" (1st S. xii. 496.) — The list of churches where this is not read, but sung, is surely too large to be included in that which you have given in reply to the question of SIGMA. Without knowing much of what is passing in other London churches, I might add St. Mark's, Chelsea; All Saints, Margaret Street; St. Mary Magdalene, Munster Square; St. Mary, Crown Street; St. Matthew, City Road; Christ Church, Hoxton; St. Matthias, Stoke Newington; and St. Bartholomew, Moor Lane, City. At the last-named church the music sung is the cadence used at St. Mark, Chelsea, and published in the *Parish Choir*.

W. DENTON.

P.S. On looking again at SIGMA's Query, I observe that he asks for the names of "*any churches*" where the *Gloria in Excelsis* is sung. I have confined myself in my Reply to London churches. To give the list of churches throughout England would burden your columns to a greater extent than you would perhaps deem advisable. To instance about a half a dozen which occur at this moment, it is, I believe, sung at the parish church, Leeds; at St. Saviour's, in the same town; St. Mary Magdalen, Albrighton; St. James, Wednesday; at Ellesmere; St. Mark's, Bristol; and St. Thomas, Oxford. The music which I have mentioned as used at St. Bartholomew, London, is very commonly preferred.

Dancing and Dancing Tunes (1st S. xii. 159. 234.) — John McGill was a musician in Dunse, county of Berwick. He taught dancing; was admitted a member of the Mason Lodge of Dunse, on the 9th of March, 1758. In addition to the tunes mentioned, he also composed those named "Dunse dings a'," "Lads of Dunse," "Lasses of Dunse," and several others, the names of which I have forgotten.

His sons, James and John, travelled the country

as stage doctors. John kept a dancing-school in Dunse, in 1807. He afterwards resided at Larkhall, near Hamilton, and died there a few years afterwards. M. G. F.

Value of Money in past Times (1st S. xii. 494.)—This is a subject on which historians are so much divided, as to preclude the hope of a satisfactory conclusion. Without attempting "rules or data," the following opinions may be considered. Dr. Henry and Adam Smith make the value of money at the present time to be fifteen times greater than in the thirteenth century. But as the query of L. relates to the reign of Elizabeth, the following authorities may be taken. Maitland, in his *History of London and Westminster*, considers the present value six times greater than about the period of the Reformation. Dr. Lingard says six or seven times. Taylor, in his *Index Monasticus*, estimates it at fifteen times. Mackintosh, in his *History of England*, says sixteen times; and finally, Cobbett, in his *History of the Reformation*, puts it down at twenty times. F. C. H.

"Right" and "Left Hand" (1st S. xii. 404.)—Will HERMES inform us "What is instinct?" I do not think Sir B. Brodie's explanation right, as to the use of the right in preference to the left hand. There is no anatomical difference.

A clergyman, a relative of mine, has been long investigating what is called the *instinct* in the lower animals of creation, and has collected a great many very curious and extraordinary anecdotes concerning it; and he has come to the conclusion, that it is *mind* and not *instinct*! Now mind is a function of the brain; and this natural function must depend on the form and development of that organ. The superiority of the mind of man is, he says, the consequence of the Almighty having breathed into him a portion of the Divine Spirit—the soul; which, at death, returns to Him who gave it. But the lower animals, having no such Spirit given to them, have lower mental faculties, depending on the formation of their brains.

I have just recollected the epigram on a schoolmaster, who was born without a right hand:—

"Tho' of thy right hand Nature hath bereft thee,
Right well thou writest with thy hand that's left thee."

W. COLLYNS, M.R.C.S.

Drewsteignton.

Weather Proverb (1st S. xii. 260.)—As a companion proverb to the above, perhaps you will find a corner for the following:

"A plum year,
A dumb year."

Abundant proof of the one has been furnished by the year which has just closed. The other is as well known as the former in Norfolk, and is equally true.

It will be scarcely necessary to add the meaning of the word *dumb*; viz., that silence of which death is the cause. W. B. D.

Magdalen Vicarage.

Miscellaneous.

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

BOOKS WANTED. In consequence of the increased use made of this division of "N. & Q." and also of the increased necessity of economising our space, we must in future limit each article to one insertion.

EURIPIDES. Aldine Edition.
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Notice to Correspondents.

We are compelled by press of matter, especially the number of MINOR QUERIES waiting for insertion, to omit our usual NOTES ON BOOKS, and to postpone our REPLIES to several Correspondents.

ILLUSTRATIONS OF MACAULAY. J. L., CONSTANT READER, and other friends who have written to us, approving of this series of papers, are thanked. The hints so kindly given on the subject shall not be lost sight of in our future Numbers.

T. H. V. The precise date of Vincent Bourne's birth is not known. He died Dec. 2, 1747, and was buried on the 5th, at Fulham. See "N. & Q." 1st S. xii. 371.

HARRY KENSINGTON. The Bill of Fare has frequently been reprinted. Our Correspondent has also apparently overlooked the curious article on The Grantham Case, in our 5th Vol., pp. 56, 57.

CLERICUS (Norfolk). There is no charge for the insertion of Queries. Will our Correspondent state the subjects of the two to which he refers?

J. B. (Dublin.) The quotation,—

"How commentators each dark passage shun,"

occurs in Young's Satire vii., "The Love of Fame." See "N. & Q." 1st S. v. 617.

N. J. A. Miss Anna Seward's Monody on Major André was published in 1781, in a separate work bearing that title, 4to., containing also Letters addressed to her by Major André.

J. B. (Cambridge.) The beautiful Latin lines on "Death and Sleep," are by Thomas Warton. They have already appeared in "N. & Q.," with various translations. See 1st S. ix. 346.; x. 356. 412.

H. T. E.'s Reply on the Strode Family in our next, with others on the same subject.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

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LONDON, SATURDAY, FEBRUARY 2, 1856.

Notes.

A FEW SUPPLEMENTAL NOTES ON SOME PASSAGES
IN MIDDLETON'S "PLAYS."*The Mayor of Queenborough*, Act II. Sc. 2.,
vol. i. p. 148.:

"Hor. Stay; fellow!

Sim. How, fellow? 'Tis more than you know whether
I be your fellow or no; I am sure you *see* me not."As Mr. Dyce has no note upon this reply of Simon,
and since it is sheer nonsense as it stands, I sup-
pose *see* to be a misprint for *fee*. The use of
"fellow" for servant, so common with us in Here-
fordshire, was by no means rare with writers of
Middleton's time. Thus in *Love's Labours Lost*,
Act I. Sc. 2.:

"Arm. Thou shalt be heavily punished.

Cost. I am more bound to you than your fellows, for
they are but lightly rewarded."In *Blurt Master Constable*, Act II., vol. i. p. 262.,
noticing the phrase "stand a high lone," Mr.
Dyce refers his reader for more instances to
Romeo and Juliet, Act I. Sc. 3., 4to. 1597, which
reads "stand high lone," for "stand alone" of the
received text, and to W. Rowley's *A Shoemaker
a Gentleman*, 1638, sig. B. 4., where is found "go a
hie lone." As Mr. Halliwell in his Dictionary re-
mits his reader to the example in Middleton and
Mr. Dyce's note, it may not be amiss to add an-
other:"Amongst the which he affirmeth that all beasts, so
soone as they are deliuered from their damme, get upon
their feet, and are able to stand 'a high alon.'"—Gu-
azzo's *Civile Conversation*, book i. p. 12., London, 1581.*The Phoenix*, Act V. Sc. 1., vol. i. p. 398.:"Duke. Our joy breaks at our eyes; the prince is
come!Prod. Soul-quicking news! pale vengeance to my
blood!" (*Aside*.)On this "aside" of Proditor Mr. Dyce's note is
—"quicking." So ed. 1630, first ed. 'quicking';
query *quicken*ing." But rather query "quaking,"
both as being more pertinent, and as supported by
A Mad World my Masters, Act IV. Sc. 1., vol. ii.
p. 387.:"Pen. B. Devil, I do conjure thee once again,
By that soul-quaking thunder to depart."To digress a moment from Middleton to Shak-
speare. Most Shakspeare scholars will remember
that of *Timon*, "Raise me this beggar and deny't
that lord," Act IV. Sc. 3., on which Warburton
and Steevens have the following highly charac-
teristic notes:"Where is the sense and English of 'deny't that
lord'? Deny him what? What preceding noun is
there to which the pronoun *it* is to be referred? And it
would be absurd to think the poet meant to say deny toraise that lord. The antithesis must be, let fortune raise
this beggar, and let her strip and despoil that lord of all
his pomp and ornaments, &c., which sense is compleated
by the slight alteration, 'and denude that lord.' So Lord
Rea, in his relation of Sir Hamilton's plot, written in
1630, 'All these Hamiltons had denuded themselves of
their fortunes and estates.' And Charles the First, in his
message to the parliament, says: 'Denude ourselves of
all.' (*Clar.*, vol. iii. p. 15.; octavo edit.)"—Warburton."I believe the former reading to be the true one.
Raise me that beggar and deny a proportionable degree
of elevation to that lord. A lord is not so high a title in
the state but that a man originally poor might be raised
to one above it. We might read 'devest that lord.' De-
vest is an English law-phrase. Shakspeare uses the
word in *King Lear*, 'Since now we will devest us both of
rule,' &c. The word which Dr. Warburton would intro-
duce is not, however, uncommon; I find it in the *Tragedie
of Cræsus*, 1604, 'As one of all happiness denuded.'"—
Steevens. [Johnson and Steevens's *Shakspeare*, London,
1778.]What is obvious enough, Warburton at once per-
ceived that there must be a thorough antithesis,
that the whole context, as well as the disputed
line, absolutely requires this; and while Steevens's
reverence for the authorised reading led him
vainly to struggle against what must have been
equally apparent to him, after an unsuccessful
attempt to make sense of "deny't," he suggests
"devest," not as a better word than denude, but
partly because something nearer to the letters of
the text, partly perhaps from unwillingness to be
outdone by his brother commentator. Now, if
the text must needs be altered, the alteration
should at any hand fulfil the required conditions;
varying as little as possible from the trace of the
letters in the rejected word, it should strictly
supply the indispensable antithesis. But the ob-
jection to Dr. Warburton's *denude* is, that it is not
antithetical to "raise;" and until an example be
adduced, some precedent to build upon, I will not
believe that it ever was, ever could be so used.
Our great forefathers, pre-eminently Shakspeare,
did not utter words with the lax rambling senses
that the wear and tear of a vulgar currency has
since acquired for them. They were too fresh
from the mint to bear any other value than what
their stamp clearly expressed. Aversion to tam-
pering with the text would effectually prohibit
the entertainment of any wish to elevate an emen-
dation of my own into the room of the authorised
reading; but I venture to suggest, by way of note,
a verb that is the manifest, and was the customary
antithesis of "raise," and hardly more remote
from the letters of the text than either "denude"
or "devest"—that word is "deject." This di-
gression from Middleton to Shakspeare was oc-
casioned by crossing an instance in point, which
occurs in *A Trick to catch the Old One*, Act II.
Sc. 2., vol. ii. p. 27.:"Hoe. In this one chance shines a twice happy fate,
I both defect my foe and raise my state."

and again in *The Roaring Girl*, Act V. Sc. 2., p. 553.:

"S. Alex. Thou hast rais'd my joy to greater height,
Than to that seat where grief dejected it."

In a note at p. 112. Act I. Sc. 1. of *The Family of Love*, Mr. Dyce has "*ask*" old ed. '*axe*,' which though the genuine Saxon form of the word, and perhaps used here by Middleton, is now considered so ludicrous a vulgarism, that I have substituted the modern spelling; which amounts to this, because a form of word that Middleton may probably be supposed to have employed, and that, it may therefore be inferred, was not ludicrously vulgar in his time, has become so after the lapse of two centuries and a half, his genuine text is to be corrupted, and a vestige of early English to be obliterated by the substitution of a form of word that Middleton did not write, in the stead of one which there is good reason to believe that he did: yet Mr. Dyce retains *disgest*, he retains *alablast*, and, if I remember right, elsewhere takes Mr. Collier to task for discarding "*conster*," a form repeatedly employed by Shakspeare, his contemporaries, and predecessors, in favour of *construe*, the form in use at present. This last word is written by Sir T. More in the self-same sentence, unless I forget myself, no fewer than three several ways, namely, *conster*, *constrewe*, and *construe*. But obscenity of expression was the Targumist's blasphemous pretext for his marginal *keri* instead of *ketiv*, as being forsooth a creature of cleaner tongue than to read that, which he who made the tongue thought it no uncleanness to write. Why then should not a supervening and adscititious vulgarity in spelling justify editorial extrusion of an English author's word from the text in deference to a genteeler orthography? Yet had Jonathan or Onkelos the editing of the very wholesomest of our early dramatical compositions, the margins under their censorship would be sadly blurred, where now they are altogether blank; and it might fairly be alleged in defence of the less squeamish practice, that what is obscene or indecent calls more loudly for purification than what is ludicrous and vulgar for refinement; that ribaldry gives juster scandal than incivility; that to polish this and spare that, is to strain out a gnat and swallow a camel; not to mention that arrogance less attaches to a proffer to cleanse the writings of man than the Scriptures of God. But dismissing the particular example, I would observe, generally, that displacement of the original spelling, on a re-edition of the literary products of a former age, by that successively prevalent at later periods — a mischief in the case of Shakspeare dating as far back as the times of Rowe — has contributed, beyond what is often supposed, to the obscuring and misappreciation of language and sentiments which, in many instances,

substantially become obsolete, or at leastwise quaint, through tract of years, are thus imbedded in literal innovations, that to the reader's senses cancel an interval of centuries, and imperceptibly subject superannuated idioms and thoughts to an illusion begotten of the modernised orthography, whereby the student contracts unawares a belief that he is perusing the familiar literature of his own day, and is thereupon led to form his judgment of clear or obscure, sense or nonsense, corrupt or incorrupt, by a false measure. Nor is this self-abuse alone incident to minds sequestered from authentic documents, it is not unexampled even in such as are daily conversant among them; how otherwise can one account for the ridiculous supposal of Mr. Collier, a gentleman whose acquaintance with early English admits no question, that "*cycles*" could be the true reading for "*shekels*" in *Measure for Measure*, because that word in the first folio happens to be spelt as it was frequently written by contemporary historians and divines; and, let me add, as it should be still spelt in any faithful edition of Shakspeare? Besides, the primitive orthography of a word, with its subsequent modifications, oftentimes furnishes the most trustworthy, or, to adopt the barbarous diction of the day, the most *reliable* clue to the detection of typographical error, and recovery of the genuine lection. For example's sake, in *Macbeth* of the first folio we find "*cyme*" for the received reading "*senna*," in the second folio "*cæny*," in the fourth (the third I have never seen) "*senna*," the introduction of which last mode of spelling into this place of Shakspeare is by Mr. Collier erroneously attributed to Rowe. The explanation whereof is, that what we now write "*senna*" was first written "*cene*," and is yet so pronounced by the peasantry, next "*sene*," then "*sena*," and lastly, as at present, "*senna*."

To return again to Middleton. Mr. Dyce's next note in the same page is "*overture*" i. e. *overthrow*." This may be true, but surely it ought to be confirmed by examples of like usage, not merely asserted.

The Family of Love, Act V. Sc. 3., vol. ii. p. 201.:

"Gli. Here they come; in pain, I warrant them. How works your physic, gallants? *Do you go well to the ground?*"

On this last phrase the editor has no comment. Did Mr. Dyce understand the meaning, or is it not, as I had hitherto supposed it to be, an expression confined to Herefordshire? As its purport is possibly unknown to some readers, I may just remark that "*to go to ground*" signifies "*to cover the feet*."

W. R. ARROWSMITH.

(To be continued.)

ON THE DERIVATION OF THE LATIN VERB
"USURPARE."

A recent part of the *Transactions of the Philological Society* contains a paper by Professor Key, "On the Derivation and Meaning of the Latin verb *usurpare*" (1855, p. 96.). Professor Key begins by rejecting Freund's derivation from *usu rapere*, "to seize to one's use." He remarks justly, that the sense of "usurping" does not properly belong to *usurpo*; and he further points out that the derivation from *rapere* does not account for *usurpo* being of the first conjugation. He then expresses his opinion that the verb in question was deduced directly from an adjectival form, *usurupus* or *usurups*, and that *usurpare*, contracted from *usurupare*, properly signifies "to perform the office of a usus-breaker."

Professor Key is doubtless right in treating *usurpare* as a technical term, which has passed from legal phraseology into common use. Its primitive and proper meaning, however, seems rather that of acquiring a title by possession than of interrupting the possession of another. Thus the phrase *usurpare servitutum* means to exercise a right over an easement, and not primarily to prevent the exercise of another's right. In the year after the admission of plebeians to the questorship, the tribunes are described by Livy as enraged at the election of none but patricians to that office, and exclaiming, "Quidnam id rei esset? non suis beneficiis, non patrum injuriis, non denique *usurpandi libidine quum liceat quod non ante licuerit, si non tribunum militarem, ne questorem quidem quemquam ex plebe factum*" (iv. 44.). Here the primary idea is the assertion of a right, by exercising it for the first time. A similar idea is conveyed in his account of the election of the first plebeian to the office of consular tribune. The tribunes, he says, urged the election of several plebeians: "Non tamen ultra processum est quam ut unus ex plebe, *usurpandi juris causâ*, P. Licinius Calvus tribunus militum consulari potestate crearetur" (v. 12.).

According to the Law of the Twelve Tables, a woman who absented herself for three nights in a year from a man with whom she cohabited, saved herself from becoming his wife by prescription. When she went away, she was said "ire usurpatum," "abesse a viro *usurpandi causâ*;" that is to say, she absented herself in order to assert her right of independence by exercising it: in the same manner that a person who allows the common use of a road, without dedicating it to the public, exercises his right by setting up a barrier across it from time to time. In this case the idea of interrupting another's inchoate right agrees with the context; but the simple idea of asserting a right by the exercise of it is equally suitable. (See Dirksen, *Zwölf-Tafel-Fragmente*, p. 418.)

Looking to the different uses of the word in legal phraseology, it appears to me that another derivation would fulfil the conditions of the problem better than that proposed by Professor Key. I would deduce the word from *usu-parare*, and would understand it as signifying "to acquire by user." The sense of *parare* in its compounds is variable. In *comparare* (with the force of *comparing*), *separare*, and *equiparare*, it means "to place," "to arrange;" in *imperare* its force is not so obvious; the original meaning seems to have been that of a requisition in kind, "to compel a person to produce or furnish something;" as "frumentum imperatum." In *adparare* and *reparare*, also *comparare* and *reparare* in some of their senses, the verb does not differ materially from its use in the simple form.

One of the senses of *parare* is to acquire, "acquirere, adsciscere," as it is rendered by Forcellini, who illustrates this well-known force of the word by examples. The compound form, *comparare*, likewise bears this sense. Thus Cicero says, "Comparare victum et cultum humanum labore et industriâ." Hence the Italian *comperare* or *comprare*, and the Spanish *comprar*, "to buy." *Reparare* likewise signifies "to reacquire, to recover." Thus Pliny says, "Reparare quod amisit;" Ovid, "Nec nova crescendo reparabat cornua Phœbe;" Lucan, "Nec reparare novas vires, multumque priori Credere fortunæ."

From *parare*, in the sense of *acquiring*, the Romance languages have formed a new compound, *emparar* or *amparar*, Spanish, Portuguese, and Provençal; *s'emparer*, French, "to take possession of, to seize." Hence, too, the Italian *imparare* and *apparare*, "to learn, to seize with the mind," and *disparare*, "to unlearn." *Amparâr*, Spanish, whence the substantive *ampára*, is a law term, and denotes the seizure of moveable or chattel property: "amparâr en la posesion" is to maintain in possession. This approaches very close to the meaning which is assigned to the verb *parare* in the proposed derivation of *usurpo*. (See Diez, *Roman. Wörterbuch*, in *v. parare*, p. 251.; Muratori, *Dissert.* xxxiii., in *imparare*.)

If we suppose the sense of acquiring to obtain in the compound verb *usuparo* or *usupero*, we can easily conceive, first, its contraction into *usupro*, and then its conversion into *usurpo*. The letter *r* seems to have been peculiarly subject to transposition in an Italian mouth. Professor Key has himself given some examples of this change in his paper on "Metathesis," *Trans. of Philol. Soc.*, 1854, p. 209. (Compare Diez, *Roman. Grammatik*, vol. i. p. 248.) Thus, *stravi* and *stratus* are formed from *sterno*. Compare *repo* with *serpo* and ἔρπω; *rapax* with ἄρπαξ. In Greek there are θάρος and θράος, κάρος and κράτος, καρδία and κραδία. The ancient town Croton becomes *Cotrone* in Italian, which also has *interpe-*

trare for *interpretare*; the French *tremper* is modified from *temperare*. Similar transpositions abound in the old Italian writers, as *strupo* for *stupro*, *preta* for *petra*, *catreda* for *cattedra*, *Adastro* for *Adrasto*, *capresto* for *capestro*, *sterlomia* for *astronomia*, *catrigole* for *graticole*, *cateratte* for *carattere*. Many of these metatheses recur in the popular dialect of Tuscany, as represented in Baldovini's poem of the *Lamento di Cecco da Varlungo*: thus, *drento* for *dentro*, *brullo* for *burlo*, *Preto* for *Pietro*, *gralima* for *lagrima*. (See the edition of the *Lamento di Cecco* by Marrini, Firenze, 1817, pp. 63. 75. 98.) The river Acheron, near Pandovia, in Southern Italy, where Alexander, King of Epirus, lost his life, is now called the Arconti; that is to say, *Acheronta* has been changed into *Arechonta*. (See Blewett's *Handbook of Southern Italy*, p. 448.) L.

ELEVEN THOUSAND POUNDS REWARD FOR THE DISCOVERY OF A WILL.

Your correspondent, the Rev. JAMES GRAVES, of Kilkenny, furnished a Note (1st S. xii. 365.) headed "Stolen Deeds," extracted by him from the *Pictorial Times*, Nov. 11, 1843. The following, respecting a "stolen will," is infinitely more curious, and well deserves a place among the out-of-the-way scraps which have built the reputation of "N. & Q." It appeared in the Dublin newspapers of 1818. Can any of your correspondents tell whether Mr. Walker's will, for the discovery of which 11,000*l.* was offered, ever came to light? The delicate manner in which the proclamation alludes to the rogue's motives, in keeping back the will, are especially amusing.

WILLIAM JOHN FITZ-PATRICK.

Dublin.

"£10,000 Reward for a Will.

"Whereas, the late *Thomas Walker, Esq.*, of Belgriffin Park, in the county of Dublin, but formerly of Dame Street, died on the 26th day of March, 1817, and having during his illness declared, in the most explicit manner, to an eminent physician, that 'he had made his will, arranged his affairs to his satisfaction, and that same was safe, and would be found after his demise.' And whereas there is reason to believe that, in his regularly executed will, a considerable sum of money has been bequeathed to charitable purposes, and that said will, with other testamentary papers, were deposited with some person who, from the importance of the trust, have withheld same, for the purpose of receiving such liberal remuneration, as by the value which such documents (the testator dying worth upwards of 250,000*l.*) they ought to be considered justly entitled to. Notice is hereby given, that any person or persons with whom said will and testamentary papers may have been deposited, and who will make a communication (private, if more agreeable), so that said will, as duly executed, may be brought forward, such person or persons will become entitled to the reward of 10,000*l.*, which sum shall be deposited in the hands of any three respectable persons (the Secretary

of the Bank of Ireland being one), who the parties making the communication may name, to be held in trust, and paid over the moment said will is proved. Communications to be made (and also as to any other terms required) to any three of the following persons:—The Right Hon. John Radcliffe, or his Register, John Hawkins, Esq.; Thomas Williams, Esq., Bank of Ireland; Thomas Kenimis, Esq., Law Agent to Commissioners of First Fruits, Kildare Street; Wm. James McCausland, Esq., Secretary to Commissioners of Charitable Donations, 38. Merriion Street, Dublin; or if the said will and papers are in the possession of any person or persons in Great Britain, information may be made to the Right Hon. Sir John Nichols, the Right Hon. Sir Wm. Scott, or their Register, Charles Moore, Esq., Prerogative Office, London.

"Further Reward of £1,000 more.

"And whereas it appears by the testamentary paper, or instructions for drawing said will (which has been lodged in the Prerogative Court, and which instructions have been proved by several of the most respectable witnesses to be the handwriting of the deceased), that he has bequeathed a sum of money to my family, I do hereby offer a reward of one thousand pounds, in addition to the above; which sum shall be paid on demand to the person who shall deliver said will to any of the above named, or to any person who will give such information so as to secure its production, on application to George Webb, Stock Broker, London; or at my office, 17, Dame Street, Dublin. ROBERT WEBB."

To the above the following cutting may not be inapplicable appended. It appeared in the Chester journals of 1819:

"Extraordinary Discovery of a Will.

"About four years ago, a man possessed of very considerable property died, bequeathing his effects to his daughter, in exclusion to his son and wife; his will, it seems, fell into the hands of his wife, with whom the son was a favourite, and to prevent its being carried into effect, she buried it, together with what other valuable papers she could collect, in the coffin with the husband. A few weeks ago, being on her death-bed, she confessed the particulars to a friend, enjoining her not to disclose the fact till after her death; the widow is now dead, and application is making at Doctors' Commons to take up the coffin of the deceased man."

HAMLET READINGS, NO. I. — GERTRUDE'S SHOES.

"A little month; or e'er those shoes were old,
With which she follow'd my poor father's body,
Like Niobe, all tears;—why she, even she,—
(O heaven! a beast, that wants discourse of reason,
Would have mourn'd longer,) married," &c.
Hamlet, Act I. Sc. 2.

The above is the received text, corrected in one particular, viz. by writing "e'er" for *ere* of the early quartos, *ere* being merely the contracted form of *or ever*. The variations of the old copies are unimportant, except that in the first and some of the later quartos, "shoes" is spelt *shooes*, and that the first quarto reads *the which* instead of "with which."

The integrity of the text has never been suspected; and except a passage in Voltaire, in

which he shows that he took umbrage at the vulgar familiarity of Hamlet, in alluding to his mother's *shoes*, I have, after a diligent search, failed to discover a single note in extenuation, explanation, illustration, or emendation, of what appears to me a singular anti-climax. I can hardly conceive that any intelligent reader of the passage and context can fail to be conscious of a halt in the first two lines, and to suspect that the hitch is, not as the French dramatist says, in the vulgar familiarity of the allusion, but, in the inappropriateness and incongruity of Hamlet, making the antiquity or the wear and tear of his mother's shoes the measure of her sorrows, or at least of her sense of propriety. I ask with Theobald, on a kindred passage in *King John*, "Why her shoes, in the name of propriety?" for let them be as black as they may, I suppose she did not put them into mourning. Now in the passage in *King John*, to which I have alluded, that most sagacious of all verbal critics, Theobald, proposed to read Alcides' *shows*, instead of Alcides' "shoes;" an emendation which the ability of your *quondam* correspondent, A. E. B. ("N. & Q.," 1st S. viii. 28.), will not serve to shelve until he has proved that "shoes" was used by the early dramatists to express the entire properties of a character.

It is a year ago since I first suggested *shows* instead of "shoes" in the passage which stands at the head of this Note, and time has only served to confirm me in that suggestion. Mr. Hunter is inclined to adopt *moods* of the second folio, *vice* "modes," in a preceding passage of the same scene, and to distinguish between the "forms, moods, shows of grief," thus:

"Forms, including habits exterior.

Moods, the musings of the melancholy mind, occasionally and partially appearing.

Shows of grief, mourning-apparel."—*New Illustrations*, ii. 216., 1845.

In point of fact, Hamlet gives us the definition of "shows of grief," viz. "the trappings and the suits of woe;" and he says that he has "that within, which passeth *show*;" his sorrow was such as no mourning apparel could truly denote. Comparing the passage in which these expressions occur with that which I have taken as text, what, I ask, are the *shows* with which Gertrude followed her husband's corse to the grave but "customary suits of solemn black"? What were her Niobe's tears but "the fruitful river in the eye"? What were these but "*forms and shows of grief*"? That there would be no incongruity in applying the epithet "old" to these "shows," may be inferred from another passage in Shakespeare, even if it were not evident from the special use of "shows" in the text. We read:

"At Christmas I no more desire a rose,
Than wish a snow in May's new-fangled *shows*."
Love's Labour Lost, Act I. Sc. 1.

There may be other passages still more in point, but I take the first at hand. I paraphrase the text thus:

"Before my mother's 'mourning-weeds' (2 *Hen. VI.*) were worn out, she doffed them for the wedding-gear. Oh! most wicked speed," &c.

Accordingly, I regulate the passage thus:

"A little month; or e'er those shows were old,
With which she followed my poor father's body,
Like Niobe, all tears;" &c.

C. MANSFIELD INGLEBY.

Birmingham.

ILLUSTRATIONS OF MACAULAY.

The Song of Lillibullero.—Several of our readers have suggested to us the propriety of reprinting in our columns one of the most talked of, yet least known, songs that ever gave a voice to public feeling, namely, *Lillibullero*. True it is that it may be found—at least the first portion of it—in Percy's *Reliques*, vol. ii. p. 373., edit. 1794; but it is not every one who would think of looking there for it, even if possessed of a copy of Percy.

Before quoting the song, let us give its history in the words both of Burnet and Macaulay. Burnet (*History of his Own Time*) says:

"The king [James II.] saw himself forsaken by those whom he had trusted and favoured most, even by his own children; and of the army, there was not one body entirely united and firm to him. A foolish ballad made at the time, treating Papists, chiefly Irish, in a ridiculous manner, had a burden, said to be Irish words, '*lero, lero, lillibullero*,' that made an impression on the army that cannot be well imagined by those who saw it not. The whole army, and at last all people in city and country, were singing it perpetually. Perhaps never had so slight a thing so great an effect."

On which Swift (with his usual bitterness) says, "They are not Irish words, but better than Scotch;" and Lord Dartmouth adds:

"There was a particular expression in the song which the king remembered he had made use of to the Earl of Dorset; from whence it was concluded that he was the author."

Macaulay, in his second volume, p. 428., describing the discontent which prevailed among the clergy, the gentry, and the army, with the conduct of James after the trial of the bishops, observes:

"Public feeling did not then manifest itself by those signs with which we are familiar, by large meetings, and by vehement harangues. Nevertheless it found a vent. Thomas Wharton, who, in the last Parliament, had represented Buckinghamshire, and who was already conspicuous both as a libertine and as a Whig, had written a satirical ballad on the administration of Tyrconnel. In this little poem an Irishman congratulates a brother Irishman, in a barbarous jargon, on the approaching triumph of popery, and of the Milesian race. The Protestant heir will be excluded. The Protestant officers

will be broken. The Great Charter and the praters who appeal to it will be hanged in one rope. The good Talbot will shower commissions on his countrymen, and will cut the throats of the English. These verses, which were in no respect above the ordinary standard of street poetry, had for burden some gibberish which was said to have been used as a watchword by the insurgents of Ulster in 1641. The verses and the tune caught the fancy of the nation. From one end of England to the other all classes were constantly singing this idle rhyme. It was especially the delight of the English army. More than seventy years after the Revolution, a great writer delineated, with exquisite skill, a veteran who had fought at the Boyne and at Namur. One of the characteristics of the good old soldier is his trick of whistling *Lillibullero*.

"Wharton afterwards boasted that he had sung a king out of three kingdoms. But in truth the success of *Lillibullero* was the effect, and not the cause, of that excited state of public feeling which produced the Revolution."

The following version of this song (and there are several varieties) is printed from *Revolution Politicks: Being a Compleat Collection of all the Reports, Lyes, and Stories which were the Fore-runners of the Great Revolution in 1688*, London, 1733, Part III. p. 6. We have merely put the names in full, which in the original are printed with the first and last letters only.

THE SONG.

- "O Brother Teague, doest hear de Decree,
Lilli Burlero, Bullen a-la,
Dat we shall have a new Debitte,
Lilli Burlero, Bullen a-la.
Lero, Lero, Lero, Lero, Lilli Burlero Bullen a-la,
Lero, &c.
- "Ho, by my Shoul it is a Talbot,
Lilli, &c.
And we will cut all de English Throat.
- "Tho', by my Shoul, de English do prate,
Lilli, &c.
De Law's on dare side, and de Christ knows what.
- "But if Dispence do come from de Pope,
Lilli, &c.
We'll hang Magna Charta and demselves in a Rope.
- "And the good Talbot is made a Lord,
Lilli, &c.
And he with brave lads is coming aboard.
- "Who all in France have taken a swear,
Lilli, &c.
Dat dey will have no Protestant here.
- "O, but why does he stay behind?
Lilli, &c.
Oh, be my Shoul dis a Protestant Wind.
- "Now Tyrconnel is come a Shore,
Lilli, &c.
And we shall have Commission gillore.
- "And he dat will not go to Mass,
Lilli, &c.
Shall turn out and look like an Ass.
- "Now, now de Heretick all go down,
Lilli, &c.
By Christ and St. Patrick de Nation's our own.
- "There was an old prophecy found in a Bog,
Lilli, &c.
That Ireland shall be govern'd by an Ass and a Dog.

"And now the old Prophecy is come to pass,
Lilli Burlero, Bullen a-la,
Talbot's a Dog, and Tyrconnel's an Ass,
Lilli Burlero, Bullen a-la.
Lero, Lero, Lero, Lero, Lilli Burlero, Bullen a-la,
Lero, &c."

The Second Part of *Lillibullero*, which is comparatively very little known, was added after William's landing. It is decidedly inferior to the first, but, to complete our notice, is here reprinted from the *Poems on Affairs of State*, vol. iii. p. 231.

"The Second Part.

- "By Creish, my dear Morish, vat maukes de sho shad?
Lilli, &c.
De Hereticks jeer us, and mauke me mad.
- "Pox tauke me, dear Teague, but I am in a Raage,
Lilli, &c.
Poo-oo, what Impudence is in dis Aage!
- "Dey shay dat Tyrconnel's a Friend to de Mash,
Lilli, &c.
For which he's a Traytor, a Pimp, and an Ass.
- "Ara! Plague tauke me now, I mauke a sware,
Lilli, &c.
I to Shaint Tyburn will mauke a great Pray'r.
- "O, I will pray to Shaint Patrick's Frock,
Lilli, &c.
Or to Loretto's Sacred Smock.
- "Now, a Pox tauke me, what dost dow tink?
Lilli, &c.
De English Confusion to Popery drink.
- "And, by my Shoul, de Mash-house pull down,
Lilli, &c.
While dey were a swaaring the Mayor of de Town.
- "O, Fait and be! I'll make a Decree,
Lilli, &c.
And swaare by the Chancellor's Modesty.
- "Dat I no longer in English will stay,
Lilli, &c.
For, by Gode, dey will hang us out of the way.
- "Vat if the dush should come as dey hope,
Lilli Burlero, Bullen a-la,
To up hang us all for de Dispense of de Pope?
Lilli Burlero, Bullen a-la.
Lero, Lero, Lero, Lero, Lilli Burlero, Bullen a-la,
Lero, Lero, &c."

Bishop Compton's Letter to Archbishop San-croft. —

[The following is a copy of what Macaulay (vol. iii. p. 91.) describes as "a very curious Letter from Compton to Sanicroft about the Toleration Bill and the Comprehension Bill." It is preserved in the Bodleian Tanner MS. xxvii. f. 41. Macaulay has given the principal passage in it, as has also Dr. Cardwell, in his *Conferences*, 2nd edit. p. 406. Our readers will doubtless, however, be glad to see it in its original and perfect form.]

Thursday.

My Lord,

I am sorry I was so far engaged before I received yo^r comands: tho I hope there will be some small encouragement left to promote that work you recomēd him to. We are now entring upon y^e Bill of Comprehension, w^h will be followed

by the Bill of Toleration. These are two great works in w^h y^e being of our Church is concerned, and I hope you will send to y^e house for copies. For tho we are under a conquest, God has given us favor in y^e eies of our Rulers; and we may keep up the Church, if we will. One thing more I have to propose, if Mr. Spencer wait upon yo^r Grace to day or to morrow to sign an order for money. In case you think it may be for y^e service of St. Paul's; why should you not make him draw y^e order to be payable to him and Mr. Russell jointly? If you do so, I will be sure to concur, as I shall always be,

My Lord,

Yo^r Grace's most obedient serv^t,

H. LONDON.

(Endorsed.)

To the Most Reverend
the Lord Archbishop
of Canterbury.

Narcissus Luttrell (2nd S. i. 33.) — *A Genealogical Account of the Family of Luttrell, Lotterel, or Lutterell*, was privately printed at Milborne Fort in 1774, 4to.

W. H. W. T.

Somerset House.

Extermination of the Frasers (2nd S. i. 32.) — The authority he seeks is probably that contained in a note on Miss Strickland's *Life of Mary II.*, vol. vii. p. 350., edit. 1852. She states that the present Lord Lovat has an order to that effect, signed by William.

C. D.

Battle of Aughrim (2nd S. i. 48.) — I have read with much interest the account given by your correspondent, MR. DAVIES, of the Battle of Aughrim, a small village about four miles from Ballinasloe, co. Galway. (There are two Aughrims in Ireland.) I visited that part of the country in 1845, and walked over the battle-field with the postmaster (I forget his name) as my guide. This young man I found extremely intelligent and well read, and was only surprised to find him vegetating on the miserable pittance he received from the Post Office. He had to walk into Ballinasloe every day, and bring out the mail-bag on his back, returning with the local post. On one of these occasions he saw a countryman on the bridge of Ballinasloe with a large shot, which he was offering for sale.

On handling it, the postmaster thought it felt very light in proportion to its bulk, and hence concluded that it was a hollow shot; and, on that account, bought it for a few pence. The countryman had picked it up at the base of an old castle, that stands in the hollow near the edge of the bay, referred to by your correspondent. On bringing home the shot, and scraping the rust from the

surface, he found a fuse-hole; and on boring it out, discovered that the shot was hollow, and filled with powder; which had then lost its granulated form, and was a brown impalpable powder, like snuff. He offered me the shot, which I declined, but I accepted some of the powder, which I have since preserved in a phial; and puzzle juveniles by asserting, that I have some powder in my possession which was "fired off" at the Battle of Aughrim. The shot was about the size of a twenty-four-pounder, and much larger, I should think, than any hand-grenade, so must have been a small shell; but whether fired from a mortar or ordinary cannon, I must leave for your readers to judge. In going over the battle-field, my cicerone pointed out gaps in the hedge and dyke that bounded the field in which St. Ruth was killed, and which gaps were made by St. Ruth for the evolutions of his cavalry. These gaps are now filled up with boulder stones, but they can easily be noticed, as the rest of the edge and dyke is composed of the earth thrown out of the ditch, and surmounted by the edge. I picked up a pistol-bullet in the field where St. Ruth was killed, as the ground had been then newly ploughed. MR. DAVIES mentions the fact that the Jacobite commander was killed by a gunshot from a field-piece placed in position by an experienced artillery officer; but he does not mention who that officer was. Tradition says that his name was Lawless, and that the lucky lieutenant of artillery was the founder of the House of Cloncurry, whose demesne adjoins the town of Ballinasloe. The memory of O'Kelly, who gave the information respecting St. Ruth's personal appearance, and which led to his death, is still execrated by the peasantry all over Ireland; and he is said to have "sould the pass" on his countrymen. I forget the expletive applied to his hated name, nor does it much matter, as I dared not write it if I could.

R. G.

Minor Notes.

A Curiosity of Plagiarism. — I cannot refrain from sending you a choice morsel, which fell into my way a few days since.

Dr. Bloomfield has lately published a ninth edition of his Greek Testament, enriched, *paginatim*, from mine. In one place occurs the following:

Alford.

John xiii. 21—30.] "Announcement of the treachery of Judas: his departure from the supper-room."

Bloomfield.

John xiii. 21—30.] "Announcement of Judas's treachery: our Lord's departure from that upper room."

Now, seeing that our Lord *did not depart at all*, the words are at least startling. But *how did*

they arise? A solution strikes me, which accounts for the phenomenon.

Suppose my notes to have been *read aloud* to the Doctor, he meanwhile paraphrasing such parts as suited his purpose. In this process, "*the treachery of Judas*" naturally becomes "*Judas's treachery*:" "*his*," used before of Judas, is, from sheer stupidity, made into "*our Lord's*:" and "*the supper-room*," sounding like "*this upper room*," becomes "*that upper room*."

HENRY ALFORD.

Death among the Chinese.—The Abbé Huc, in his book on *The Chinese Empire*, observes:

"The astonishing calmness with which the Chinese see the approach of death, does not fail when the last moment arrives. They expire with the most incomparable tranquillity, without any of the emotions, the agitations, the agonies, that usually render the moment of death so terrific. Their life goes out gently, like a lamp that has no more oil. . . . It appears to us that this is to be attributed, first, to their soft and lymphatic temperament; and, secondly, to their entire want of religious feeling."—Vol. ii. p. 38.

In a physiological aspect, this seems a subject worthy of being better elucidated, as indeed is the subject of euthanasia in individual cases; such, for instance, as that of Sir Walter Scott's henchman, Thomas Purdie, as recorded in Lockhart's *Life of Scott* (vol. vii. p. 200., 1st edit.). The case of Cornaro, who died "as a lamp which goes out for want of oil," would fitly stand at the head of such a collection, as indicating the probable rationale of all similar ones. As regards the Chinese, it may be observed, that M. Huc says, that they are small eaters, drink at all hours of the day of warm liquids, consume much salt, and take little exercise, or none for exercise' sake (vol. i. pp. 335. 339. 103; vol. ii. p. 394., &c.).

J. P.

The Reverend Mr. Mattinson.—The following particulars, which I quote from a rather rare book, Edwards's *Cork Remembrancer* (12mo., Cork, 1792), are worthy, I think, of a corner in "N. & Q.":

"1766. Died, the Rev. Mr. Mattinson, curate of Patterdale, in Westmorland, sixty years. The first infant he christened after he got holy orders, when she was nineteen years old, agreed to marry him, and he asked her and himself in the church. By this wife he had one son, and three daughters; and married them all in his own church himself. His stipend, till within these twenty years, was only 12l. per annum, and never reached to 20l.; yet, out of this, by the help of a good wife, he brought up his children very well, died at the age of eighty-three, grandfather to seventeen children, and worth 1000l. sterling."

I do not know on what authority the compiler relied for his information. ABHBA.

Anagram Extraordinary.—Looking the other day over a curious and most rare volume of *Ante Reformation pasquinades and anagrams*, suppressed

by the Papacy, wherever its influence could reach, I found more than one anagram most wickedly witty, but quite unproducible, running the changes upon the words *Roma* and *Amor*, and giving a dreadful idea of the state of morals of the city at the time: this led me to take up the idea, which after some thought has resulted in an anagram of greater length, and at least not more nonsensical than many I have seen mentioned with approval: let it be supposed to be addressed to a young man detained at Rome by a love affair; and I hope you will think four consecutive lines, *reading backwards and forwards the same*, and neither violating grammar nor doing much violence to sense, a curiosity worth preserving in your columns:

"Roma, ibi tibi sedes — ibi tibi Amor;
Româ etsi te terret et iste Amor,
Ibi etsi vis te non esse — sed es ibi,
Roma te tenet et Amor."

Thus translated:

"At Rome you live — at Rome you love;
From Rome that love may you affright,
Although you'd leave — you never move,
For love and Rome both bar your flight."

A. B. R.

Belmont.

Queries.

D'ENGAIN'S CHAPEL, UPMINSTER.

The windows, walls, and floor of D'Engaine's Chapel, in the church of Upminster, Essex, formerly bore many memorials of the noble families of D'Engaine, Deyncourt, D'Ewes, Stanley, Latham, &c., lords of the manor of Gaines, &c. The arms of D'Engaine still sparkle in the north window, and D'Ewes reposes upon the floor; but iconoclasts, collectors, tinkers, and time, have sadly despoiled the chapel. The structure was taken down two centuries ago; and the floor, which was forty years since covered with brasses, pedwed over, with the exception of an aisle.

Some time since, two brasses were discovered beneath a pew, during the repair of the floor; hid there probably as the nearest spot to the stone to which they had formerly been fixed. One bore the figure of Elizabeth, wife of Sir John Deyncourt, who died 1455; a very fine brass, 25½ inches tall, closely resembling the figure of Joyce Tiptopt in Enfield Church, 1446, but without the canopy, &c. It is perfect, except the mantle; which appears, by the sharpness of the edge of the plate, to have been inlaid, and has either corroded away, or been removed. Was precious metal ever used to represent a part of the dress? Another well-cut brass represents, I believe, Ralph Latham, common serjeant of the city of London about 1636. There are neither names nor dates left below any of the figures, but occasionally arms. This La-

tham impales a mullet on a chevron; as usual to that age, no tincture indicated. Probably some reader may be able to inform me the name of the family. The figure of D'Ewes is well executed, 23 inches. One of Lady Latham, 15½, and others of the family, dwindle into caricatures of 6 inches. The brass of Ralph Latham is pale impressed, with a portion of the habiliments of an ecclesiastic of the Church of Rome; and must have been much larger, though it required two annexations to suit the new figure. What is the history of pale impressed brasses? Had despite of Rome anything to do with the conversion of brasses?

Our church is highly interesting in many respects. The construction of the floor of the tower is singular, and a good specimen of the carpentry of the age of John. The centre principal only rises from the ground, the upright supports of which measure 18 inches by 12, are stop chamfered, and have moulded plinths wrought out of solid wood. These timbers stand upon fine blocks of oak, 6 feet long, 1 foot 6 inches wide, and 1 foot thick; which serve as templates, and are bedded on foundations of rubble work. The other two principals are carried upon stone corbels into the walls. The framing of the bells in parallel lines against the wall is, I believe, very ancient; though the bells do not bear date earlier than 1583, except the smallest, 2 feet 9 inches in diameter, which bears the inscription, "Sancte Gabrile, ora pro nobis." If any readers can favour me with answers to either of the above Queries, or if there exists a monument or tablet to the memory of Dr. Derham, and where, it will oblige.

UPMINSTER.

"THE ENGLISH MYSTICS:" JANE LEAD.

In order to complete a little work on *The English Mystics*, I wish to obtain some biographical details of *Jane Lead*—one of the least known, but in every respect most singular, of the little knot of Behmen's disciples in England, who appear to have dated their origin from the publication of Dr. Pordage's work. According to Tenneman, she was "a woman of elevated and enthusiastic piety; who has scattered several luminous thoughts and memorable relations in the midst of the obscurity that generally characterises her style."*

She must have been a person of good faith, or she would not have secured the friendship of a man like Francis Lee, who edited, at least, two of

her works. Nearly half a century after her death, we find Trapp accusing William Law of stealing his mysticism from her; and I fear the "unspiritualised" critic would hardly absolve Swedenborg from a similar charge. The following, though imperfect, is a more complete list of her works than will be found in Lowndes and Watt:

1. "The Heavenly Cloud now Breaking, 1681."
2. "The Revelation of Revelations, 1683."
3. "Laws of Paradise, 1695."
4. "Wonders of God's Creation manifested in the Variety of Eight Worlds, 1695."
5. "Fountains of Gardens, watered by the Rivers of Divine Pleasure, 1697."
6. "The Wars of King David, and the Peaceful Reign of King Solomon."
7. "The Enochian Walks." (?)
8. "Three Messages to the Philadelphian Society."

I have only been able to meet with Nos. 3. and 4., and should be obliged to any of your readers who can procure me a sight of the rest, or of Jager's Latin translation, *Acta Leadiana*, Tübingen, 1712. Any mite of information respecting her, or any of her co-religionists of the period, will be thankfully received if addressed to the Editor or to the address below.

C. CLIFTON BARRY.

6. Beaufort Buildings, Strand.

[Any information respecting the Mystics and Theosophists, whether of this country or abroad, or of the ancient philosophic and Christian schools, which is not attainable in the ordinary channels of literature, or not easily accessible, will, we are assured, be most readily afforded by MR. CHRISTOPHER WALTON, of Ludgate Street, on application to him by letter, stating the nature of the inquiry, and enclosing a directed P. O. envelope for his answer. In which application may also be included the resolution of any seemingly inconsistent or difficult passages in the recondite writings of Jacob Böhme, surnamed the Teutonic Theosopher. Some references to Jane Lead, as to her position in the scale of Mystical Divinity, may be found in the Appendix to the *Introduction to Theosophy*, a copy of which work, we understand, has been deposited for public reference in all the principal colleges throughout Great Britain and Ireland, as well as forwarded to forty of the leading colleges and libraries of the United States. But the fullest particulars of the Mystic school referred to in the above Query of our correspondent, and indeed nowhere else attainable, will, we believe, be found in the work referred to, "N. & Q.," 1st S. viii. 247., which we find (in the *Introduction to Theosophy*) thus entitled:—"Notes and Materials for a Just and Adequate Biography of the celebrated Divine and Theosopher William Law. Comprising an Elucidation of the Scope and Contents of the Writings of Bohemius, and of his great Commentator, Dionysius Andreas Freher; with a Notice of the Mystical Divinity and most Curious and Solid Learning of all the Ages and Parts of the World. Also, an Indication of the true Means for the Induction of the Intellectual 'Heathen,' Jewish, and Mahomedan Nations into the Christian Faith. Imp. 8vo., Nonp., pp. 688., A.D. 1854. Printed for Private Circulation."]

* The above is quoted from Bohn's translation. I find no such passage in my edition of the *Geschichte der Philosophie*, Leip., 1829. I presume, therefore, it has been added by the editor. If so, in common justice to the author, the parts so added should be distinguished by initials.

Minor Queries.

Seals of Cranmer, Latimer, Ridley, and Jewel.

—The REV. G. C. GORHAM, vicar of Brampford Speke, near Exeter, would be greatly obliged, if any of your correspondents can give him any information as to *seals* of Cranmer; either by reference to original deeds, or by a notice of casts.

To save trouble, he mentions that he *has* the seals which are preserved in the Harleian, Cottonian, and Sloane Charters.

He would be glad, also, of any information respecting *seals* of Latimer, Ridley, or Jewel.

MR. GORHAM proposes shortly to publish engravings of Cranmer's seals, of which he has four types: one very imperfect, one doubtful, and two perfect and very beautiful.

Communications can be made to MR. GORHAM, either through "N. & Q.," or by private letter: he will be thankful for information by either medium.

Brampford-Speke, Jan. 24, 1856.

Cobalt Mines in the Pyrenees, &c.—When, and by what people were the cobalt mines in the Pyrenees, and near Valencia, in Spain, worked? and are they still worked?

In what part of the Pyrenees was the cobalt mine situated?

Where was the Spanish cobalt mine situated, which was first worked in the time of Philip IV.?

Is there a cobalt mine in or near Egypt? and when was it first worked? M. P. M.

Suffolk Genealogies.—I shall be very much obliged to any courteous reader of "N. & Q." who may be rich in genealogical collections relating to the county of Suffolk, if he will kindly favour me with his address, and allow me the pleasure of a direct correspondence.

H. T. ELLACOMBE.

Rectory, Clyst St. George, Topsham.

Sheridan.—I copy the following from a legal periodical: "When Sheridan was asked what wine he liked best, he answered, 'other people's.'" Was this original of Sheridan? Was it not said before by some Greek sage? And if so, by whom?

REGEDONUM.

Words adapted to Beats of the Drum.—There are several beats of the drum which are in use in military camps, garrisons, and quarters, to which I have heard soldiers chant certain words; and I should thank any reader of "N. & Q." who would point out to me where the originals may be found, as I cannot conceive they are a sort of lay-lore, although so very common? The terms for these beats are generally from the French, though Anglicised; viz. such as *le réveil*; Angl., *revalley*, or *rev-eilley*; *la générale* (the general); *la retraite* (the retreat).

To the *réveil*, the words I have heard are something like the following:

"The lark was up, the morning gay,
The drums struck up the *rev-ailay*;
While every soul upon the ground,
I' the peaceful camp slept still and sound."

I think the *retreat* has something to the following effect:

"Drunken—sober—go to bed, Tom!"

LE TAMBOUR.

Nathaniel Butter.—It might remove some of the obscurity as to this first English journalist, if the books of the Stationers' Company were examined. Being a stationer, he must have been a freeman of the day, and at his admission his age and father's name would be stated. H. C.

"*The Wanderer and Traveller.*"—Can any of your readers give me any account of the following piece and its author? *The Wanderer and Traveller*, a religious drama, by John Hunter, 8vo., 1733. The *Biographia Dramatica* says, regarding this piece, "This is mentioned only in Mr. Oulton's list." It does not say where printed. R. J.

James Mead.—Wanted information regarding James Mead, a brother of the eminent physician, Dr. Mead? R. J.

Henry Barker of Chiswick.—Information respecting the family and ancestry of Henry Barker, Esq., of Chiswick, Middlesex, who died in 1745, his crest and arms, is requested by H. Y. B.

Celebration of the Moveable Feasts.—Has it ever occurred, that Easter Sunday fell a week later in Ireland than in England? And, if so, were the moveable feasts of that year celebrated each of them a week later in Ireland than in England? Δ.

Birmingham.

Armorial Bearings.—Can any of your correspondents inform me why there is such a difference in the armorial bearings of the name of Watson in England and Scotland? M. G. F.

Street Organ Novelties.—There are now in the London streets many French organs very remarkable for the singular and novel character of their flutes and viol di gambas. Some also for their horns and trumpets. I see the invention is claimed by an Italian, and patented by a Parisian. Can you or any of your readers inform me if our new English organs have any of these tones, so new to English ears? and if so, where are the organs in which I may find them? The flutes are of great merit, and some so exceedingly well done, that the approach to the flute blown by the human mouth is most extraordinary. GAMMA.

Surgeons on Railways.—Not more than ten, nor less than five years ago, I believe a statement appeared in a provincial newspaper, and in one of the medical journals, to the effect that a certain number (eight, if I recollect rightly) of the members of the London College of Surgeons were then employed as porters or policemen on some one or more of the chief railways. Could any reader of "N. & Q." oblige the enquirer by referring to the precise number of the paper or papers in which the statement in question appeared?

Ἰάτρος.

Samuel Dowse.—Can any of your numerous correspondents tell me where I may ascertain anything about Samuel Dowse, who emigrated from England to Ireland about the year 1689?

K—K.

Flight of Norfolk.—Can any of your readers direct me to the registry of the baptism of a Susan or Susannah Flight, who was born within the radius of a few miles of Caistor, next Norwich, in (or about) the year 1732. Robert Flight, an uncle of the above, resided at Caistor aforesaid, where he died and was buried in the year 1777. Any information respecting him or his family would also oblige.

FREDERICK MALLETT.

Numismatic Query.—To what coin may the following description refer? The inscription round the border is illegible. On one side, the ball and cross in a triangle, with some kind of curved lines round it. The other side, three crowns and three fleurs-de-lis alternately, rose in centre, dots between each crown and fleur-de-lis.

CLERICUS.

Birch of Ardwick, co. Lancaster.—I shall feel obliged to any of your correspondents who can afford me information respecting this family. It is presumed to be a junior branch of Birch, of Birch, in the same county. Is it known at what time they branched off? and was the celebrated parliamentary general of that name a member of the former or latter house? C. L. L.

Altar-Rails.—In the church of Minster, near Canterbury, I am told no rails surround the Communion-table; but when the Holy Communion is administered, the communicants kneel in the chancel, and the officiating clergymen carry to each the sacred elements. This is, I believe, the case at the chapel of Christi Corpus College, Cambridge; but I am not aware of any other church or chapel where the table is not railed off. Possibly, if you think this worthy of a Note, some of your numerous contributors can supply a list of any other churches where this peculiarity exists, and explain the reason of it.

G. BRINDLEY ACWORTH.

Star Hill, Rochester.

Alice Lisle and Elizabeth Gaunt.—I have a little book before me (vol. ii. only), *An Historical Account of all the Tryals and Attainders of High Treason*, from Charles I. to the date of publication, 1716. Two circumstances in it I have remarked especially:—

1st. Alice Lisle, in her speech at her execution, asserted that Col. Penruddock told her, he had had it in his power to apprehend the ministers she sheltered, ere they reached her house; and that one of the grand jury desired to be placed on the petty jury, that he might be more nearly concerned in her death. Are these assertions true? I hope not.

2nd. After mentioning the conviction of Elizabeth Gaunt, John Fernley, and William Ring, the volume asserts that neither were executed!

The book bears tangible proof of its Jacobite origin, and I should be glad to know who was its compiler, &c.? In every way it is a loose, meagre, and prejudiced compilation.

H. G. D.

"Tottenham in his boots."—I shall feel very much obliged to any of your correspondents who can inform me where I can obtain a print of the picture (now in possession of the Marquis of Ely) which was painted for the Parliament House in College Green, Dublin, of Charles Tottenham, of Tottenham Green, co. Wexford; commonly known, from the circumstances which the picture commemorates, as "Tottenham in his boots."

The print was not, I believe, published; but a proof of it struck for each of the subscribers to the picture.

ONE OF HIS DESCENDANTS.

Two old Political Prints, temp. Charles I.—

1. I have in my collection a full-length print of a cavalier, "sould by P. Stent;" on his left is a winged hourglass, with the motto—

"Time swift doth run;
To judgement thou must come."

On the right is a figure of death, preparing to dart his arrows; and underneath, the couplet—

"Prepare for Death, lest he
Send thee to woe and miserie."

Query, Strafford or Charles?

2. Edwards, in his *Gangræna* (2nd Part, 1646), says it is rumoured on "Change"—

"That in Holland the picture of an Independent is drawn and set out publicly, with God written in his mouth, the devil upon his heart, and the world written and pictured as he is holding it in his arms."—P. 130.

Is this delectable gentleman anywhere extant now?

C. CLIFTON BARRY.

Breach of Quarantine.—About fifty years ago, in a large city, a number of persons were indicted capitally, for communicating with a vessel under quarantine. The witnesses for the prosecution failed to identify them; probably a conviction was

not desired. In discharging the prisoners, however, the judge expatiated on the enormity of the crime, *as superior to that of murder*; and declared that if they had been convicted he would have ordered them to be taken from the dock to the place of execution!

Correspondents of "N. & Q." having from time to time expressed doubts as to practices having prevailed, which were at that period common and notorious; such as the burial of suicides at cross roads, with stakes through their hearts, and the smothering of persons afflicted with hydrophobia, I have thought it might be well to make a Note of this, which even in those days must have been considered strange, and which, on looking back to it after this interval, appears almost incredible.

ONE WHO WAS PRESENT AT THE TRIAL.

Minor Queries with Answers.

Mason's "History of St. Patrick's Cathedral."—Can any one tell me what constitutes a perfect copy of the late Mr. Monck Mason's *History and Antiquities of St. Patrick's Cathedral, Dublin*? My copy comprises 478 pages, with "Appendix, and additional Notes and Illustrations," extending to 97 pages more; but I am informed that the work, in its complete form, ought to contain a larger amount of matter; and yet I cannot ascertain whether such is the case or not. I have collated several copies of the publication. ABHBA.

[We have before us a beautiful large-paper copy, edit. 1820, the paginal figures of which agree with those collated by our correspondent.]

Old Bible.—The Vulgate text; title-page wanting; Preface addressed, "Domino Joanni Schwickardo sanctæ sedis Mogvntinæ Archiepiscopo," &c., by "Joannes Theobaldus Schœnvæterus, Moguntinus Civis et Bibliopola Francofurtensis;" the imprimatur dated, "Mogvntiæ, anno 1609, xvi. Augusti," &c. It contains many small engravings, which are spirited in design, and extremely well executed for the time. I shall be obliged to any one of your numerous readers who will inform me who was the artist, and whether the edition be a valuable one. W. S.

Hastings.

[This Bible is entitled "*Biblia Sacra Vulgatæ Editionis Sixti V. Pont. Max. jussu recognita et Clementis VIII. auctoritate edita. Nunc autem cxxxx. figuris noviter inventis et in Æs incisus illustrata* DE BRY. Ad reverendiss. et illustriss. Archiepis. Moguntinensem principem Electorem ac archicancellarium. Moguntiae, apud Jo. Albinum, impensis Joannis Theobaldi Schonwetteri et Jacobi Fischeri, 1609, 4to." The following notice of this Bible is given in *Bibliotheca Sussexiana*, vol. i. pt. ii. p. 475.:—"This edition is highly esteemed on account of the very able engravings by Theodore De Bry, with which the volume is illustrated. It is inscribed to the Abp. of Mentz; and following the dedication is the

permission for printing the edition, signed by Stephen Weber, suffragan of Mentz. The preface of Bellarmin, and the decree of the Council of Trent, precede the address of Francis Lucas, of Bruges, to the following collection: 'Romanæ Correctionis, in Latinis Bibliis Editionis Vulgatæ, jussu Sixti V. Pont. Max. recognitis, Loca Insigniora.' This portion occupies eighty-seven closely-printed pages, disposed in three columns. The volume is divided into three parts, to each of which there is an engraved title. The first part terminates with Ecclesiasticus; the second with the II. Maccabees; the third contains the New Testament; the Prayer of Manasseh; the III. and IV. Esdras; the Prologues of St. Jerome; the Index Testimonium, &c., and the interpretations of Hebrew, Chaldeæ, and Greek names."]

Latin Translation of the New Testament.—I have a 12mo. copy of a Latin New Testament, of which the title is gone. It consists of 647 pages. In place of a preface, we have Matth. vii. 24—27., headed "Dicit Veritas." After a page of errata, we have on the last leaf this inscription or colophon: "Basiliæ, ex officina Ludouici Lucii, Anno Salutis humanæ, M.D.LVI. mense Septembris." I have looked into the Vulgate, Beza, Erasmus, Calvin, Vatablus (?), &c., and find none like it. It is not divided into verses. Query, When and where was this version made? B. H. C.

[According to Panzer, tom. iii. pt. ii. p. 672., this version is by Sebastian Castalio, who began his translation of the Old and New Testaments at Geneva in 1542, and finished it at Basil in 1550. It was printed at Basil in 1551, and dedicated by the author to Edward VI. King of England. He published a second edition in 1554, and another in 1556.]

Head of Oliver Cromwell.—At a meeting of the Walworth Working Men's Institution, Oct. 3, 1855, W. A. Wilkinson, Esq., M.P., surprised the people by telling them that he possessed a greater curiosity than any in the room; namely, the head of Oliver Cromwell, which has been in possession of his family for very many years, and whose history was well "authenticated." B. H. C.

[This memorable Commonwealth relic has been frequently noticed in our First Series, especially in Vol. v. pp. 275. 304. 354. 382. A correspondent at p. 382. stated, "that the skull of Cromwell was then (1852) in the possession of W. A. Wilkinson, of Beckenham, Kent, at whose house a relation of mine saw it." He further added, "I have no doubt that Mr. Wilkinson would feel pleasure in stating the arguments on which the genuineness of the interesting relic is based." See also Vol. xi. 496.; xii. 75.]

Wolves.—In Edwards's *Cork Remembrancer* (p. 131.), the following entry appears:

"This year [1710], the last presentment for killing wolves was made in the county of Cork."

Can any one furnish me with a later instance?

ABHBA.

[The last wolf that roamed in Scotland was slain by Sir Ewen Cameron, in the reign of Charles II., about the year 1680; and most writers notice the presentment at Cork, in 1710, as the last known case upon record of their existence in Ireland.]

Replies.

DE STRODE.

(1st S. xii. 508.)

In Burke's *Landed Gentry*, vol. ii. p. 117., Mr. HACKWOOD will find a full account of the family, drawn, I know, from authentic sources.

Availing myself of his kind offer to supply further particulars about any of the ladies he has enumerated, I would request to know what he can communicate about Beatrix de Bitton? From her descended the longest, and in a direct line, of that ancient family, ending in Col. J. Strode, who died at his seat, Southill, Somerset, 1805, *s. p.* Of her family, in the reign of the early Edwards, there were three bishops, and all of them from the family who resided at a Manor Place, now called Barres Court, Gloucestershire, then known by the name of Hannam, whither the family had migrated from the land of their father, D'Ameneville, and thence took the name.

On the death of Lady Barre, 1485, *s. p.*, her large possessions were divided between Strode-Bassett, and Hamptons, then represented by Cradoch Newtons.

H. T. ELLACOMBE.

Clyst St. George.

The most direct descendant of this ancient family I presume to be Sir Henry Oglander, Bart., who now possesses and inhabits their fine old mansion of Parnham, near Bournemouth, in the county of Dorset, and whose ancestor, Sir William Oglander, married Elizabeth, daughter and sole heir of Sir John Strode, Knt.

Your correspondent Mr. HACKWOOD will find a pedigree of "this ancient and knightly family, drawn and collated by Sir John Strode from ancient pedigrees, evidences, and records in his possession, 1636, æt. 75, and continued by his successors," in Hutchins's *Hist. of Dorset* (edit. 1774), vol. i. p. 270.

From the list of names which Mr. HACKWOOD has given, his pedigree would appear to be more full, if not more complete, than this; and it would be desirable that they should be closely compared.

An old connexion led to the introduction of the arms of Strode into one of the oriel windows of my brother's house at Bingham's Melcombe; and I subjoin Hutchins's description of them, as they are there figured.

As Mr. HACKWOOD professes himself to be "no scollard" at heraldry, it is possible that his sketch may be incomplete; and it is quite possible that there should be errors in our glass in this as in other cases:

"1. (Erm. on a quarter sa., a crescent surmounted with a mullet, A.) *Strode*. 2. Quarterly; 1. & 4. erm. on a fess sa., three amulets conjoined A., *Bitton*. 2. & 3. G. a bend between six crosslets, *Furneaux*. 3. G. a lion rampant

Or, over (all) a bend erm., *Fitchet*. 4. A chevron G. between three ermines sable, *Gerard*. 5. G. a wivern, his wings elevated, and tail rowed A., *Drake*. 6. A. on a chevron sa., between three ermine spots, as many cinquefoils of the first. 7. Quarterly; 1. & 4. A., a fess party indented vert, and sa., between two cotizes countercharged, *Hody*. 2. & 3. A. a bull passant sa. within a bordure bezantee, *Cole*. 8. *Strode*."

The arms of Bitton, as given by Coker, are "Erm. a fess G.," precisely coinciding with the MS. pedigree in quartering 2. 1. & 4.

Quartering 5. I take to be the arms of Brent, and not of Drake, to which family Hutchins attributes them.

Quartering 6. is correctly blazoned by Hutchins as it stands on our window. But to whom does it belong?

Quartering 7. 3. is wanting on our window, but seems to me to be probably the arms of Jew, of Whitfield, Devon, viz. "Ar. a chevron between three Jews' heads coupé, sa.;" whose coheiress married Lord Chief Justice Hody, *temp.* Hen. VI. These Jews' heads might be easily mistaken for "three mens' heads helmeted."

Any illustration of these coats would be interesting to Dorsetshire antiquaries.

C. W. BINGHAM.

A copy of the pedigree Mr. HACKWOOD mentions is in my possession. In the coat of arms at the seventh division, the emblem is a "bull" statant sable. In answer to his question, "Who are the most direct descendants of the Strodes?" I beg to inform him that the direct male line is extinct. The present Sir H. Oglander, of Runvele, in the Isle of Wight, is the representative of the elder branch of the Strodes, and in right of his ancestor, Sir W. Oglander, who married Elizabeth, sole heiress of Sir John Strode, *circa* 1696, holds Parnham in Dorsetshire. This John Strode, Knt., was styled "of Chantmale," and was the last male of the elder branch of the Strodes. John de Strode, founder of the Strodes of Shepton Mallet, was the head of the junior branch; and a granddaughter of Edward Strode, last male representative of the elder line of this branch, married into the Bayley family; and the late Col. Zachary Bailey, R.R.A., recently deceased, held the Strode estates at Downside, &c., and had the control of the valuable Strode charities founded at Shepton Mallet by one Edward Strode. I believe Col. Bailey has left a son. The present Sir Henry Bailey is his surviving brother. From the before-mentioned John de Strode was descended Col. John Strode, of South Hill, in the parish of West Cranmore, near Shepton Mallet; although married, he died *sine prole*, and was the last of the name, holding, by right of descent, any portion of the vast estates once in possession of the descendants of Warinus de la Strode. On the de-

cease of Col. J. Strode, his nephew, Thomas Chetham, by will, inherited the Southill estate, and took the name of Strode. He died in 1827 without issue, and under the uncle's will his brother, Col. Richard Chetham, succeeded to the estate and name; he died without issue, and was succeeded by his brother Randall Chetham, who also died without issue, and was succeeded by his brother, Admiral Sir Edward Chetham (Strode), K.C.B., G.C.H., &c. I should be glad to be put in communication with MR. HACKWOOD, whose address is not given. "Chepton" means Shepton Mallet.

H. E.

P.S. — Sir E. Chetham Strode has a numerous family.

DE WITT QUERIES.

(1st S. xii. 244. 310.; 2nd S. i. 34.)

It appears to me that the most complete answer to the virtually unsolved Queries of your correspondents G. L. O. and MR. JOHN JEBB, is to be found in the *Histoire Métallique de la République de Hollande*. That work contains engravings and explanatory details of the medals partly described in 1st S. xii. 244. 310. Two other medals are added, and the Amsterdam edition of 1690 gives a fifth specimen relating to the De Witts. All are interesting, but an entire quotation would be too lengthy for "N. & Q."

In preparing, a few years ago, my English version of the long-lost *Treatise on Life Annuities by the Grand Pensionary De Wit*, I was at considerable pains to ascertain whether his name ought to be spelt with one final *t*, or with two. The medals above mentioned gave evidence as follows (that is to say, presuming them to have been correctly engraved):

No. 1. Medal with busts of the brothers, and reverse of two ships foundering under the same wave; the legend, "Una mente et sorte." One *t*.

No. 2. Medal with the busts, and reverse, "Twee Witten eens gezint, gevloeht," &c. One *t*.

No. 3. Medal with the busts, and reverse of the brothers torn by wild beasts; legend, "Nunc redeunt animis ingentia consulis acta, et formidati Scepbris oracla Ministri," &c. Two *t*'s.

No. 4. Medal with the car drawn by men with crowns, representation of the massacre beneath, and reverse, "Wie op't Gheluck teveele steunt," &c. One *t*.

No. 5. Medal with busts, and representation of the massacre on the reverse. One *t*.

Thus far there were *four* examples of one *t*, compared with one of two *t*'s.

Next came under review contemporary publications. These did not solve the question, as they point in both directions, although (nu-

merically considered) rather to the one than to the two *t*'s.

I then renewed a search for an autograph signature, and the only one I had an opportunity of seeing is subscribed to a Latin letter, and spelt with one *t*. This suspended the doubt *pro tem*, and I had the name printed with one *t*. Some months afterwards I was shown a lithographed copy of a letter of the Grand Pensionary, in Dutch, in which his signature is with two *t*'s. Biographies were turned to, but they answered both ways in a most teasing manner. Genealogists gave no aid, for some described a descent from the old family of De Witte or De With, others from that of De Witt or De Wit. I came to the conclusion that the probabilities are in favour of the Grand Pensionary having spelt his name both ways, like Buonaparte or Bonaparte, &c.

MR. PETER CUNNINGHAM, in his interesting article in 2nd S. i. 8., quotes a *triad* of Sir John Vanbrugh's ways of spelling his name, viz. Vanbrook, Vanbrug, Vanbrugh. The triad becomes a decad if we include the modes in which others spelt it. This example reminded me that in the case of so great a man as John de Wit, some of your readers, either here or abroad, might be induced to take the necessary amount of trouble to set the following Queries at rest.

Query No. 1. Did the Grand Pensionary, in his Latin correspondence with learned foreigners, or in signing diplomas and instructions in Latin, spell his name habitually with one *t*?

Query No. 2. Did the Grand Pensionary sign letters and state documents, in Dutch, habitually with two *t*'s?

Query No. 3. Was there a period when the Grand Pensionary changed his ways of spelling his signature?

Query No. 4. If Queries Nos. 1. to 3. remain unsolved, are we not nevertheless justified in assuming that the facts above adverted to are sufficient to leave it open to us to spell the name either with one *t* or else with two *t*'s? and to be equally free from the possible discomfort of the criticism of etymologists, or from the charge of abetting the ambiguity with which the printer's devils of all countries treat the name of De Wit?

FREDERICK HENDRIKS.

POPE PIUS AND THE BOOK OF COMMON PRAYER.

(2nd S. i. 60.)

We are, it seems, contending about a point which we cannot settle. We can only hold to our own opinions.

MR. HARRINGTON seems to think that the Pope actually made the offer. On the contrary, I con-

tend that there is no evidence to support such an opinion; and, moreover, that the proposal is so improbable, that it is scarcely possible to believe that it could have been made. Coke assuredly disavowed the charge which was put forth in his name; and therefore its statements in such a matter cannot be received.

It is safer to adopt the view which was adopted by Ware and others, namely, that the whole was a fiction invented by the priests to promote their own ends. Camden only speaks of a rumour. It is singular that the Archbishop of Spalato expressed a belief that the Pope might be induced to confirm the English Liturgy; but he did not allude to any offer of such a thing at a previous period. Such a man contending for such an object would certainly have mentioned the offer if he had believed the story.

The priests succeeded in their object; for in various publications by the Puritans the story is alleged as a proof that the Church of England was popish and idolatrous.

I regard the Book of Common Prayer as so utterly hostile to Rome, that I cannot believe that such an offer could have been made. In such a case, therefore, I could not depend on doubtful evidence; were it even possible for a Pope to sanction the Book of Common Prayer, the fair inference would be, that Papists see nothing in our Liturgy at variance with the Breviary and the Missal; and thus the assertions of the Puritans and Presbyterians would be proved to have been correct. Rome must renounce her errors before a Pope could offer to confirm our Prayer Book. I therefore not only look upon the thing as improbable, but as impossible; and I am inclined to think that in this view I should be supported by almost all Papists and Protestants.

MR. HARRINGTON seems inclined to smile at my assertion of a repudiation on the part of Coke. Yet can any of the statements of the alleged charge be received after Coke's assertion, that no one period was "expressed in the sort and sense that he delivered it." I regard this as a complete repudiation of the publication.

I can easily believe that Pius IV., without committing himself or his church, may have secretly furthered the circulation of the story for the purpose of creating divisions among Protestants. Beyond this my belief does not extend. T. L.

CHURCHDOWN.

(1st S. xii. 500.)

COTTESWOLDIENSIS takes occasion to point out what he considers a mistake in my Note on Churchdown (1st S. xii. 341.). In his haste, he has overlooked the scope of that Note. In writing

for a literary paper like "N. & Q.," it would have violated the unities to have trenched on the domain of descriptive geology. I merely alluded incidentally to physical character, and in so doing stated that the hill in question, and the Cotteswolds opposite, are of the same formation, being for the most part of *marine* formation. Turning to Sir C. Lyell's *Manual*, fifth ed. p. 3., I find the word thus defined:

"The term formation expresses in geology any assemblage of rocks which have some character in common, whether of origin, age, or composition. Thus we speak of stratified and unstratified, freshwater and marine," &c.

Murchison, H. De la Beche, and other *savants*, employ the word in like sense. So much for the word. As regards the fact, Churchdown Hill contains the same strata, as far as they go, as the Cotteswold range. The marls of this outlier correspond to those exhibited in the escarpments of the Cotteswold chain facing it; whilst the upper lias shales, and inferior oolite of its summit, have been denuded and worn away. Such is the view of that high authority, Sir R. I. Murchison, who says of it:

"The intervening valley has been hollowed out subsequently to the formation of the lias and the oolite; or, in other words, that there was a period when the strata of the Cotteswolds extended in solid masses as far as Churchdown Hill." — *Geology of Cheltenham*, p. 149.

Did this hypothesis need further corroboration I would cite that indefatigable local geologist, the Rev. P. B. Brodie, the study of whose work on the *Fossil Insects of the Secondary Rocks of England*, is essential to a correct knowledge of the subject.

In fine, COTTESWOLDIENSIS seems unacquainted with the fact, that the lias is by many geologists included in the oolitic group. (Lyell's *Manual*, p. 318.) Am I then open to the charge of inaccuracy in remarking, in a Note of an ecclesiological character, that the Cotteswolds and this outlying hill are of the same formation? Having disposed of the alleged elementary mistake, I would recommend COTTESWOLDIENSIS a perusal of Dr. Whately's article on the ambiguity of the word "same," and would enjoin less precipitation; though doubtless, in proffering his correction, he was actuated by kindly motives. F. S.

Churchdown.

"MINNE" AND MINNESINGERS.

(1st S. xii. 426. 520.)

It is the opinion of scholars that the word *Minne* was derived from the obsolete verb *meinen*, to keep in mind, and expressed the affectionate remembrance which one person had of another, *id est*, keeping that person in mind, and finally that it became the generic term for love. The

Minnesingers were love singers, singing their own love, or expressing the love of others. On reference to Adelung's *Wörterbuch*, we find the following explanation :

"DIE MINNE, plur. car., an antiquated word, which formerly signified love, and which was used for any kind of love. *Der Heilige Geyst entzündet den Menschen zu Gotes Minne und zu des Nächsten Liebe.* (*Buch der Natur.*, 1483.) Whatever the nature of the love, the word, as well as the verb *minnen*, to love, used frequently, as well by Ottfried as the Schwabian poets, is used also for friendship. It is frequently used by the poets of the Middle Ages to express love towards the gentler sex; but it does not follow, as has been asserted by a modern author, that it is limited to this. As the word was often used to express lewd intercourse, by one in itself innocent, it is possible that it was gradually disused, and finally became obsolete. Our modern word *Liebe* (love) seems to be menaced with a similar fate. In Holland, however, it is still in use. The verb *minnen*, to love, and figuratively, to kiss, is, according to all appearances, the intensive of *mine*, that which is mine own; *minne* is the abstract form. From this comes the French word *mignon*, a darling. In Lower Saxony children are still accustomed to call their nurses *minne*."

So far Adelung. The German passage he quotes from the *Book of Nature*, may be translated, "The Holy Ghost kindles the remembrance (or love) of God and love of our neighbour." *Minne* and *Liebe* are evidently synonymes. Further, *minnie* in Lowland Scotch is almost synonymous with *hinnie*, my love. It is a term of affection when speaking of a mother, as a mother, as well as one beloved. The following lines will occur to many readers :

"My daddie he's a cankered carl,
Will no tine o' his gear;
My minnie is a scolding wife,
Keeps a' the house a-steer."

For further information we would refer the querist to Adelung, under the word *Meinen*.

J. K.

Perhaps I do not catch the drift of your correspondent's inquiries, but there does not appear to be any doubt as to the old use of the word *Minne*.

In Schilter's *Glossarium Teutonicum* he will find, —

"*Minna*, caritas, amor, affectus dilectionis."
"*Minnon*, amare."

and Schilter derives the French words, *mignon*, *mignards*, from this source.

"*Der Minne Buch*, das hohe Lied Salomonis."

"*Minna*, thinan nahistun Dilige proximum tuum."

While *Minne* is also another name for Venus.

Referring to Wachter's *Glossarium Germanicum*, we find :

"*Minnen*, meminisse, from *Minne*, memoria," &c.

And then :

"*Minnen*, amare, from *Minne*, amor.

"Obsoleta sed Francis et Alaman: olim usitatissima. Gloss. Keron amor *minna*; caritas *minna*."

"Hodie utuntur Belgæ, quibus *minne* amor, *minnen*, *be-minnen*, amare. Inde Gallis vocabula blandientia *mignon*, *mignard*," &c.

The above extracts may show that the word was used both for terrestrial and celestial love, and a good German dictionary of modern date confirms this view. HERMES.

Replies to Minor Queries.

Samuel Brewer (2nd S. i. 75.) — In the description of the old church of St. Alphage, London Wall (taken down in 1774), given in Hatton's *New View of London*, p. 114., the following passage occurs :

"Near the communion-table, on a white marble stone, is this inscription: 'Samuel Brewer, of the Inner Temple, Gent., died March 10, 1684.'

World adieu,
Friends adieu,
Life adieu.

But hoping for a better after this, only through the Merits and Mediation of our Blessed Saviour, Jesus Christ."

If MR. SCOTT could find this monumental stone in the present edifice, it may assist him to discover Mr. Brewer's armorial bearings. Hughson, vol. iii. p. 287.; Nightingale, p. 223.; and Thomas's *Wards*, vol. ii. 134., in their several histories of London, state that Mr. Brewer was a member of the Inner Temple. The Commissioners for inquiring into the Charities of England, in their *Twenty-ninth Report*, p. 464., subject "Sion College," allude to p. 28 of a printed book containing an account of the College, and Mr. Brewer's gift to it. Has MR. SCOTT seen that book? HENRY EDWARDS.

Curious Anachronism (1st S. xii. 507.) — I beg to suggest to MR. SANSOM, whether the assumed anachronism he courteously notes in Sir E. B. Lytton's *Harold*, does not arise from his own misapprehension of the passage? What ground has MR. SANSOM for the inference that Sir Edward alludes at all to the individual known as Peter Lombard? The words, to an ordinary reader, seem simply to refer to the learned quibbles of the two great races broadly defined as the Lombard and the Frank, in whose cloisters the writings of John Scotus Erigena, and other fore-runners of the scholastic philosophy, had found subtilising students long even before Harold's birth.

With regard to the low state of the Saxon clergy, MR. SANSOM appears somewhat sceptical. The fact, however, is admitted and deplored by Saxon, as well as by Norman writers. And when it is remembered how long and how ruth-

lessly the Saxon clergy had been harried by the Danes, surely there is reason as well as evidence for their fallen condition. E. L.

"*Solamen miseris*," &c. (2nd S. i. 57.) — Malone made B.'s Query sixty years ago, both in his *Shakspeare* and his edition of *Boswell's Johnson*, but it seems not to have yet been answered. Mr. Croker had not found it. Croker's *Boswell*, sub. March, 1783. C.

Albert Durer's Picture of "Melancholy" (2nd S. i. 12.) — This engraving is partially explained in *The Works of Eminent Masters* (published by Cassell), p. 38. :

"Her folded wings, emblematic of that impotent aspiration, which directs her gaze towards heaven, whilst a book, closed and useless as her wings, rests upon her knee. . . . Near her is a symbolical sun-dial, with the bell which marks the hours as they glide away. The sun is sinking into the ocean, and darkness will soon envelope the earth. . . . Melancholy holds in her right hand a pair of compasses and a circle, the emblem of that eternity in which her thoughts are lost. Various instruments appertaining to the arts and sciences lie scattered around her; after having made use of them she has laid them aside, and has fallen into a profound reverie. As a type of the mistrust which has crept into her heart, with avarice and doubt, a bunch of keys is suspended at her girdle; above her is an hour-glass, the acknowledged emblem of her transitory existence. But nothing is more admirable than the face of Melancholy, both in the severe beauty of her features and the depth of her gaze, in which may be recognised a likeness to Agnes — a remarkable fact, which I do not think has before been noticed. . . . Neither the sentiment of melancholy, or the word which expresses it, had appeared in art before the time of Albert Durer."

The foregoing is, I believe, translated from the French of M. Charles Blanc, in the *Histoire des Peintres*.

The *Art Journal* for 1851, p. 143., has the following observations on this engraving :

"It is quite impossible to analyse it with any certainty of arriving at the truth of its meaning; critics have been greatly puzzled to give it anything like a reasonable translation. That which seems the most appropriate version of the story is to suppose it indicative of the tendency of abstruse sciences, when too closely followed up, to induce fits of melancholy; or, as Solomon says, 'Too much study is a weariness of the flesh.' The figure is that of a female wearing a chaplet of leaves, and having wings; the latter may be typical of the rapidity of thought . . . a dog rests at her feet, probably to signify vigilance. . . . The time is night, indicated by the bat, which refers to the hours the studious man devotes to his labours when others are asleep."

The writer does not attempt to explain more than this, but adds :

"Some writers upon Durer's works have supposed this print to be a satire on his ill-tempered wife, whose irritating conduct was a source of constant annoyance and vexation to him, and at length, as it has been affirmed, brought him to an untimely end."

CUTHBERT BEDE.

Edward Chamberlaine (1st S. xi. 217.) — "Maiter Edward Chamberlaine, of Barnham Broome," to whom epig. lxx. of Peacham's *Emblems* was addressed, was the son of Edward Chamberlaine of the same place, and of Bixton in the same county, who was the grandson of Sir Edward Chamberlaine of Little Ellingham, Norfolk. He married Anne, daughter of Henry Lambe, Esq., of Tostock, co. Suffolk, by whom he had issue.

G. STEINMAN STEINMAN.

Sir Gilbert Pickering (1st S. xii. 471.) — R. R. is right. Sir Gilbert, who succeeded Sir Edward as fifth baronet in 1749, was grandson of Gilbert, second son of the first baronet. He married Ann, daughter of Frank Bernard of Castle Town, King's County, by whom he had two sons and seven daughters. Sir Edward, the eldest, succeeded as sixth baronet; he married, but died without male issue. Townsend Edward, the second son, went to America, but whether he married or not is unknown.

Sir Gilbert, the first baronet, had seven sons, three of whom had issue, but the male line failed many years ago.

The pedigree in Burke's first edition was in many respects erroneous, and was in consequence withdrawn in the subsequent editions; at least such is my conjecture. ANON.

Cromwell's Illegitimate Daughter, Mrs. Hartop (1st S. xii. 205. 353.) — I have to apologise to MR. WILLS for not having sooner answered his inquiry respecting my authority for stating that Mr. Jonathan Hartop's third wife was an illegitimate daughter of the Protector, Oliver Cromwell, and I now beg to do so, by supplying the extract below, from the first edition of Easton's work on *Health and Longevity*, published more than half a century ago (1799), relating to the above-named patriarch, which may probably interest some of your numerous readers who have not had an opportunity of perusing Mr. Easton's book :

"JONATHAN HARTOP,

Of the village of Aldborough, near Boroughbridge, Yorkshire. His father and mother died of the plague in their house in the Minories, in 1666, and he well remembered the great fire of London the same year; was short in stature, had been married five times, and left seven children, twenty-six grandchildren, seventy-four great grandchildren, and one hundred and forty great great grandchildren. He could read to the last without spectacles, and play at cribbage with the most perfect recollection. On Christmas Day, 1789, he walked nine miles to dine with one of his great grandchildren. He remembered King Charles II., and once travelled from London to York with the facetious Killebrew. He eat but little, his only beverage was milk, and he enjoyed an uninterrupted flow of spirits. The third wife of this very extraordinary old man was an illegitimate daughter of Oliver Cromwell, who gave with her a portion amounting to about five hundred pounds. He possessed a fine portrait of the usurper by Cooper, for which a Mr. Hollis offered him three hundred pounds, but was refused. Mr. Hartop

lent the great Milton fifty pounds soon after the Restoration, which the bard returned him with honour, though not without much difficulty, as his circumstances were very low. Mr. Hartop would have declined receiving it, but the pride of the poet was equal to his genius, and he sent the money with an angry letter, which was found among the curious possessions of that venerable old man." — P. 138.

CESTRIENSIS.

Equestrian Lord Mayors (2nd S. i. 17.) — Under this head D. S. relates what he terms a tradition of a venerable ornament of the bench, who, in proceeding on horseback to Westminster Hall, lost his equilibrium, and was prostrated in the mud. He adds that, in consequence of this accident, it was determined that the procession should in future be made in carriages.

The inference that carriages had not been in use on such occasions previously, is incorrect; the circumstance alluded to, which was briefly as follows, is described by North in the *Examen*, fol. 57.

The Earl of Shaftesbury determined, on the first day of Term, 1679-80 (when the law officers waited on the Great Seal to Westminster Hall), to have the procession on horseback, "as in the old time was, when coaches were not so rife."

The accident alluded to happened to Judge Twisden, who "to his great fright and the consternation of his brethren, was laid along in the dirt; and this," says North, "was enough to divert the like frolic for the future, and the very next Term after they fell to their coaches as before."

This was therefore nothing but an unsuccessful attempt to revive an old custom, and is spoken of as being a freak or fancy on the part of the earl.

Carriages were introduced into England in 1564, and the incident cited above plainly shows that processions on horseback had been in disuse long before 1679-80; but when the change was made, or when first a lord mayor's state coach was built, I have no means of ascertaining.

CHARLES WYLIE.

D. S. will find the information he requires respecting the lord mayor's state coach, in Timbs's *Curiosities of London*, under the heads "State Coaches," and "Lord Mayor's State."

CHRISTIAN LE ROS.

Maidment the Missionary (2nd S. i. 12.) — I am very glad an inquiry has been made relative to this man, whose memory ought not entirely to sink away. His career would furnish the Edinburgh reviewer with another proof that faith was not yet dead amongst us. Maidment had been a servant; he possessed a most retentive memory, and a fluent speech; and when his religious faith became the most predominant feature in his character, he earnestly strove to instil its precepts among the class with whom he had associated, by

no means the most ready to receive impressions of such a nature. I know, however, but little of him; but as a clew to J. M. (2.), he had a brother (and perhaps he still is there) in the service of Miss Burdett Coutts; and should this be insufficient for the purposes of J. M. (2.), I doubt not but what I can discover him, from whom I dare say all information of his brother can be obtained. H. G. D.

Retributive Justice (1st S. xii. 317.) — Add the case connected with the instrument of criminal execution called the "Maiden." Of this instrument — the prototype of the guillotine — the memorable fact is recorded, that having been introduced into Scotland by the Regent Morton, he suffered an ignominious death by that very means in 1581, having been condemned for the savage murder of Darnley. R. W. HACKWOOD.

Σφιδή (1st S. x. 473.) — I have been quite unable to find an example of this word. Still I have little doubt of its being, for I find in Hesychius, Σφιδες, and Σφιδή = χορδή. No lexicon which I have consulted refers to any authority, and from several it is altogether absent. B. H. C.

The Wren Song in Ireland (1st S. xii. 489.) — As the same custom is observed in this city, I wish to add a few more verses to those already sent you by my friend MR. HAYMAN.

"On Christmas Day I turned the spit,
I burned my fingers, I feel it yet;
Between my finger and my thumb,
I eat the roast meat every crumb.

Sing, hubber ma dro my droleen, &c.

"We were all day hunting the wren,
We were all day hunting the wren;
The wren so cute, and we so cunning,
He stayed in the bush while we were a-running.

Sing, hubber ma dro my droleen, &c.

"When we went to cut the holly,
All our boys were brisk and jolly;
We cut it down all in a thrice,
Which made our wren-boys to rejoice.

Sing, hubber ma dro my droleen," &c.

THOS. GIMLETTE, Clk.

Waterford.

Bonnecarrere (2nd S. i. 44.) — In addition to our editor's conclusive observations on Bonnacarrere's absurd letter, I would beg leave, as a point of general history, to ask MR. FITZ-PATRICK for the authority on which he pronounces him "a man of the highest integrity." His historical character (see Madame Roland, &c.) is by no means so clear. C.

Albany Wallace (1st S. ix. 323.) — The pedigree of Albany Wallace, Esq., of Worthing, co. Sussex, is to be found in Burke's *Landed Gentry*, p. 1494., and supplementary volume, p. 303.

G. STEINMAN STEINMAN.

Cathedral Registers (1st S. xi. 445.) — Having occasion to pass through Canterbury this week, I employed a spare hour in revisiting (as I hope every stranger does) the fine old cathedral. In passing into the baptistery, the question was asked, "Are christenings ever performed here now?" To which the vergier replied, "Oh! yes; we had one last month." My memory greatly deceives me if a wedding was not celebrated at the cathedral church here a short while since. For this cathedral there are registers regularly kept. A few years since, I had occasion to examine them, and they were produced to me in the chapter-house.

G. BRINDLEY ACWORTH.

Star Hill, Rochester.

Conversations with Wordsworth, &c. (1st S. xii. 518.) — A conversation, similar to that of Wordsworth's, which is here referred to, occurs in a little book entitled *Lions Living and Dead*. I am unable to give more particular information, as I have not the book at hand to refer to, nor do I remember the author's name.

S. C.

Irthlingboro'.

American Christian and Surnames (1st S. xii. 114.) — In addition to D. W.'s reply (1st S. xii. 391.) to O. F.'s Query, the enclosed notice of the death of one of the persons referred to, which I have cut from a local paper of Dec. 5., may be interesting to your querist:

"Died, at the residence of his son-in-law, Mr. A. Curtis, in North Dorchester, on the 29th Nov., Preserved Fish, aged 83 years."

THOMAS HODGINS.

Toronto, Canada.

Stone Altars (1st S. xi. 426.; xii. 115.) — In the district church of St. George, Deal, in Kent, is to be seen one of these altars, which, it is said, originally belonged to Northbourne Priory, a few miles distant from Deal. It is always covered with the ordinary crimson velvet cloth, and is fortunately no bone of contention between the incumbent and his parishioners. The fact of its existence may deserve a Note.

G. BRINDLEY ACWORTH.

Door Inscriptions (2nd S. i. 10.) — Upon each pilaster of the porch of West Harptree Manor House, co. Somerset, is the following singular inscription: "Altogether Vanity." The house is a good Elizabethan mansion, and appears to have undergone little or no alteration since its erection. A gallery occupies the whole of the front upper story. This house and estate, now belonging to the Duchy of Cornwall, was possessed by the family of Buckland for several generations; and, probably, was the residence of Ralph Buckland (the celebrated Puritan, in the time of James I.), who left behind him the character of having been

"a most pious and seraphical person, a person who went beyond all of his time for fervent devotion."

W. A.

Blessing by the Hand, with the Fore and Second Fingers extended (1st S. vi. 377.) — In Gliddon and Nott's *Types of Mankind* (8vo., Philadelphia, 1854), at p. 138., is figured —

"Darius, in the act of uttering that address which stands inscribed on the vast cruciform tablet of Behistun, cut about 482 B.C."

He is represented with the fore and second fingers so extended.

J. P.

Signs (1st S. xi. 241.) — Several of your correspondents have given specimens. There is a curious paper on the subject in *The Craftsman*, No. 623., June 17, 1738, and another in No. 638. of the same year.

B. H. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

Students of Shakspeare have been looking long and anxiously for the promised Editions of the works of our great Dramatist, on which, as it has been generally understood, Mr. Singer and Mr. Dyce have been for some time respectively engaged. At length we have before us *The Dramatic Works of William Shakspeare, the Text carefully revised, with Notes*, by Samuel Weller Singer, F.S.A. *The Life of the Poet, and Critical Essays on the Plays*, by William Watkiss Lloyd, M.R.S.L. This edition occupies ten volumes, beautifully printed and got up by Whittingham, and is issued in two forms, viz. in foolscap octavo, uniform with the *Aldine Poets*, with which it is intended it should range; and in crown octavo, corresponding with the crown octavo series of *English Classics*, issued by the late Mr. Pickering. Both are charming books, and while the smaller is admirably suited for a pocket Shakspeare, the larger forms a handsome library edition. Of Mr. Singer's fitness for the task of editing Shakspeare, by long preliminary study, by thorough acquaintance with the nature and genius of our language, and by his intimate familiarity with the writers of the Elizabethan period, the columns of "N. & Q." have exhibited so many and such unquestionable proofs, as to render further evidence upon the subject uncalled for, if not impertinent. We may therefore better employ the space to which our notice must necessarily be limited, with pointing out, in Mr. Singer's own words, the peculiarities of the present edition.

"In preparing the present edition," remarks Mr. Singer, "after a sedulous collation of the old authorities, it has been my endeavour to suggest such emendations and explanations as a careful and mature consideration of the corrupt and obscure passages, taken with the context, seemed to indicate; and it will be seen that I have freely availed myself of the labours of all my predecessors. For the sake of compression, in many cases several pages of excursive discussion have been condensed into a few lines; but it has not always been possible to acknowledge the source of the information conveyed. When these explanations are mere transcripts or abridgments, and unaccompanied by any observation of my own, it will of course be understood that I had nothing better to propose. Yet I flatter myself that I have been in numerous instances fortunate enough to submit more satisfactory

explanations of difficult passages; and more exact definitions of obsolete words, than are to be found in any preceding edition. I have passed over nothing which seemed to me to require elucidation, and if the critical and initiated reader should complain of superfluous comment, I must request him to remember that the book is not intended for such readers alone who have made the poet their study, but for popular use; for those who may require such aid; for although, however carelessly read, he cannot fail to afford delight, how much more will that delight and admiration be increased by a careful study of his language and allusions."

Mr. Singer's modesty induces him to point out as the "distinguishing feature" of his edition, the *Critical Essays on the Plays*, and the *Biographical Sketch of Shakspeare*, by Mr. Lloyd. We are of opinion that Mr. Singer's friendship has somewhat biased his judgment, and doubt whether his opinions in this respect will be confirmed by the verdict of his readers. There are, as might be expected, points on which we differ from Mr. Singer. To our thinking, while he has done more than justice to some of his fellow-labourers, he has to others done less. But there is no question that he has produced an edition of Shakspeare of great value—one by which he will long be honourably remembered—one which must hereafter be consulted by every student of our immortal poet. Let us add, that the edition is fitly and gracefully dedicated to "the Memory of his Friend Francis Douce." Would that that kind friend, and accomplished Antiquary, had been spared to peruse it!

While on the subject of Shakspearian literature, we may call attention to an article in *Putnam's Monthly* for January, in which the American writer seeks to prove that Shakspeare was not the writer of the plays which bear his name. *The Athenæum* of Saturday last well describes it as a "florid, eloquent, and discursive paper—but without a single fact of any sort to sustain the strange conclusion at which the writer labours—namely, that Raleigh and Bacon were the real authors of the dramas which constitute the literature of their age. Shakspeare was a peasant—Shakspeare was a player—Shakspeare was a fellow without learning, travel, courtly breeding,—therefore, he could not have written *The Merchant of Venice*, *Hamlet*, and *Othello*. But Bacon and Raleigh were learned, courtly, accomplished, tempered by action, travel, great employments:—they were capable of the Shakspeare drama. Such is the argument of this American writer. He who wrote the *Essays* might have written *Hamlet* and *Troilus and Cressida*—he who composed *The Historie of the World*, might have written *Lear* and *Julius Cæsar*." After a sketch of this startling but untenable theory, the writer in *The Athenæum* justly remarks:—"The process by which Shakspeare is reduced to nothing, is certainly startling. Take away all the evidence of the poet's supreme intellect—refuse him the witness of his works—and it is, of course, easy to say the poor player was unequal to his mighty task. But the same process could reduce Bacon from a great law-giver in the empire of thought, to a corrupt lawyer and base flatterer in the court of King James. Take the facts which stand apart from his intellectual action—erect the idea of a man on them—and it will be as easy to raise a theory that not Bacon but Shakspeare wrote the *Essays* and the *Novum Organum*."

A paragraph has been going the round of the papers during the past week, in which it is distinctly announced that the fifth volume of Mr. Macaulay's *History* has been committed to the press. This is not true. The mistake has probably arisen from the fact, that the original large edition of the third and fourth volumes being exhausted, they are in the course of being reprinted.

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

BOOKS WANTED. In consequence of the increased use made of this division of "N. & Q.," and also of the increased necessity of economising our space, we must in future limit each article to one insertion.

TYRRELL. BRIEF DISQUISITION OF THE LAW OF NATURE. 2nd Ed. 8vo. 1701. London.
BISHOP BERRERLEY'S WORKS. By Wright. 2 Vols. 8vo. London, 1813.
VINCENT. LAW OF HUMAN JUDGMENT. 8vo. London, 1833.
MACKINTOSH. LECTURES ON ETHICAL PHILOSOPHY. By Whewell. Edinburgh, 1836.
PRICE. REVIEW OF MORALS. 8vo. London, 1787.
RUTHERFORD. ESSAY ON VIRTUE. 4to. Cambridge, 1744.
PLATO. BEKKER. 8vo. Vol. I. Priestley.
COPLEY'S (J. S.) REPORT OF THE CASE OF A DOUBLE RETURN FOR THE BOROUGH OF HURSHAM. 8vo. 1809.
KING CHARLES'S NEWSPAPER.

*** Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

CHEVALIER'S HISTOIRE DES GRAPHIDES. 1824. 4to.
DELISS, HISTOIRE DES LICHERS. Genus *Stictis*, with Atlas of Plates. Caen, 1825. 8vo.
DUFOUR, MONOGRAPH OF OROGRAPHY IN JOURNAL DE PHYSIQUE FOR 1818.
Catalogues of Second-hand Books for Sale on BOTANY and the MICROSCOPE.

Wanted by Rev. W. A. Leighton, Shrewsbury.

NASH'S WORCESTERSHIRE.
SHAW'S STAFFORDSHIRE.
PLOTT'S STAFFORDSHIRE.
DUDDALE'S WARWICKSHIRE.

Wanted by Cornish Brothers, 37. New Street, Birmingham.

NAUTICAL ALMANACS FOR 1773. 1777. 1780. 1782, 1783, 1784, 1785, 1786.

Wanted by Thos. Millard, Bookseller, Newgate Street.

Notices to Correspondents.

Among other interesting papers necessarily postponed until next week, is one by MR. GARDNER on the Authorship of the Life of Richard III., generally ascribed to Sir Thomas More.

G. E. F. The admirable Index to the Publications of The Parker Society is now in course of delivery.

T. U. V. Tinson published in 1762, a beautiful edition in small octavo of The Poems of Mr. John Phillips.

W. H.—V. Are the lines on the back of the frontispiece of The Dunciad (2nd Ed., 1729) printed or in MS.? If the former, the loan of the volume for a few days would be esteemed a favour.

L. G. R. Liege is called "The paradise of priests, the purgatory of men, and the hell of women," from the number of its churches, convents, and nunneries, which form the greater part of it.

PHOTOGRAPHIC CORRESPONDENCE. An accident has deprived us of our Photographic Article this week.

PHOTOGRAPHIC COPIES OF ANCIENT MSS., BOOKS, ETC. We have been reminded by several friends, that in reprinting from The Times the correspondence on the subject of copying the Codex Vaticanus, and Mr. Delamotte's letter on the copying of MSS. by Photography, we passed over without notice the admirable photographic fac-similes of MSS. made some years since by DR. DIAMOND. We did so intentionally, believing that no reader of "N. & Q." could be ignorant of the existence of works of which we have so often expressed our approbation; and because we know how unwilling DR. DIAMOND is to have his name brought forward on all occasions. We have now the pleasure of announcing that DR. DIAMOND has promised to communicate to our columns a paper on this very important subject.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, MR. GEORGE BELL, No. 186. Fleet Street.

LONDON, SATURDAY, FEBRUARY 9, 1856.

Notes.

THE HISTORY OF RICHARD III., ATTRIBUTED TO SIR THOMAS MORE.

Writers of English history, treating of the reigns of Edward V. and Richard III., are all agreed in regarding More's *History of King Richard the Third* as an authority of great importance. Its accuracy has indeed been questioned, and the errors which have been discovered in it are by no means insignificant; but when we view it as the work of one who was almost contemporary,—who was undoubtedly a man of peculiar honour and integrity, who served the state with zeal, and who suffered martyrdom for his religion,—it is very hard not to believe it to be a candid and faithful narrative. Nevertheless, the strictures passed upon the work by the author of *Historic Doubts* have never been satisfactorily rebutted. It is written, to all appearance, in the spirit of a partisan. It attempts to cloak the undeniable factiousness of the Woodville party, and certainly at least exaggerates many of the crimes attributed to Richard III. It has been convicted of errors sufficient in magnitude to shake the credit of any author whose honesty was not so far above suspicion as Sir Thomas More's; and if he really was the writer, it is evident that he must have accepted without inquiry, from a very uncandid authority, information which a slight examination would have convinced him was erroneous. Walpole has pointed out several of these misrepresentations. The principal of them is that relating to the alleged precontract of Edward IV., by virtue of which his children were declared illegitimate, and Richard III. was raised to the throne. Nothing can give a stronger presumption in favour of the truth of that allegation than the care which was taken in after-times to pervert the facts and destroy the evidence; but notwithstanding the statute of Henry VII. which ordered the record to be burned, the Rolls of Parliament still show the real grounds on which Richard based his pretensions; viz., that Edward IV. had been precontracted to Lady Eleanor Talbot before he married Elizabeth Woodville. More is silent about Lady Eleanor. He says that a precontract with Elizabeth Lucy (one of Edward's mistresses) was alleged; and having given this false version of the story, he has little difficulty in overthrowing the credibility of the allegation by the testimony of Elizabeth Lucy herself, who, he says, acknowledged that it was untrue.

Misstatements like these surely prove the author either to have been very careless or very uncandid. Walpole, with a natural tenderness for Sir Thomas More's honoured name, makes only the less serious charge. Sir Thomas wrote, he

imagines, only to amuse his leisure. But when it is remembered how near More lived to the period of which he treats, this does not appear a very satisfactory exculpation; and if it could be made to appear that the authorship of the work has been falsely attributed to Sir Thomas, I cannot but think that his integrity would be much better vindicated.

Sir Henry Ellis, in his Preface to *Hardyng's Chronicle*, makes the following remarks:

"In Grafton's continuation of *Hardyng's Chronicle*, the Lives of King Edward V. and King Richard III., usually ascribed to Sir Thomas More, made their first appearance. These Lives were also subsequently published in an united form as 'The History of Richard the Third,' in the great body of More's Works, by Rastell, in 1557, who says not only that he printed from a copy in Sir Thomas More's own hand, but that the original was written about the year 1513. A Latin version of these Lives likewise occurs among the rest of Sir Thomas More's Works, printed in that language at Louvain, in 1566; and, I suppose, in the editions of 1563 and 1689. Sir John Harrington, however, in his *Metamorphosis of Ajax*, published in 1596, says: 'Lastly, the best, and best written part, of all our Chronicles, in all men's opinion, is that of Richard the Third; written, as I have heard, by Morton, but as most suppose, by that worthy and uncorrupt magistrate Sir Thomas More, sometime Lord Chancellor of England.' Buck, also, in his *History of the Life and Reign of Richard the Third*, says that Dr. Morton (who succeeded Bouchier in the see of Canterbury) wrote 'a book in Latin against King Richard, which afterwards came to the hands of Mr. More, sometime his servant;' and adds, 'This book was lately in the hands of Mr. Roper, of Eltham, as Sir Thomas Hoby, who saw it, told me.'

"For myself," adds Sir Henry, "I am inclined to think that the *English* copy was the work of Morton; for, as Grafton has printed it, one sentence bears internal evidence of an earlier pen than that of Sir Thomas More. The writer, in detailing the circumstances of King Edward IV.'s last sickness, says it 'continued longer than false and fantastical tales have untruly and falsely surmised, as I myself, that wrote this pamphlet, truly knew.' Now, at the time of King Edward IV.'s death, Sir Thomas More could have been scarcely three years old."

This argument, however, is not quite conclusive. More's *History* was transcribed, with many little additions and alterations, by all the chroniclers of Tudor times; and it is quite possible that one of the transcribers may have been old enough to recollect the circumstances of the death of Edward IV. When Rastell, who was More's brother-in-law, printed the *English* work from a copy in More's own handwriting, after Grafton had already printed it with a text somewhat different, he certainly thought Sir Thomas something more than a mere transcriber, and took some pains to give the exact words of the MS. before him.*

* Rastell placed the following words on the title-page: "The History of King Richard the Third (unfinished), written by Master Thomas More, then one of the Undersheriffs of London, about the year of our Lord 1513. Which work hath been before this time printed in *Hardyng's Chronicle*, and in *Hall's Chronicle*, but very much

But Rastell's edition omits the parenthesis relating to Edward IV.'s last illness, and no other edition contains it except that in Hardyng's *Chronicle*.

But I think I shall be able presently to show that a similar argument exists against More's authorship of the Latin History, which is not liable to the same objections. The tenor of the English and of the Latin work is almost literally the same; the one is a translation of the other, and it is a question which is the original.

Both versions give the following anecdote in illustration of Richard's design of usurping the crown:

"And first to show you that by conjecture he pretended this thing in his brother's life, ye shall understand for a truth that the same night King Edward died, one called Mistelbrooke, long ere the day sprang, came to the house of one Potier, dwelling in Redcross Street without Criplegate of London, and when he was with hasty rapping quickly let in, the said Mistelbrooke showed unto Potier that King Edward was that night deceased. 'By my troth,' quoth Potier, 'then will my master, the Duke of Glo'ster, be king, and that I warrant thee.' What cause he had so to think hard it is to say, whether he being his servant knew any such thing prepened, or otherwise had any inkling thereof; but of all likelihood he spake it not of naught."

This is all the English version says about the circumstance; but the Latin makes a very remarkable addition to the story, implying that the writer remembered hearing these words of Potier reported to his father by some one who had heard the conversation at a time when no one yet suspected the treasonable design of the Duke of Glo'ster.* Now, as this design became an accomplished fact by the elevation of the Duke of Glo'ster to the throne, it is clear that the conversation at Redcross Street was reported to the father of our author some time before the accession of Richard III. in June 1483. But in 1483, as Sir H. Ellis has pointed out, Sir Thomas More was only three years old, and it is manifestly impossible that he could have remembered anything of this nature taking place at such an early date. It is clear, therefore, that More was not the writer of the *Latin History*.

Further, it is evinced, I think, by the same passage, that the writer did not translate from the English. The Latin writer is the original authority for this anecdote, and therefore presumably for everything else in the History, for it is he alone who gives a personal voucher for the truth of this circumstance.

Nor is other internal evidence wanting to corroborate this view. It is true that the Latin only

corrupt in many places, sometimes having less and sometimes having more, and altered in words and whole sentences; much varying from the copy of his own hand, by which this is printed."

* "Quem ego sermonem ab eo meminì qui colloquentes audiverat jam tunc patri meo renunciatum, cum adhuc nulla proditiõis ejus suspicio haberetur."

records the events of Edward V.'s reign, while the English extends a little way into that of Richard III. But, so far as it goes, the Latin has the appearance of a finished work, while the English bears many marks of incompleteness. The latter, indeed, is frequently more minute in such details as names, places, dates, and distances, but sometimes blanks are left for these matters. In short, it has all the look of having been written by one who had the Latin work before him, and sought to amplify while he translated, but did not fully complete his undertaking.

The style also, to my notion, bears similar testimony. The English is greatly superior to the Latin in point of composition; but on comparing parallel passages, it appears as if the ideas had been struck off originally in a Latin mint. The conciseness and simplicity of the Latin have frequently a very native look. The following extracts may serve to illustrate this.

1. The description of Edward IV.:

Latin.

"Erat corpore procerò, specie vero regiâ; multum illi animi, nec minus consilii, inerat; adversis rebus imperterritus, prosperis *latus magis quam elatus*; æquus in pace clemensque; in bello acer et ferox; in aggrediendis periculis promptus; nec ultra tamen quam posceret ratio præceps."

English.

"He was a goodly personage, and very princely to behold; of heart courageous; politic in counsel; in adversity nothing abashed; in prosperity rather joyful than proud; in peace just and merciful; in war sharp and fierce; in the field bold and hardy, and natheless no further than wisdom would, adventurous."

2. After mention of the parliamentary settlement of the succession, by which Richard Duke of York was to have the crown after the death of Henry VI.:

Latin.

"Quam ille non moratus."

English.

"But the Duke not enduring so long to tarry."

3. The description of Richard III.:

Latin.

"Supra facultates profusus, quæ ne deficerent, ex aliis exhaurire cogebatur quod in alios effunderet. His artibus factum ut amicitiam instabilem stabile odium pareret."

English.

"Free was he called of dispense, and somewhat above his power liberal; with large gifts he got him unsteady friendship, for which he was fain to pil and spoil in other places, and get him steadfast hatred."

4. His conduct to his nephews:

Latin.

"Quippe Ricardus Gloucestræ Dux natura patruus, nomine tutor, beneficiis devinctus, obstrictus sacramento, ruptis omnibus humanæ societatis vinculis, contra jus et fas hoc egit, ut nepotibus suis orphanis ac sibi creditis auferre vitam, regnumque in se transferre posset."

English.

"For Richard the Duke of Glo'ster, by nature their uncle, by office their Protector, to their father beholden, to themselves by oath and allegiance bounden, all the bands broken that bind man and man together, without any respect of God or the world, unnaturally contrived to bereave them, not only their dignity, but also their lives."

A comparison of these and other passages might, I think, impress one with the notion that the Latin treatise was the original of this History, even if there were no other evidence.

Lastly, I may be allowed to remark that the inferiority of the Latinity might alone have served to cast a doubt upon the authorship of the Latin History. One editor was struck with its great inferiority as a composition to More's *other* Latin productions, and supposed that the author had not taken the trouble to revise it.*

The conclusions, then, to which all this evidence points are, first, that the Latin History was not the work of More; and second, that the English was translated from the Latin. The translation probably was executed by Sir Thomas; Rastell found it in his handwriting; but the unfairness and inaccuracies of its statements are not to be attributed to him.

But if the original work was not More's, there can be no doubt whose it really was. The old opinion that it was Morton's, as Sir John Harrington had heard, and Buck confidently believed, bears every mark of probability. Cardinal Morton might very well have written the Latin History. His politics and his prejudices fit the work exactly. The historian is an evident Lancastrian, but a friend to Edward IV.; he is also bitterly opposed to Richard III., and an evident adherent of the Woodville party. All this was Cardinal Morton; and the reason why his MS. should have got into More's custody is not far to seek; for More, it is well known, was, when a young man, a member of the cardinal's household.

JAMES GAIRDNER.

DOUCEANA.

[The following are further specimens of the valuable Notes which this accomplished antiquary was accustomed to jot down on the fly-leaves of his curious library.]

ELEPHANTS.

Douce's notes in his copy of *Elephantographia Curiosa, seu Elephanti descriptio juxta methodum et leges Imp. Academiæ*, authore D. Georgio Christoph. Petri, 4to. Erfordiæ, 1715.

Elephants provoked to fight by the juice of grapes and mulberries. 1 Macc. vi. 34.; see also 3 Macc. v. 2.

* See the note prefixed to it in the Louvain edition of More's *Latin Works*, 1566.

Skeletons of elephants found on the banks of the Oby in Asia. Cuper's *Letters*, &c., pp. 25. 89.

Hunting of elephants. *Gastius de Mor. Gent. ad fin. de Virg. custodia*, p. 307.

See Schott's *Physica Curiosa*, p. 865.; Index in *Mus. Reg. Danic.*, sig. F.

See *Science des Médailles*, i. 198.

Gisbertus de Elephantis.

Hunting of elephants described at large in Cor-disier's *Ceylon*; and see it in *Edinb. Rev.*, Apr., 1808. See likewise the mode of hunting elephants in Ceylon, in *Monthly Mag.*, 1802, p. 117.

In the year 802, the King of Persia sent an elephant to the Greek emperor at Constantinople; the elephant's name was Abulabuz; *Reuber. Script. Germ.*, 33.

They have elephants in China, as appears from a book in Sir G. Staunton's possession, of a Chinese coronation; but they seem to be used as a matter of state magnificence. Those I saw in this book only carried a sort of throne or ornament, but no men.

See particularly Gesner and Aldrovandus.

The elephant on one of Philip's secular coins is faithfully drawn. The guide holds the same kind of rod as used at present in India. It is not properly delineated in the coin in the inside of the cover of this book.

Sagacity of an elephant in Jesse's *Gleanings*, p. 19.

The young elephant sucks with the mouth, and not with the trunk, as many have asserted. Jesse, p. 255.

In Dulau's *Catal.*, 1812, was the following article, "Prezac, Histoire des Eléphants, 16mo., fig. mor., bleu, doublé de tabis, 1650, Paris; volume recherché et peu commune."

Gisbert Cuper wrote a dissertation on elephants, printed in Sallengre, *Thesaur. Antiq. Romanarum*, tom. iii.

Lipsius wrote "Laus Elephantis." See it in *Dissertationum Ludicarum Scriptores*, 1638, 18mo.

In 1818, a fire of consequence happening at Constantinople, the silly populace conceived that the *unlucky* elephants, that happened to be in the city, were the cause of it, and the government was obliged to send them away.

M. Cuvier has proved that the African and Asiatic elephants are of distinct races.

See the singular story of an elephant in *Vossius de Idololatria*, p. 496.

See Jacobæus, *Mus. Reg. Dan.*, Index, part i. sig. E 2., and part ii. sig. F.

[Note inserted at p. 22.] The man who rides on the elephant on the middle brass coins of Philip, holds in his hand an instrument of these forms, . On my denarius of Philip it is a simple goad, .

[Inside the covers, in addition to the woodcut

of the coin mentioned above, is pasted a woodcut of an elephant lifting a barrel on his tusks. The two following slips from booksellers' catalogues are also inserted:

"Priezac (Salom.), *L'Histoire des Eléphants*, 18mo., Paris, engraved frontispiece, 18s."

"Paullini (C. F.), *Cynographia Curiosa seu canis descriptio juxta methodum et legis*, 8s., 4to. Norimb. 1685.]

PICTA POESIS.

[Douce's notes in his copy of *Picta Poesis*, a Book of Emblems, 16mo., Lugd., 1564.]

The author of this little work, who has modestly concealed his name*, was Bartholomew Aneau. He was inhumanly murdered at Lyons in 1565. See an account of him in Juvigny's *Bibliothèques de Du Croix de la Maine, et de Du Verdier*, tom. i. p. 78., and tom. iii. p. 208. See also Clement, *Bibliothèque Curieuse*, tom. i. p. 400., who says that this book is very scarce.

V. Comm. Minoes in Embl. Alciat., 185.

Two Cuts by J. Cousin (?).

THE EUGUBIAN TABLES.

Has the meaning of the inscriptions on the renowned Eugubian tables ever been satisfactorily made out? It is generally believed that they contain the ritual form of an Umbrian tribe, but has this been proved? I believe not, and I propose a new solution of the difficulty, in the hope that it may be acceptable to all those who are interested in the recovery of the lost languages of ancient Italy. I subjoin the first seven or eight lines of the first table, with interlinear and free translations:

"Pune carne speturie attierie abiecate naraclum bortus	"Pœni of Cyrrus, peace eternal between them and the Rasenic tribes,
estuesuna fetu fratruser attierie eu asum esu naratu	whom they have made brothers eternal. They on their side (the Rasena)
bere carna speturie attierie abiecata aiu urtu fefure	keep to the Cyrrni, peace eternal. Between them
fetu pusseneiperetu pestisesase sacro iubebatrefum peracne	Holy Jupiter, witness the Rasena's
speture peracne restatu iube unuerietusacre pel-	peace! The Rasena again call Jove, one great and holy, to see
sanufetu arbiu ustentu puni fetu tascas	what they have made. The water upper, the Pœni make settlements
pesimiu arebearbes punepurtius unu surupesutru	not upon. The other water, Pœnian port one above Pisa may be
fetu," &c.	made," &c.

Free Translation.

"There shall be an everlasting peace between the Carthaginians settled in Corsica, and the Etrurians, whom the Carthaginians have made their brothers for ever. The Etrurians, on their part, are to preserve an everlasting peace toward the Carthaginians. Between them

* See the end of the book, where he is called "B. Anulus" (*subsequently added*).

. Holy Jupiter, witness this peace; the Etrurians again call on Jove, the great and holy one, to witness it. "Art. 1. The Carthaginians are prohibited from making settlements on the upper sea (the Adriatic). On the Tuscan sea they are at liberty to make one settlement, provided it be north of Pisa," &c.

It will be seen from the above translations, that I suppose the Eugubian tables to contain the record of a treaty or treaties between Etruria and the Carthaginians. My idea is confirmed by the frequent appearance of the words pune and puni (Pœni), cartu (table 1. l. 23. Carthage), aferum (table 2. l. 10. in the phrase "puni puplum aferum," i. e. the Pœnian population of Africa), &c., in the inscriptions.

It may be proper to notice, that Sir William Betham (*Celtica-Etruria*, from which work the inscriptions whence my translations have been made are copied) has already suggested that pune, puni, is Phœnician, and purtius, port; but further than this we cannot follow him, for he actually believes the Eugubian tables and the Perugian inscription (that refractory Etruscan monument, on the elucidation of which I am now occupying myself) to be written in veritable Irish, and to record certain voyages to Ireland, &c.

If my translations turn out to be correct, we have made a great gain for history. Aristotle tells us that treaties were made between Carthage and the Etrurian cities, and why may not this be one? Perhaps at some future period I may attempt to explain the causes which led to the making of these treaties, and particularly the first one with Rome.

EDWARD WEST.

3. Pump Row, Old Street.

P. S. Now that I am on the subject of the lost languages of ancient Italy, permit me to add to my list (2nd S. i. 11.) of Italian towns with two names, Aurinia, *alias* Calettra, and Felsina, *alias* Bononia. I have constructed etymologies for my former batch, but their accuracy is too doubtful to warrant publication.

AGES OF MAN.

In "N. & Q." (Vol. viii., p. 240.), parallels to Shakspeare's "Seven Ages," in *As You Like It*, were given. In the dialogue *Arxiochus*, attributed to Plato, the number of ages is *four*, as also in Horace (*Ars Poetica*, 158—170.); thus:

Plato [?].

Νήπιος.
Ἐπταερίος.
Ἐφήβος.
Γήρας.

Horace.

Puer.
Imberbis juvenis.
Virilis ætas.
Senex.

But in the Mishna the ages are *fourteen*, given thus by Jehuda, son of Thema (*Pirke Avoth*, iv. 482., Surenhusius):

"At 5 years old, for the Scripture; at 10, for the

Mishna; at 13, for the commandments [when his responsibility as a man begins (Numb. v. 6.; Gen. xxxiv. 25.)]; at 15, for the Talmud; at 18, for marriage; at 20, for acquiring property (לרדוף, ad alimenta comparanda); at 30, for strength; at 40, for prudence; at 50, for counsel; at 60, for age; at 70, for gray hairs; at 80, לנבון, for consummation [his maximum (Ps. xc. 10.*)]; at 90, for decrepitude (לשן, ad foveam); and at 100 he is accounted for dead, when he shall pass out of the world."

In Surenhusius, the words "Filius octoginta annorum ad summum" are omitted by mistake. The following are the errata of Lightfoot (iv. 47., Pitman) in translating this passage, namely: for "Ben H. H.," read "Jehuda ben Thema;" for "at 80, for profoundness (or fortitude) of mind, of God," read "for consummation;" for "at 90, for meditation," read "at 90, for decrepitude." (See Bartenora, Leusden, and Fagius, *in loco*.) The last says, "Germani hominis ætates non illepide his rythmis exprimunt.

"Zehen jar ein kindt.
Zwenzig jar ein jungling.
Dreissig jar ein man.
Yiertzig jar wol gethan.
Funffzig jar still stan.
Sechzig jar geht dichs alter an.
Sibentzig jar ein greiss.
Achtzig jar nymmer weyss.
Neuntzig jar der kinder spot.
Hundert jar gnad dir Gott."

Amended translation. Sonnet.

"At five, to the Scripture he turns;
At ten, in the Mishna he learns;
Thirteen, for the duties of life;
Fifteen, in the Talmud is rife;
Eighteen, to take him a wife;
At twenty, to get himself wealth;
At thirty, in pride of his health;
At forty, he hoards up his pelf;
At fifty, gives counsel himself;
At sixty, mature in his age;
At seventy, his hairs show him sage;
At eighty, his days run not fast;
At ninety, no pleasure can last;
A cent'ry, to death he has past."

The German rhymes and ages are defective at the beginning. T. J. BUCKTON.
Lichfield.

ILLUSTRATIONS OF MACAULAY.

Ballad against Oates.—The following ballad, from a broadside of the time, which has never, we believe, been reprinted, furnishes a curious illustration of the account given by Macaulay, vol. i. p. 479., *et seq.*, of the proceedings which were taken against Oates for his wicked perjuries.

* Achtzig ist ihr fernstes Ziel (extreme limit).—Mendelssohn.

"THE SALAMANCA DOCTOR'S FAREWEL:

Or, *TITUS's Exaltation to the Pillory, upon his Conviction of Perjury.*

"A Ballad. To the Tune of *Packinton's Pound.*

I.

"Come listen, ye *Whigs*, to my pitiful Moan,
All you that have Ears, when the Doctor has none;
In Sackcloth and Ashes let's sadly be jogging,
To behold our dear Saviour o' th' Nation a flogging.
The *Tories* do spight us,
As a Goblin to fright us,
With a damn'd wooden Ruff' will bedeck our Friend
Titus:
Then mourn all to see this ungrateful Behaviour,
From these lewd Popish *Tories* to the dear Nation-Saviour.

II.

"From three prostrate Kingdoms at once to adore me,
And no less than three Parliaments kneeling before me;
From hanging of *Lords* with a Word and a Frown,
And no more than an Oath to the shaking a Crown:
For all these brave Pranks,
Now to have no more thanks,
Than to look thro' a Hole, thro' two damn'd oaken
Planks.
Oh! mourn ye poor *Whigs* with sad Lamentation,
To see the hard Fate of the Saviour o' th' Nation.

III.

"For ever farewell the true Protestant Famous,
Old days of th' Illustrious great *Ignoramus*;
Had the great Heads-man *Bethel*, that honest *Ketch*
Royal,
But sate at the Helm still, the Rogues I'de defy all;
The kind *Teckelite* Crew,
To the *Alcoran* true,
Spight of Law, Oaths, or Gospel, would save poor true
Blue:
But the *Tories* are up, and no Quarter nor Favour,
To trusty old *Titus*, the great Nation-Saviour.

IV.

"There once was a Time, Boys, when to the World's
wonder,
I could kill with a Breath more than *Jove* with his
Thunder;
But, oh! my great Narrative's made but a Fable,
My Pilgrims and Armies confounded like *Babel*:
Oh, they've struck me quite dumb,
And to tickle my Bum,
Have my Oracles turn'd all to a Tale of *Tom Thumb*.
Oh! weep all to see this ungrateful Behaviour,
In thus ridiculing the great Nation-Saviour.

V.

"From Honour, and Favour, and Joys, my full swing;
From 12 pound a week, and the World in a string;
Ah, poor falling *Titus*! 'tis a cursed Debasement,
To be pelted with Eggs thro' a lewd wooden Casement!
And oh! muckle Lony,
To see thy old Crony,
With a Face all benointed with wild Locust Honey:
'Twould make thy old *TAPP* weep with sad Lamentation.
For trusty old *Titus*, the Saviour o' th' Nation.

VI.

"See the Rabble all round me in Battel array,
Against my wood Castle their Batteries play;

With Turnep-Granadoes the Storm is begun,
All weapons more mortal than *Pickering's* screw'd Gun;
Oh! my Torture begins
To punish my Sins,
For peeping thro' Key-holes, to spy *Dukes* and *Queens*!
Which makes me to roar out, with sad Lamentation,
For this tragical Blow to the Saviour o' th' Nation.

VII.

"A curse on the day, when the *Papists* to run down,
I left * * * * at *Omers*, to swear Plots at *London*;
And oh, my dear Friends! 'tis a damnable hard case,
To think how they'll pepper my sanctify'd Carcass;
Were my Skin but as tough
As my Conscience of Buff,
Let 'em pelt their Heart-bloods, I'd hold out well
enough:
But oh these sad Buffets of Mortification,
To maul the poor Hide of the Saviour o' th' Nation.

VIII.

* * * * *

IX.

"Cou'd I once but get loose from these troublesom
Tackles,
A pocky stone Doublet, and plaguy steel Shackles,
I'd leave the damn'd *Tories*, and, to do myself justice,
I'd e'n go a mumping with my honest Friend *Eustace*.
Little *Commyns* and *Oats*,
In two *Pilgrim* Coats,
We'd truss our *black Bills* up, and all our old *Plots*;
We'd leave the base World all for their damn'd rude
Behaviours,
To two such heroick true Protestant Saviours.

X.

"But, alack and a day! the worst is behind still,
Which makes me fetch Groans that wou'd e'n turn a
Windmill:
Were the Pillory all, I should never be vex't,
But oh! to my sorrow the *Gallows* comes next;
To my doleful sad Fate,
I find, tho' too late,
To this Collar of Wood comes a hempen Crevat;
Which makes me thus roar out with sad Lamentation,
To think how they'll truss up the Saviour o' th' Nation.
"Printed for *G. C.*, and sold by *Randal Taylor*, near
Stationers-Hall, 1685."

Oates's Church Preferment. — Can any of your correspondents say what church preferment was given to Titus Oates in or after the year 1689? Miss Strickland, vol. xi. p. 60. (edit. 1840-48), says that William "rewarded him for his deeds with two rich livings in the Church of England," but she does not say what the livings were.

C. D.

[Most of our histories, as well as the biographies of this notorious character, are silent as to his holding two rich livings during the reign of William III. Macaulay's account of him at this time seems to be more satisfactory. He says, "Oates had obtained his liberty, his pardon, and a pension which had made him a much richer man than nineteen-twentieths of the members of that profession of which he was the disgrace. But he was still unsatisfied. He complained that he had now less than 300*l.* a year. In the golden days of the Plot he had been allowed three times as much, had been sumptuously lodged in the palace, had dined on plate, and had been clothed in silk.

He clamoured for an increase of his stipend. Nay, he was even impudent enough to *aspire* to ecclesiastical preferment, and thought it hard that, while so many mitres were distributed, he could not get a deanery, a prebend, or even a living. He missed no opportunity of urging his pretensions. He haunted the public offices and the lobbies of the Houses of Parliament. He might be seen and heard every day, hurrying, as fast as his uneven legs would carry him, between Charing Cross and Westminster Hall, puffing with haste and self-importance, chattering about what he had done for the good cause, and reviling, in the style of the boatmen on the river, all the statesmen and divines whom he suspected of doing him ill offices at Court, and keeping him back from a bishopric. When he found that there was no hope for him in the Established Church, he turned to the Baptists." — *Hist. of England*, vol. iv. p. 174.]

Death of Charles II. (2nd S. i. 49.) — E. W. is clearly right as to the A., but is certainly wrong as to the C. F. These initials probably denote "Carmelite Friar." There was a Portuguese Carmelite then in London, who is said to have given instructions to Huddleston. If his name began with M., he would be the person intended. P. might stand for his Christian name (suppose Pedro), or it might represent Padre. The use of the masculine pronoun in the extract from the broadside, places the Duchess of Portsmouth out of the question; nor are the initials used such as would be at all likely to have been used to describe her. E. H. D. D.

Your correspondent E. W. is quite mistaken in his conjecture as to the meaning of the letters P. M. A. C. F. They stand for *Père Mansuate, a Capuchin Friar*. He was confessor to the Duke of York; and, upon his learning from the physicians the dangerous state of the king, he went to the duke, and told him that now was the time to take care of his soul. The duke, upon this, went to the king, and told him. He answered: "Ah, brother, how long have I wished! but now help me." And said he would have Father Huddleston, who had preserved him in the tree, and who, he hoped, would now preserve his soul. F. C. H.

John Trenchard. — It is as well to remind those who may for the first subscribe to the New Series of "N. & Q.," and have not the old series in their possession, that an interesting document, in the shape of James II.'s General Pardon of this celebrated man, is printed from the original, in private hands, in 1st S. v. 496.; and some further account of him is given by Mr. SYDNEY WALTON at p. 593. in the same volume. E. S. TAYLOR.

Narcissus Luttrell (2nd S. i. 33. 91.) — The work noticed by W. H. W. T. (p. 91.) does not contain any notice of Narcissus Luttrell, the diarist, so that S. L.'s Query remains unanswered.

It is more probable that Narcissus was connected with the Devonshire family of that name, than with the Irish Luttrells. J. Y.

The Vessel which brought William III. —

"Dr. Lushington stated the other day, in the Admiralty Court, that forty years ago he was counsel in a cause relating to the very ship which brought William III. to this country."

I noticed this extract in *The Examiner* of the 12th instant. Can any of your readers refer me to the case in which the learned judge made this remark? or, better still, to the one to which he alluded? It would be worth a Note.

G. BRINDLEY ACWORTH.

Star Hill, Rochester.

[We are indebted to a correspondent of the *Durham County Advertiser* for the following interesting memorandum, connected with the fortunes of this "ever-to-be-remembered" craft. The Princess Mary, according to the most reliable accounts, was built on the Thames in the earlier part of the 17th century, and was afterwards purchased by the Prince of Orange, or his adherents, as an addition to the fleet which was destined to effect the glorious Revolution of 1688. The Prince expressly selected this vessel to convey himself and suite to England, and he bestowed upon her the above name, in honour of his illustrious consort, the daughter of James II. When the Revolution was *un fait accompli*, the claims of the Princess Mary to the royal favour were not overlooked. During the whole of William's reign she held a place of honour as one of the royal yachts, having been regularly used as the pleasure yacht of Queen Anne. By this time, however, her original build was much interfered with from the numerous and extensive repairs she had from time to time undergone. On the death of the queen, she came into the possession of His Majesty King George I., by whose order she ceased to form part of the royal establishment. About the middle of the last century, during a fit of economy, she was sold by the Government to the Messrs. Walters, of London, from whom she received the name of the Betsy Cairns, in honour, we are told, of some West Indian lady of that name. Having been long and profitably employed by her new owners in the West Indian trade, she was afterwards disposed of to the Messrs. Carlins, of London, and, alas for the mutability of fortune! the once regal craft was converted into a collier, and employed in the conveyance of coals between Newcastle and London. Through all her varied vicissitudes of fortune, however, she is still said to have retained her ancient reputation, "as a lucky ship and fast sailer." She was afterwards (*circa* 1825) transferred by purchase to Mr. George Finch Wilson, of South Shields, and finally, on the 17th of February, 1827, while pursuing her voyage from Shields to Hamburg, with a cargo of coals, she struck upon the "Black Middens," a dangerous reef of rocks north of the mouth of the Tyne, and in a few days afterwards became a total wreck. The news of her disaster excited a very lively sensation throughout the country. She had always been regarded, especially by the sailors, with an almost superstitious feeling of interest and veneration, and at the time of the wreck this feeling was doubtless in no small degree enhanced by the recollection of a "memorable prophecy" said to be associated with her fortunes — viz., "that the Catholics would never get the better while the Betsy Cairns was afloat!" In length the Betsy Cairns was

80 feet 3 inches by 23 feet broad. She had two decks, the height between which was 6 feet 6 inches. She was carvel built, was without galleries, square-sterned, and devoid of figurehead. She had two masts, and was square-rigged, with a standing bowsprit. The remnant of her original timbering, though but scanty, was extremely fine. There was a profusion of rich and elaborate oak carvings, the colour of the wood, from age and exposure, closely resembling that of ebony. As soon as the news of her wreck became known throughout the country, the people of Shields were inundated with applications for portions of her remains. The applications on the part of the Orange Lodges were especially importunate. Snuff-boxes and *souvenirs* of various kinds were made in large numbers, and brought exorbitant prices. Each of the members of the then Corporation of Newcastle was presented with one of these boxes, which exhibit, in a marked degree, the durability and inimitable qualities of the British oak. A painting of the Betsy Cairns was made by Mr. J. Ferguson, of North Shields. Two carved figures, part of the nightheads, are, we believe, now in the possession of the Brethren of the Trinity House at Newcastle, and a beam, with mouldings covered with gilding, and forming a part of the principal cabin, is now the property of Mr. Rippon, Waterville, North Shields.]

Minor Notes.

Pascal Paoli. — Enabled as I have been, through the medium of your pages, to give an account of the schools or institutions called "La Martinière," as founded at Calcutta and Lyons, some excuse may be allowed me if I venture to record the foundation of a similar establishment in Corsica, instituted by an individual of more exalted fame, possessing a mind of equal liberality, although of more limited means.

The celebrated Gen. Pascal Paoli, the governor of a kingdom, after a period of success and subsequent reverses — not in the least discreditable to his fame, but which will hold a place in European history — sought an asylum in this country, and, enabled by the generosity of an English government, passed a lengthened life of comfort in the society of a large circle of friends. Carrying out his feeling of liberality and patriotism, he left by will a considerable sum of money to establish a college at Corte, the capital of the island and the seat of his government, more particularly for the education of youth, as well as means to enlarge the schools of his native village, Rostino.

That two individuals, foreigners to us, should die virtually British subjects, and that their bequests should require the investigation of an English court of law, and under the same lord chancellor (Eldon), is not the least remarkable part of their history. The dearth of education in Corsica, which Paoli must too often have witnessed, led him, no doubt, to this act of generosity, as I cannot think that the knowledge of Col. Martin's bequest to Lyons influenced him; although it might have been known to him, it must

have been remotely, for legal inquiries under Martin's will did not begin till after Paoli's death.

J. F. Y.

Kennington.

Life Peerages.—The recent elevation to the peerage of an eminent judge, threatens to give rise to much discussion. It was advanced on the opening of parliament, by a noble lord, that the prerogative had not been thus exercised for 200 or 300 years. If during that period no *peer* for life has been created, a *peeress* has; for, according to N. Harris Nicolas (*Synopsis of the Peerage*, p. 349.)—

"Erengard de Schulemberg, Duchess of Munster, in Ireland, was created, April 30, 1719, Baroness Glastonbury, Countess of Faversham, and Duchess of Kendal, for life."

TEE BEE.

Pimlico.

Woollett.—Extempore on reading the humble gravestone of Woollett in St. Pancras churchyard:

"Here Woollett rests, contented to be saved;
Who engraved well—but is not well *en-graved*.
S. C. 1791."

R. W. HACKWOOD.

Curious Epitaph.—On passing through the churchyard of Dinton, Wilts, I was struck with the following epitaph, to the meaning of which, on inquiry, I could obtain no clue:

"Here lyes dear John, his parents' love and joy,
That most pretty and ingenious boy.
His matchless soul is not yet forgotten,
Though here the lovely body dead and rotten.
Ages to come may wonder at his fame,
And here his death by shameful malice came.
How spiteful some did use him, and how rude,
Grief will not let me write: but now conclude.
To God for ever all praise be given,
Since we hope he is with Him in Heaven.
J. A. ob. 23 Dec., 1716."

There is also an inscription to James Ashe, who died 28 April, 1728, æt. 61. MAGDALENENSIS.

Queries.

KING EDWARD VI.'S TREATISE AGAINST THE POPE'S SUPREMACY.

In the Public Library at Cambridge (Dd. 12. 59.) is preserved a small volume of fifty paper leaves, containing a "*Petit Traité à l'encontre de la primauté du Pape*," prefaced by a letter, in which King Edward VI. addresses the work to his uncle, the Duke of Somerset. This letter is dated "De mon palais de Owestmester lez Londres, ce penultime jour d'Aoust, 1549." In the British Museum (MS. Addit. 5664.) is a book wholly in the handwriting of the same royal penman, of

which the first page is headed, "*Alencontre les abus du monde*, 13 De. 1548;" and the last page is dated, also by his own hand, "14 Mars, 1549." Having procured a transcript of the former volume, for the purpose of including it in the collection of the *Literary Remains of King Edward VI.*, which I am now editing for the Roxburghe Club, I find that the contents of both these books are alike; that the copy in the British Museum is the king's manuscript, corrected throughout by the hand of his French master, Belmaine; and that the copy in the Public Library at Cambridge is the fair transcript made for presentation to his uncle, the Duke of Somerset. It is one of three books of the same description, which are all still preserved. The first being a collection of passages of Scripture against Idolatry, which is in Trinity College library at Cambridge; the second, a similar collection upon Faith, which is in the British Museum (MS. Addit. 9000.); and the third, this upon the Supremacy of the Pope. When the essay was first commenced, in Dec. 1548, it appears that the king proposed to himself another subject, "*Les abus du monde*." And from that title having remained upon his manuscript, it has been so described in the Catalogues of the Museum; and it has happened that I have been the first to discover that this book is really the original of his essay against the Pope's Supremacy.

In the year 1682 was published, in a small octavo volume:

"King Edward the VIth. his own Arguments against the Pope's Supremacy, translated out of the Original written with the King's own Hand in French, and still preserved."

It is stated, in the preparatory address of the publisher to the reader, that the—

"*Autographon* of the Treatise against the Papacy now published, was found in the French tongue, in the library of one of the most eminently learned men of the last age; and is here presented as 'twas faithfully translated by a person of very great quality in this,"

I am anxious to ascertain who this "person of very great quality" may have been. The book also contains "Some remarks upon King Edward's life and reign, in vindication of his memory from Dr. Heylin's severe and unjust censure." These were written by the translator of the treatise, but he gives no intimation of his own identity. He quoted Burnet, and Stillingfleet on the *Idolatry of the Church of Rome*. I do not find the book mentioned in the Rev. J. C. Robertson's edition of Heylin's *History*, printed for the Ecclesiastical History Society, in 1849. In Lowndes's *Bibliographer's Manual*, is mentioned a book entitled:

"Declaration against the Pope's Supremacy. Wrote by his Majesty Edward VI. in the year 1549. Republished and dedicated to his Majesty George III. By the Rev. John Duncan, LL.D., F.S.A., 1811,"

But there is no copy of this in the British Museum.

At the end of the MS. in the British Museum, is the following testimony, apparently written by the king's French master, Belmaine; the perusal of which will gratify your readers:—

"Tout ainsi qu'un bon Paintre peut représenter le visage, regard, contenance et corpulence d'un Prince, Ainsi par les escritz, parolles et actions d'un Prince on peut facilement entendre quel Esprit est en luy, et aquoy Il est adonné, comme on peut veoir par les Escritz de ce Jeune Roy, Lequel composa et escrivit ce Livre, n'ayant encores douze ans accomplis, Et sans l'ayde de parsonne vivant, excepté des propos qu'il avoit ouys de plusieurs, et la souvenance qu'il avoit des livres qu'il avoit leuz. Car dès ce qu'il commenca à escrire ledict livre, et jusques à ce qu'il l'eust achevé, ledict livre a tousjours esté en ma garde jusques à présent."

JOHN GOUGH NICHOLS.

OLD ENGLISH ALBS.

In *Mores Catholici*, I find the following passage:

"The priests of England bore upon their albs, on the left shoulder, 'Quasi socipes de panno serico super asutas;' the upper closed, in sign of their being but one faith; but the lower divided, as a sign of their having been twice converted to the faith: first by the missionaries of Pope Eleutherius, and, secondly, by St. Augustine (*Chronicon Monasterii*, S. Bertini, cap. i. par. 1.; Martene *Thesaurus Anecdotorum*, tom. iii.)."—Book i. p. 11., edit. 1845.

Can any light be thrown upon this ornament of the alb from any existing sepulchral monuments, brasses, or stained glass windows? Do any English liturgical writers notice it, or can we find any *clear* allusion to it in our numeral lists of albs belonging to English churches and cathedrals? An allusion to it is made in the *Compendious Treatise, or Dialogue, of Dives and Pauper*, as follows:

"And the same [*i. e.* the duty symbolised by the two pendants of a bishop's mitre, of a bishop to teach with the tongue of deed, and the tongue of speech, the knowledge of the Old and New Testament] betoken the two tongues hangyng behynd on the aube on the priestis shulder. . . . *Div.* 'It is a common saw, that the two tongues on the prestes shulder betoken that this lond hath been twyes renegate and peruered.'—*Paup.* 'That is false. For syth this londe toke fyrst the fayth, the people was neuer renegate.'—*The Eyght Command.*, cap. viii. f. 288.

Dr. Rock, without mentioning the *socipes* above referred to, and merely speaking of these *tongues*, explains them as the pair of higher apparels, worn like a short scapular, when, as was often the case, six apparels were worn on the alb in this country, *i. e.* one on each sleeve; one before and another behind, at the feet; and one on the breast, and another on the back of the alb. (See *Church of our Fathers*, vol. i. pp. 444—448.) But this explanation does not seem altogether satisfactory.

CEYREP.

Minor Queries.

"*Courage Rewarded.*"—Who is the author of the following political piece, *Courage Rewarded, or the English Volunteer*, a political drama, by Mr. A. L. G., 8vo., 1798? Dedicated to the Volunteer Corps of the Kingdoms of England, Scotland, and Ireland.

R. J.

Wm. Clapperton.—Can any of your Edinburgh readers give me any account of Wm. Clapperton, author of *Guarini's Pastor Fido*, translated into English blank verse, 12mo., Edinburgh, 1809; a French translation of the *Vision of Mirza*, Edinburgh, 1829; *The Æneid*, from the versions of Christopher Pitt and John Ring, with additions. Published in 1834, in 2 vols. 12mo., Edinburgh?

R. J.

Mrs. M. Holford.—Can any of your Chester readers give me any account of Mrs. M. Holford, a lady of Chester, author of *Fanny and Selima, a Tale; with Gresford Vale, and other Poems*, 4to., 1798; and *First Impressions, or the Portrait*, a novel, London, 1801? She also wrote two comedies, one of which I believe was acted in Chester, and published in 1799.

R. J.

Pope Martin V.—In a recent historical work, entitled *England and France under the House of Lancaster*, p. 242. 1st edit., occurs the following passage:

"He [Pope Martin V.] actually conferred the Archbishopric of Canterbury on his nephew, a boy of fourteen, who also held by his uncle's appointment fourteen benefices in England. Henry showed so much favour to the Pope's nephew as to allow his holding the preferments bestowed on him."

What does this refer to? What foundation has it in fact? And what preferment did this pope's nephew hold? It is, I imagine, pretty certain that the archbishopric was not amongst these preferments. But if so, who was the archbishop?

W. DENTON.

Proverbs.—What is the sense of the following proverbs?—

"Old maids lead apes in hell" [which occurs more than once in Shakespeare.]

"A black shoe makes a merry heart" [exercise gives health?]

"Honest millers have golden thumbs."

"He has bought a brush, *i. e.*, he has run away."

"He that shoots always right, forfeits his arrow."

J. P.

William Kennedy.—Can any of your readers favour me with information of William Kennedy, author of a spirited lyric called *Ned Bolton*, or of his other writings? or tell me where I may get sight of his volume, published about twenty or twenty-five years ago, called *The Arrow and the Rose*?

PATRICIUS.

Monument between Penrith and Appleby.—Can any of your correspondents inform me whether the monument referred to in the annexed Note still exists, and if so, in what condition? Also, whether the annuity mentioned is still distributed? On the roadside between Penrith and Appleby stands a small pillar, with this inscription:

"This pillar was erected in the year 1656, by Ann, Countess Dowager of Pembroke, for a monument of her last parting, in this place, with her good and pious mother, Margaret, Countess Dowager of Cumberland, on the 2nd of April, 1616; in memory whereof she hath left an annuity of 4*l.* to be distributed to the poor of the parish of Brougham every second day of April for ever, upon the stone table placed hard by. Laus Deo."

R. W. HACKWOOD.

The Use of Sinning.—Where shall I find the lines?—

"Weak the excuse that is on custom built,
The use of sinning lessens not the guilt."

NEIRBO.

"Aneroid."—Can any of your correspondents furnish a rational etymology to this word? I have heard the obsolete word, *νέρον*, which is preserved in the Romaic *vépo*, *water*, assigned as its derivation. If it be so, it seems rather absurd to resort to an obsolete word, when the common Greek for *water* is found in so many compounds, as to suggest the idea even to the illiterate.

E. C. H.

Clock Towers.—Is there an instance in English Gothic architecture of a clock-tower being placed at the east end of the nave, in one of the angles formed by the chancel?

H. T. R.

Birmingham.

Anonymous Works.—1. Who is the author of *The Covenanters' Plea against Absolvers*, by Theophilus Timoreus, 1661?

2. Who is D. C., author of *Superstitio Superstes*, 1641?

3. Who is E. F., author of *The Scriptures' Harmony*, &c., 1643, 4to.?

4. Who is the author of a tract, entitled *The Case of Ordination consider'd*, &c., by a Layman of the Church of England, 8vo., 1713?

5. What is the complete title of a tract, about 1743 (pp. 114., 8vo.), having on p. 9., "Spanish Insolence corrected, &c.;" an unpaged (ironical) dedication "To the Authors of the *Gazetteer*;" and an Introduction, eight pages in length, beginning, "As the power of Spain in comparison," &c.?

W. H. C.

Edinburgh.

Mabel.—In the records of my Welsh family, I meet, in the year 1400, with the name of Mabel; variously spelt Mabel, Mabil, Mabili, Mable, and Mably. Can you inform me if the name of Mabel is a *Welsh* name?

M. DONNE.

Horses and Men.—

"A society, called the *hippophagic*, or horse-eating society, has been established in Paris, in consequence of a lecture of M. Geoffrey St. Hilaire, whose advice to use the horse for food was received lately with great applause. The well-known writer, Alphonse Karr, says: 'The horse has carried the man long enough; it is now time for the man to carry the horse.'"

The above is "going the rounds." I have seen the same thought expressed in Latin, but cannot remember where. Can any of your correspondents refresh my memory?

S. H. J.

Acoustics.—Many, if not most of the readers of "N. & Q.," are probably familiar with the architectural plan of the ancient Grecian theatres, and the peculiarity of their structure. But not the least curious and interesting fact connected with the arrangement of these scenic edifices was the *acoustic* effect obtained by the introduction of *echoing vases*, which contributed so materially to the free transmission and circulation of sound from the stage. Underneath the *seats* of the *κοίλον* (our modern "boxes") were placed at certain intervals, modulated according to the required *tonic* distance, *vases of earth and metal* (Ηχεια). These *sounding vases* conducted the voice of the actor from the stage, or that part of it called the *λογειον*, on which the performers recited to the "boxes," enabling it thus to traverse the whole circuit of the *κοίλον*. Would such vibrating *media* be available for, or would the same acoustic *principle* be applicable to, buildings of a *different* construction,—the House of Lords, for instance, or to any public room of similar architectural arrangement, found not to be favourable to the transmission of sound?—a result, which even in their *roofless* theatres, the Greek architects seem to have produced with complete success.

F. PHILLOTT.

Marriages.—In looking over some lists of births, deaths, and marriages for the years between 1730—50, I find most of the last-mentioned recorded in the following style:

"Mr. Baskett to Miss Pell, with 5000*l.*

"Mr. Davis to Mrs. Wylds, with 400*l.* per annam.

"The Lord Bishop of St. Asaph to Miss Orell, with 30,000*l.* [*'It never rains but it pours.'*]

"J. Whitcombe, Esq., to Miss Allen, with 40,000*l.*

"Mr. Will. Hurfer to Miss Sally Mitchiner, with 3000*l.*"

and so on. When did this method of announcing the "happy event" fall into disuse?

R. W. HACKWOOD.

"A sunbeam passes through pollution unpolluted."—

"A sunbeam passes through pollution unpolluted.' 'What a beautiful thought!' said Sydney Smith (reading from a book in his hand)."—Vide *Memoirs*, by Lady Holland, vol. i. p. 357.

What was the book?

GEO. E. FRERE.

Woodlefe Family.—Can any reader of "N. & Q." give me information about this family? A slab, with the inscription, "Hic jacet corpus Dianæ Woodlefe, quæ obiit, 13 die Jan., 1604," with the arms as follows: Per pale, dexter side, a chevron between three trefoils slipt, sinister a chevron between three pheons," remains in the cathedral of St. Canice, Kilkenny.

JAMES GRAVES.

Kilkenny.

Song on Tobacco.—Where is to be found the song, of which one verse is given in *Rob Roy*, chap. ix.? The chorus is—

"Think of this when you take tobacco."

I believe it begins:

"Tobacco is an Indian weed."

J. B.

Dublin.

Phyle.—Where does the following quotation occur? and to whom is the allusion?—"Him who sleeps at Phyle" (or Philæ).

J. B.

Dublin.

A Query about Elephants.—The fallacy is older than Aristotle (who has partially assailed it) that the elephant has no joint in his legs; whence, being unable to lie down, he leans against a tree to sleep, which the hunters observing, capture him by sawing nearly through the stem, and thus secure him when fallen. Sir Thomas Browne, in his *Vulgar Errors*, has exposed this popular delusion, but adds his suspicion that it would still be revived, notwithstanding his demonstration of its folly. Now, may I ask of your readers to supply me with references, first, to those authors who, like Shakspeare and Donne, adopted this fallacy prior to Sir Thomas Browne's exposure, and secondly, to those poets and others who have perpetuated or reproduced it since?

J. E. T.

Lane's "Arabian Nights."—Why do not the two favourite tales of *Aladdin*, or the *Wonderful Lamp*, and *Ali Baba and the Forty Thieves*, appear in Mr. Lane's excellent translation of *The Arabian Nights*?

PATRICIUS.

Minor Queries with Answers.

Hamilton of Park Head.—Can any of your readers supply arms, pedigree, or any particulars of the Hamiltons of Parkhead, Lanarkshire (Scotland)? Douglas, in his *Baronetage*, says they are descended from Gavin Hamilton, of Orbieston (a cadet of the ducal house of Hamilton), by a daughter of Wallace, of Cairnhill. Arthur, the founder of the Parkhead family, was fourth son of Gavin (before mentioned), and lived about 1540. The family first held lands at Parkhead,

near Bothwell; and afterwards at Parkhead, near Strathaven (Avenale parish). They are noticed in Hamilton's *History of Lanarkshire* and Pater-son's *History of Ayrshire*. If any of your readers have access to a copy of Anderson's *Memoirs of the House of Hamilton*, they may find information on the subject inquired after; at least, I think so. Also, arms of the Hamiltons of Haggis, Ferguslie, Bothwellhaugh, Dalserf, Monkland, Rosehall, and Boggs.

HELEN OF PARKHEAD.

[Anderson has not given the arms of the Hamiltons of Parkhead, but has furnished the following notices of that family:—I. Arthur Hamilton, the fourth son of Gavin Hamilton, the third of the house of Orbieston, was the first of this family: he was succeeded by his son, II. James Hamilton, of Parkhead, who, after having been banished by the Regent Morton, returned with the banished lords in 1585. By his wife Jean, a daughter of James Polward, of Coistoun, he had issue, III. James Hamilton, of Parkhead, who was on an inquest, or retour of service, at Hamilton in 1630, and again in 1635. IV. Claud Hamilton, of Parkhead, who, in 1656, was elected a curator to young Robert Hamilton, of Milburn. Claud married Jean Hamilton, heiress of Parkhead, by whom he had issue, 1. James, his successor. 2. Claud, ancestor of the Hamiltons, of Sundrum and Pinmore, in Ayrshire. 3. Margaret, married to James Burns, merchant in Glasgow. 4. Anne, married to Robert Henderson. 5. Isobel, married to Charles Cunningham; all with issue. V. James Hamilton, of Parkhead, who, during the reigns of Charles II. and James II., was greatly persecuted on account of his religious opinions. In 1681 he was tried, and found guilty, for having been at the meeting of Schawheadmuir, where the Covenanters assembled previous to the battle of Bothwell Bridge; and on May 5, 1684, being a fugitive, he was outlawed, and his estates forfeited; but at the Revolution, on his return, they were restored. He married Jean, daughter of Andrew Morton, a Presbyterian minister, by whom he had issue, 1. Andrew, his heir. 2. Elizabeth, married to Michael Potter, minister at Kippen, and had issue. Major Andrew Hamilton, the last Laird of Parkhead, was first a captain in the army, and served in Spain under the command of the Earl of Peterborough, and was afterwards a major in the Scottish Foot Guards. He married Margaret, a daughter of Hamilton of Bangour, by whom he had no issue, and died at London in 1728.

The arms of Hamilton of Haggis were: Gules, a salmon's head couped, argent, with an annulet through its nose, proper, betwixt three cinquefoils of the second. *Crest*: A salmon hauriant, argent, having an annulet through its nose. The arms of the other branches of this family are not given by Anderson.]

Curious Right to appoint a Coroner.—In the account of the business transacted at the East Derbyshire Quarter Sessions, sent to me as a magistrate of the county, occurs the following statement:

"A letter was read from Messrs. Shipton and Hallowell, announcing the appointment by Henry Marwood Greaves, Esquire (claiming the right by virtue of the possession of an ancient Horn derived from the Foxlowe family), of Mr. Francis Grey Bennett, Solicitor, of Glossop, to be Coroner for the Hundred of High Peak, vice Mr. Thomas Mander, resigned."

I am not acquainted with Mr. Greaves, or the

curious right here mentioned; but possibly some of your correspondents may throw light upon it. I have not found such a right mentioned in any book. C. S. GREAVES.

[Among the various methods of transferring inheritances with our ancestors, was that of conveying them by a horn, either in Frankalmoigne, or in fee, or in serjeantry. Ingulphus particularly specifies the horn: "At first," says he, speaking of the Conqueror's time, "many estates were transferred by bare word of mouth, without any writing or charter, only by the lord's sword, or helmet, or horn, or cup; and many tenements by a spur, a scraper, a bow, and some by an arrow." In Kennet's *Parochial Antiquities*, Edward the Confessor gives the rangership of Bernwode forest, in Bucks, with a hyde of land, to Nigel and his heirs, to be held by a horn. This Nigel had killed a large boar there: and this was his remuneration. According to Blount (*Fragmenta Antiquitatis*, p. 186. edit. 1784), "Walter Achard, or Agard, claimed to hold by inheritance the office of Escheator and Coroner through the whole honour of Tetbury, co. Stafford, and the Bailiwick of Leyke, for which office he could produce no evidences, charter, or other writing, but only a white hunter's horn, decorated in the middle and at each end with silver gilt; to which also was affixed a girdle of fine black silk, adorned with certain buckles of silver, in the midst of which are placed the arms of Edmund (Crouchback, the first Earl of Lancaster), second son of Henry III. [Dr. Pegge says, these arms cannot be admitted; but must be the bearing either of John of Gaunt, or of his son, Henry IV.; most likely of the former.] Probably these offices were enjoyed by the family of Ferrers of Tamworth, by this horn, before they came to the Agards; for Nicholas Agard of Tetbury, who was living in 1569, married Elizabeth, daughter and co-heir of Roger Ferrers, the eleventh son of Sir Thomas Ferrers, of Tamworth. From Agard, the horn descended by a marriage with the heiress of that family to the Stanhopes of Elvaston; and was subsequently purchased of Charles Stanhope, Esq., by Mr. Samuel Foxlowe, of Staveley, in Derbyshire, who enjoys [1784] the offices above-mentioned by this tenure, and in virtue of his being in possession of the horn." Thus far Blount. On turning to Burke's *Commoners*, vol. ii. p. 29. edit. 1837, we learn that the Rev. William Bagshawe, incumbent of Worthhill Chapel, and of Banner Cross, co. York, married Anne, daughter of Samuel Foxlowe, Esq., of Staveley, and has had issue William, who died Nov. 9, 1818; and Mary Catherine Anne, who married Henry Marwood Greaves, second son of Bustard Greaves, Esq. In addition to Blount, consult a curious paper by Dr. Pegge, *Archæologia*, vol. iii. p. 1., entitled, "Of the Horn, as a Charter or Instrument of Conveyance."]

Old Deeds (1st S. xii. 408.) — The suggestions of your correspondents are very good. The preservation of ancient deeds is too little attended to. Perhaps some one will kindly inform us what is the best mode of cleaning and restoring old pamphlets. Frequently they are found creased, crumpled, and covered with dirt. How can this be removed without endangering the writing? Is it known what is the process used in the public Record Offices, where much has been done in this way? KARL.

[The best mode of cleaning paper documents, whether printed or manuscript, is by rubbing them with bread-

crumbs or indian-rubber; the latter is the best agent if the paper is strong enough to bear it. A delicate hand is necessary. To clean vellum documents use the same; or, if the dirt is stubborn, use a sponge slightly dampened with spring water. Where the latter is used, be careful not to touch the writing roughly, and place each document between pieces of pasteboard, with a heavy superincumbent weight until dry. If our correspondent needs assistance, we would recommend him to apply to Mr. Henry Gough, of Islington, whose beautiful restoration of the Cottonian MSS., at the British Museum, proclaim him to be the best authority in these matters in the present day.]

Passage in Tennyson's "In Memoriam." — In a paper on Alfred Tennyson's *Poems*, in the *Cambridge Essays*, the following lines are quoted:

"I hold it true, whate'er befall;
I feel it when I sorrow most;
'Tis better to have loved and lost,
Than never to have loved at all."

In the *Introduction to English Literature*, by Henry Reed, the same stanza is quoted thus:

"This truth came borne on bier and pall,
I felt it when I sorrow'd most,
'Tis better to have loved and lost,
Than never to have loved at all."

Which is the correct version?

WILLIAM BLOOD.

Dublin.

[The first is the reading in the edition of 1850; also that of the fifth and sixth editions, published in 1851 and 1855.]

Replies.

SIR JOHN VANBRUGH.

(2nd S. i. 7.)

I have been for months *intending* to supply the readers of "N. & Q." with the very information asked for by MR. PETER CUNNINGHAM. There is a certain proverb, however, extant about "good intentions," too familiar to need quoting here; but as, according to another, it is "never too late to mend," I will endeavour forthwith to atone for my neglect.

Mr. Giles Vanbrugh was a sugar-baker, carrying on business in Weaver Street, Chester, at least as early as 1667, as the following extracts from the registers of Holy Trinity Church clearly prove:

"Carleton, buried Oct. 13, 1667.

Elizabeth, buried Nov. 27, 1667.

Mary, born Nov. 3; baptized Nov. 19, 1668.

Victoria, baptized Jan. 25, 1669-70.

Elizabeth, baptized May 4, 1671.

Robina, baptized Sept. 22, 1672.

Carleton, baptized Sept. 18, 1673.

An infant son, buried Aug. 31, 1674.

Giles, baptized Sept. 3, 1675.

Catherina, baptized Oct. 9, 1676; buried March 22, 1677.

Dudley, born Oct. 21; baptized Oct. 25, 1677.

Kendrick, baptized Nov. 21, 1678.
Charles, baptized Feb. 27, 1679-80.
Philip, baptized Jan. 31, 1681."

We have here notices of fourteen children, Charles and Philip, Robina and Victoria, being of the number, thus clearly establishing the identity of the family. Further confirmation, however, is at hand, in the subjoined abstract of Mr. Giles Vanbrugh's will, dated Oct. 25, 1683, and preserved in the Episcopal Registry at Chester :

"Giles Vanbrugh, of the city of Chester, by his will of this date, gave to his wife Elizabeth the whole of his household furniture, &c. (plate excepted), and what was due to her by marriage contract; and directed the whole of his real estate, &c., to be sold by his executor, and the proceeds to be divided into fourteen parts, two of which he gave to his eldest son John, one part to Lucy, one to Anna Maria, one to Mary, one to Victoria, and one each to Elizabeth, Robina, Carleton, Giles, Dudley, Kendrick, Charles, and Philip. Appoints his wife sole executrix. Will proved by her July 24, 1689."

The foregoing extracts prove, beyond doubt, that Sir John Vanbrugh was the son of Mr. Giles Vanbrugh of Chester, and that he must have been born prior to 1668, although some of his biographers give 1672 as the probable date. When and where that event took place has yet to be defined; but in the absence of proof to the contrary, Chester claims him as her son. Here he certainly spent the first years of his life, and was educated, as I believe, at the King's School, then a seminary of the highest repute. At nineteen it appears he was resident in France; at twenty-six (1692) I find him auditor for the southern division of the Duchy of Lancaster; and what he afterwards became the world well knows.

Sir John and his father bore different arms, the coat of the latter, "a very worthy gentleman" as he calls him, being thus emblazoned by Randle Holme in his *Academy of Armoury*, "Argent, a fesse barry of ten, or and azure, a lion issuant, sable."

The John and James of the Court of Requests Petition, must have been cousins of Sir John, and sons, most likely, of the William Vanbrugge referred to in the early part of Mr. CUNNINGHAM's Note.

The Vanbrugh family remained connected with Chester until the end of the last century. Sir John himself was architect of the old Eaton Hall. The Rev. Robert Vanbrugh was for many years, prior to 1780, Head Master of the King's School, and a minor canon of the cathedral. Mary, relict of the Rev. George Vanbrugh, of Canterbury, was buried in the cathedral in March, 1773, aged eighty-two; and her son George was Rector of Aughton, Lancashire, from 1786 to 1834.

T. HUGHES.

Chester.

HARRIS'S WARE.

(2nd S. i. p. 34.)

The MSS. Collections of Walter Harris, the laborious editor of Sir James Ware's *Works* concerning Ireland, are, or at least ought to be, still preserved in the Dublin Society's Library. I use the qualification, because, having inquired for those MSS. early in the year 1855, I learned with surprise that two of them had been *lent out* some time in the preceding year. Again, some six months later, when I renewed my inquiry, I received the same reply: and among the complaints to which so unusual a circumstance gave rise, were those of three persons engaged in various antiquarian and literary researches, who had been alike disappointed in this matter; one of whom remarked that the volumes might have been transcribed in less time. These I do not for the present name, as they are certain to read "N. & Q.," and are well able to answer for themselves. It is but right to add, that I am informed the volumes have been returned perfectly safe, after being nearly a year absent, in this being much more fortunate than several of the printed books of the same library, which are detained by the borrowers for years, or perhaps not returned at all—a degree of negligence which cannot be too severely censured.

In the meagre and incorrect *Catalogue of the Society's Library*, Dublin, 1839, 8vo., at p. 89., we find Harris's Collection thus mentioned: "HARRIS and KING, Collectanea de Rebus Hibernicis, cum indice MS., 20 vols., folio." This being the whole amount of information which the compiler of the catalogue vouchsafed to give. But a satisfactory account had long previously been given by the Rev. John Lanigan, a learned Catholic clergyman, well known to scholars by his admirable *Ecclesiastical History of Ireland*, in 4 vols. 8vo.; and who held successively the offices of assistant, and principal librarian of the Dublin Society, which in his time had not yet prefixed the epithet *Royal* to its title, though it had been incorporated by King George II. in 1749.

In a letter to the late William Shaw Mason, Esq., bearing date Nov. 8, 1810, Dr. Lanigan describes Harris's Collection as consisting of seventeen volumes folio, chiefly in Harris's own writing. The ten first containing copies of various patents, deeds, letters, and other documents relating to the affairs of Ireland, from the reign of Henry II. to that of William III., and having some papers of Queen Anne's time. The eleventh volume being Harris's own catalogue of the contents of the preceding ten, giving the date of every document, but left unfinished by its author, who had only brought it down to A.D. 1633. The remaining six volumes, Dr. Lanigan describes as

being numbered in a second series. The first being entitled :

“Collectanea Rev. admodum Viri Gulielmi King nuper Ar'pi Dublin. de Hospitalibus potissimum Cœnobiiis et Monasteriis Hibernicis; Varia etiam alia de Rebus Hibernicis, tam Ecclesiasticis quam Civilibus complectentia.”

The second volume containing various copies and extracts from Bishop Stearne's (of Clogher) Collections; extracts from Irish annals, as those of Innisfallen, Multifernan, &c. The third and fourth volumes comprising numerous documents relating to various periods of Irish history. The fifth volume being supplementary to the first ten, and correspondingly arranged in chronological order. The sixth volume including a catalogue of so much of the Lambeth and Chandos MSS. as relate to Ireland, and some miscellaneous materials for Irish history, consisting of extracts from acts of parliament, letters, &c. Dr. Lanigan then proceeds to mention, that these seventeen volumes had been —

“purchased by parliament from Harris's widow for 500*l*., and presented to the Dublin Society. As to the authenticity of the whole Collection, it depends on Harris's authority, at least for a very great part. None of the documents seem to be originals, except perhaps Archbishop King's Collectanea, first volume, second series; the far greatest part of which is not in Harris's handwriting. These seventeen volumes are kept in a particular closet in the Society's library, and not allowed to be inspected, except for some necessary and useful purpose. This closet is well secured and dry, so as to leave no apprehension of injury being done to said volumes. They are in general in a good state of preservation. In two or three of them, however, many of the leaves are loose, and the margins almost worn out; and besides, the handwriting is often very small, and the lines rather too close to each other.”

Dr. Lanigan adverts to the utility of a complete catalogue of the whole Collection, with indices; the preparation of which, he observes, would require much labour, as well as historical and diplomatic knowledge. Forty-five years have elapsed, and that work of obvious utility, which Dr. Lanigan recommended, still remains unaccomplished — perhaps, I might say, unattempted. But the care and vigilance, which he describes, are now greatly relaxed. The Society has passed from one extreme to another.

Lanigan appears to have overlooked a note in the second volume of the second series, in which Harris states that he had caused the two volumes to be transcribed from Archbishop King's MS. in the year 1732 :

“Has schedas ex MS. Codice Rev. admodum viri Gulielmi King nuper Ar'pi Dublin. duobus voluminibus complexas, transcribi curavit Gualterus Harris arm. anno Domini, 1732.”

This note is in Harris's writing.

The Collection is very creditable to the diligence of Harris, in bringing together so many authentic documents to serve as the material and

the evidence of his historical works. But it is not a substitute for his intended additional volume to Sir James Ware's *Works* on Ireland, nor is it likely that such a supplement will now be attempted. It does not appear that even a rough draught of it was ever prepared; if such had been found among his papers, the celebrity of the author would have either caused it to be published, like his posthumous *History of the City of Dublin*, or it would have been preserved with the Collection which the Irish parliament purchased from Harris's widow. His edition of Sir James Ware's *Works* (Dublin, 1739, 1745, 1746,) is described in the title-page of each of the two published volumes, as being “in three volumes,” — a condition which some might suppose to be answered by the second volume, including two distinct works separately paged, the *Antiquities of Ireland*, printed in 1745, and the *Writers of Ireland*, in 1746. But against this are the direct announcements made by Harris himself. At the end of his preface to the *Antiquities*, which is dated January 18, 1745, is this :

“N.B. The publick shall be duly advertised, when the III. Vol. of the *Works* of Sir James Ware, concerning Ireland, revised and improved, containing the Civil and Ecclesiastical History of that Country, is ready for the press.”

In the Preface to the *Writers of Ireland*, in the subsequent year, he says :

“I have from the several offices of record in this kingdom, and from the manuscript repositories in it, made many large collections towards drawing up the civil History of Ireland, down to the settlement established after the Revolution, and intend forthwith to set about putting them in form; but the publication thereof will depend upon the reception these my labours meet with from the publick.”

In the year 1747, addressing Lord Chancellor Newport, he speaks of that History as only intended; so that it may be reasonably inferred, that no more was done than the continued collection of its materials. It must be also borne in mind, that Mr. Harris's time must have been much occupied by his other kindred works — his *Hibernica*, in two parts, published in 1747 and 1750, and his great work, the *Life of King William III.*, published in 1749. I cannot, therefore, avoid concluding, that his intended third volume of Ware's *Works* was never prepared; and that the Collection, now in the Dublin Society's Library, includes whatever he had collected for it, as well as for his notes and other additions to the two published volumes.

In *Thom's Irish Almanac* for 1856 (p. 572.), it is mentioned, that the library of the Royal Dublin Society contains about 22,000 volumes. The utility of such a collection would be greatly extended by a good catalogue. Specimens have been published in the *Proceedings* of that Society, which, though merely alphabetical, are far supe-

rrior to the wretchedly incorrect Catalogue issued by the Society in 1839 and 1850. I would ask, why is not a good and useful catalogue at once prepared for the benefit of students? I do not mean a senseless collection of copies of title-pages, but an intelligible list of authors and subjects, which should enable the inquirer not only to ascertain whether a book of which he was in search was included in the catalogue, but also what books on any art or science were contained in the library.

ARTERUS.

Dublin.

BARONIES BY WRIT.

(1st S. xii. 346.)

I have not been able to find a case that satisfied me, as meeting your Querist's question, which involves a point of considerable doubt and difficulty, but one of great interest. My notes, however, refer me to some remarks which struck me (bearing upon this subject), imbedded in a note inserted in the Appendix to a volume entitled *England and France* under the House of Lancaster, 8vo., 1852, a work bearing the stamp of a vigorous mind and legal learning. Having intruded upon their quietude, I think they may well be transferred to a corner of your pages, where they cannot fail to meet the eye of persons interested in such subjects, and your Querist will be gratified; for if the work in question is from the pen of a learned and distinguished person, as reported, they derive weight and importance, as proceeding from such a source.

G.

"Nothing but ignorance, both of our history and our ancient law, would ever have led to any doubt of Sir John Oldcastle's being a peer. In that age the husband of a baroness in her own right was not only in practice summoned by writ to sit for her barony, but was held to have a right to the summons (*Collins, Bar. by Writ*; *Maddox, Bar.*); and Sir John Oldcastle, having married the heiress of the Cobham barony, was summoned to sit in the four last parliaments of Henry IV., and the first of Henry V. It is now settled law that any one summoned and sitting takes a barony in fee (or rather in fee-tail); therefore Sir John Oldcastle had such a barony, whether he took in right of his wife or not; the only doubt might be whether, had his wife left no issue by him, his barony would have descended to the issue of another marriage; probably it would not, for the summons calling him by his wife's barony might be supposed to resemble the calling up of an heir apparent by his father's barony, which does not create a new peerage, but only advances a person *alioqui successurus*. However, this is not the same case, though it may be a similar one to the marital summons, as the party so called is not *alioqui successurus*. The peerages of which we are speaking were said to be by the courtesy, and, like estates held by that tenure, only vested if there were issue born of the marriage. It must, however, be admitted that the subject is not free from difficulty. But nothing can be more certain than the existence of such peerages, and that Sir John Oldcastle enjoyed one is beyond all possible doubt. Considerable doubt prevailed in Lord Coke's time, and later, as to the

right of persons who had married peeresses in their own right to a courtesy in these dignities. Lord Coke (*Co. Litt.*, 29 a.) will not pronounce any opinions, but after citing two cases, adds, '*Utere tuo judicio, nihil enim impedio.*' Hargrave (note, 167.) appears not to have been aware of the many cases of summoning by the courtesy to parliament in older times. Lord Hale (MS.) expresses no doubt of the title by courtesy. Com. (*Dig. Estates*, D. 1.) seems to incline to the same opinion, for he speaks of a dignity as holden by the courtesy, but he cites as the only authority, *Co. Litt.*, 29. Certain it is that no such claim has ever been allowed (perhaps none has ever been made) since Lord Coke's time." — *England and France*, Notes and Illustrations, Appendix, p. 371.

ALTAR-RAILS.

(2nd S. i. 95.)

The absence of altar-rails is now (1856) thought to indicate a savouring of *Puseyism*. Save the mark! *Tempora mutantur*, indeed, one may well say, and a good many things besides *The Times*. In the moral as well as in the physical atmosphere —

"Above, in the variant breezes,
Numberless noisy weathercocks rattle and sing of mutation."

The question of Mr. ACWORTH reminds one of the fitful changes of the popular mind as to ritualism. Archbishop Laud might perhaps have escaped with the cropping of his ears, had not his adversaries brought a railing accusation against him which cost him his head. Listen to the sturdy prelate at the bar of the Star Chamber. He says:

"The thirteenth innovation is, the placing of the Holy Table altarwise at the upper end of the chancel, that is, the setting of it north and south, and placing a rail before it to keep it from profanation, which, Mr. Burton says, is done to advance and usher in popery. To this I answer, that 'tis no popery to set a rail to keep profanation from the Holy Table; nor is it any innovation to place it at the upper end of the chancel as the altar stood. And this appears both by the practice and by the command and canon of the Church of England." — *Laud's Speech in the Star Chamber*, p. 57., 4to., 1637.

Again, in the case of the Bishop of Ely:

"He enjoined that there should be a rayl set on the top of the new-raised steps before the Communion Table, so set altarwise as aforesaid, which rayl should reach from the south side of the chancell to the north within, which the minister only should enter, as a place too holy for the people," &c. — *Articles of Impeachment against Matthew Wren, Lord Bishop of Ely*.

It must be evident to any one who can count five on his fingers, that it was one of the heaviest charges of those heavy-headed and heavy-hearted folk the Puritans, that altar-rails were flat popery, and that the real, godly, gospel church was one which was railless. The charge was varied, like the counts in an Old Bailey indictment; but they all came to the same thing in the end. Neal (*History of the Puritans*, vol. ii. p. 221., edit. 1822),

speaking of ecclesiastical affairs about 1633, says:

"When the Sacrament was administered in parish churches, the Communion Table was usually placed in the middle of the chancel, and the people received round it, or in their several places thereabouts: but now all Communion Tables were ordered to be fixed under the east wall of the chancel, with the ends north and south, in form of an altar; they were to be raised two or three steps above the floor, and encompassed with rails. Archbishop Laud ordered his vicar-general to see this alteration made in all the churches and chapels of his province; to accomplish which, it was necessary to take down the galleries in some churches, and to remove ancient monuments. . . . It is almost incredible what a ferment the making this alteration at once raised among the common people all over England. Many ministers and churchwardens were excommunicated, fined, and obliged to do penance, for neglecting the bishop's injunctions. Great numbers refused to come up to the rails to receive the Sacrament, for which some were fined, and others excommunicated, to the number of some hundreds, say the Committee of the House of Commons at the archbishop's trial. . . . Those who opposed the alterations were called Doctrinal Puritans, and the promoters of them Doctrinal Papists."

One painful minister preferred migrating to the United States to escape the sight of this popish rail in his church; but before he started, he published the following humiliating recantation:

"*The Retracting of Mr. Charles Chancy, formerly Minister of Ware in Hertfordshire; wherein is proved the Unlawfulness and Danger of Rayling in Altars and Communion Tables, written with his own hand before his going to New England, in the year 1637. Published by his own direction for the satisfaction of all such who either are, or justly might be offended with his scandalous submission, made before the High Commission Court, Feb. 11, 1635. London: printed 1641.*"

At pp. 6, 7., he says:

"That a raile about the Communion Table is one of the ingredients to make up an high altar, or a popish altar, may be proved, first, by ecclesiastical history: rails about the Lord's Table, whether of wood or stone, were never commanded to be set up, but since the erecting of altars, and the idol of the Mass, and transubstantiation was adored. Secondly, it may appear by all the cathedral churches, in which only high altars have been continued since times of Reformation, all which also have been railed in, and all the communicants made to receive kneeling at the rails, and nowhere else; from whence now since the altar-worship hath spread (by the diligence of popish prelates), and tables have been turned into altars, the railing of them also hath been universally enjoyed in the like manner."

It may, indeed, be questioned how far those who maintain altar-rails are not showing disrespect to our glorious constitution in Church and State. A declaration of the House of Commons of Jan. 16, 1641, orders, "that the churchwardens in every parish church and chapel respectively do forthwith take away the rails" of the altar. (*Collier's Eccles. Hist.*, vol. ii. p. 806., fol.) Let churchwardens look to it; they are certainly guilty of disobedience to an order of the House of Commons, so long as they allow altar-rails to remain;

and the House of Commons sometimes is not to be trifled with. But whatever the law may be, the supposition at one time that altar-rails are flat popery, and at another time that they indicate true blue Protestantism, sufficiently shows how capricious is popular opinion, and how impossible it is for any one (excepting the "Vicar of Bray!") who steers by so treacherous a wind, to maintain a consistent course.

As to Mr. ACWORTH's second Query, I believe that a numerous list could easily be made of churches which have no altar-rails. In addition to many college chapels, my memory at once recalls such churches as St. Paul's, Brighton; St. James's, Devonport; and in London, St. Andrew's, Well Street; St. Mary Magdalen's, Munster Street; St. Bartholomew's, Moor Lane, and, I believe, Christ Church, Spitalfields; but the least inquiry would extend the list very considerably.

ESTO SEMPER FIDELIS.

Walton Club.

In answer to Mr. ACWORTH's Query on churches without altar-rails, I beg to state that the church of Eltisley, Cambridgeshire, had no altar-rails till 1832, when, at my suggestion, for the convenience of communicants, they were placed there.

G. C. GORHAM.

Brampford-Speke.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Gossip.—We are this week compelled by pressure of other matter to devote but a very limited space to this subject.

First and foremost, we have to announce the election to the Secretaryship of *The Photographic Society* of the Rev. J. R. Major, of King's College. As this gentleman is not only a practical photographer, but a most courteous and thorough man of business, we think this appointment promises well for the future prosperity of the society.

Works which have run through many editions may bid defiance to the notes of critics. We may therefore content ourselves with announcing the appearance of the *ninth edition* of Mr. Thornthwaite's *Guide to Photography*, and the fourth edition of Mr. Hennah's valuable little treatise on *The Collodion Process*. Mr. Hennah's portraits are so successful, that one is glad to be able to refer to his own account of the process which he follows in their production.

Replies to Minor Queries.

Madame de Staël (2nd S. i. 55.)—The book J. M. (2) inquires after, is one of the commonest in French libraries and bookshops; and its authoress, Madame de Staël (not Staël), née de Launay, is recorded in all the biographies. C.

Dreigh (2nd S. i. 56.)—E. C. may feel assured that he is mistaken, or has been misled, as to the existence of an Irish dukedom in a family of this

name. Whether the Dukedom of *Ireland* created by Richard II., in 1386, should be regarded as a merely Irish peerage or not, may admit of doubt; but as it soon became extinct, and its possessor was an English earl, this cannot now be more than matter of curious inquiry. The Dukedom of *Ormond*, in the ancient family of Butler, conferred by King Charles I., was lost early in the last century by an act of attainder, which we may wonder has not been since reversed in favour of that eminently loyal house. King James II., in 1689, raised the Earl of *Tyrconnell*, whose family name was Talbot, to the rank of Duke. William III., in 1692, conferred the title of Duke of *Leinster* on the son of the famous Duke of Schonberg, who fell at the Battle of the Boyne. That dukedom soon became extinct. George I., in 1716, conferred the title of Duchess of *Munster* on Evangard Melusina, Baroness of Schuylemberg, whom he afterwards created Duchess of Kendal, in England. Those titles became extinct in 1743. King George III., in 1766, revived the title of Duke of *Leinster* in favour of the ancient Earls of Kildare, who still worthily bear the distinction of the only dukedom in the Irish peerage.

The Duke of *Wharton*, who was Lord Lieutenant of Ireland early in the eighteenth century, was Marquis of Carlow in the Irish peerage. His dukedom was English.

These now enumerated are the only ducal titles that can be connected with Ireland, and none of them was borne by any family of the name that E. C. mentions in his Query. The family about which he inquires is probably that which still subsists in Ireland, spelling their name *Dry*, instead of *Dreigh*. Should this be so, the other particulars that he requires may be obtained. ARTERUS.

Dublin.

Running Footmen (2nd S. i. 80.) — A writer in the *Bee*, July 13, 1791, and referring to thirty years previous to that date, or 1761, noticing the bad condition of the public roads in Scotland, says:

"A four-wheeled chaise was then unknown, the usual travelling carriage for hire being a close two-wheeled chaise, placed very low between the shafts. Coaches were the only carriages kept by gentlemen, which were usually drawn by six horses. These were generally accompanied by *running footmen*, who were easily able to keep pace with the horses, and whose assistance were often wanted to support the coach on each side, to prevent it from being overturned on the very few roads where they could be carried at all."

I have heard it said that in old times *running footmen* were kept by the nobility and gentry of Scotland, who ran alongside the carriages, and who were also employed in carrying despatches from place to place. Their speed and endurance were so great, as in a long journey to overcome any horse. A traditional anecdote is related of one

of these fleet messengers (rather half witted), who was sent from Glasgow to Edinburgh for two doctors to come and see his sick master. He was interrupted on the road by an inquiry, how his master was now, — "He's no dead yet," was the reply; "but he'll soon be dead, for I'm fast on the way for twa Embro' doctors to come and visit him." G. N.

Hannah Lightfoot (1st S. x. 228.) — A lady who is niece to the late Mrs. Henry Wheeler, sometime of "the corner of Market Street, St. James's Market," in a letter to me of yesterday's date, has the following:

"Hannah Lightfoot was staying with our late uncle Wheeler, and his brother George, when she disappeared in so remarkable a way. She was their first cousin, I believe. The family have never been able to gain any intelligence of her. It is altogether a most mysterious affair. Our cousin, Mrs. Phillips, one of Mr. Henry Wheeler's daughters, spent a few days with us in the autumn, and we had a long chat about Miss Lightfoot. My sister says, when young, Mrs. Phillips was thought to resemble her cousin Hannah in person."

I will some day ascertain from the registers of a Society of Friends, at Devonshire House, the parentage of this Lightfoot, and communicate the same to you. G. STEINMAN STEINMAN.

January 22, 1856.

Ballad of Sir Hugh (1st S. xii. 496.; 2nd S. i. 80.) — The writers of the Notes on this ballad are evidently not aware of a work expressly devoted to the subject, entitled:

"Hugues de Lincoln, recueil de Ballades Anglo-Normande et Ecossoises, relatives au meurtre de cet enfant, commis par les Juifs en 1255; publié, avec une introduction et des notes, par Francisque Michel. 8°. Paris, 1834."

In this little work will be found, collected together, everything known on the subject; and also reprints of the *Scottish Ballad*, as it appears in the several collections of Percy, Gilchrist, Jamieson, Pinkerton, and Motherwell. It is also in Herd's Collection, 1776; and in the *Restituta*, edited by Sir Egerton Brydges (vol. i. p. 381.), is a fragment of the ballad, taken down from recitation, which resembles closely the one sent to "N. & Q." by B. H. C. μ.

Passage in General Thanksgiving (1st S. xii. 405.) — Your correspondent E. C. H. asks for a parallel passage "from any English author of any age" to the sentence which he quotes from the General Thanksgiving; viz. —

"Give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we show forth Thy praise."

Has he ever noticed the following passage from the Prayer Book itself? In the first of the prayers, towards the end of the Litany, we say —

"And graciously hear us, that those evils, which the

craft and subtilty of the Devil or man worketh against us, be brought to nought, and by the providence of Thy goodness they may be dispersed."

This seems to be a fair instance of the same construction which E. C. H. condemns as "not English." I quote the passage from the first and second Prayer Books of Edward VI. I cannot say who was its author, nor am I aware of the date of the General Thanksgiving*, but it does not appear in Edward VIth's Prayer Books.

H. D. N.

Trial of the Calas (2nd S. i. 13.) — In the sale of M. Donnadieu's autograph letters at Messrs. Puttick's & Co., in July, 1851, was sold (Lot 109.) the original petition of Donat Calas to the king, praying that justice may be done to himself and family. It is dated "Chatelaine, Juillet 7, 1762," and these words are in the autograph of Voltaire. This interesting paper, with some other letters relating to the Calas family, was previously in the possession of Mr. W. Upcott. μ.

Dr. Forster (1st S. x. 108.) — S. H., in the page here referred to, insinuates that my good friend Dr. Forster has departed this life. Last autumn, Mr. Dolman, of Bond Street, did the same thing. He remembered to have read somewhere (in "N. & Q."?) of the doctor's death, and of his library being sent on the occasion from Brussels to London for sale. On my inquiring as to the correctness of this assertion of a friend both of the doctor and myself, who has for some years been moving about Flanders, I was assured he was "alive and well, residing at Brussels with his lady and only child." This intelligence came to me in a letter, dated 14th August. A much better list of the learned doctor's numerous literary children than that given by S. H., is to be found in his very remarkable — but not more remarkable than amusing and instructive —

"Epistolarium, or Fasciculi of Curious Letters, together with a few familiar Poems, and some Account of the Writers, as preserved among the MSS. of the Forster Family. Bruges, 1845, vol. i. ff. 31, 32."

G. STEINMAN STEINMAN.

Priory Lodge, Peckham.

Way-side Crosses (1st S. xi. 445.) — A cross of this kind formerly existed at the boundary of the Abbey Parish, Shrewsbury. The locality is still called the "Weeping Cross." The upper portion of this cross is preserved in the abbey church, and bears sculptures of the Visitation, the Virgin and Child, the Crucifixion, and a figure of a penitent. Previous to the Reformation, on Corpus Christi day, the masters and wardens of the several incorporated trades of the town, with the bailiffs and corporation, and the ecclesiastics of the place, pro-

ceeded in solemn procession to this cross, where they bewailed their sins, and offered up prayers for a plentiful harvest. They returned in similar order to St. Chad's Church, and attended high mass. Three days of recreation followed this festival. After the Reformation it was changed to the present far-famed pageant of Shrewsbury Show.

PRIOR ROBERT OF SALOP.

Etymology (2nd S. i. 73.) — *Theodolite*, or *theodolit*, is a word of which no satisfactory etymology has ever been given. It was probably the invention of some one ill acquainted with Greek. According to all analogy, *Θεός* should be the first element in the compound; but the sense makes that impossible. If it be *θεδομαι*, the compound is incorrectly formed.

There is no etymology ascertained for *clique*; it is rather a cant word to express a small society who keep much together. Some have conjectured that *cirque* was the original word; whence, first *crique*, and then *clique*, but the conjecture is not worth much. The other three words are explained in the commonest books of reference. *Erysipelas*, *ἐρυσίπτελας*, a word of frequent occurrence in Greek medical writers, from *ἐρυθρός* and *πέλλα*, the root of the Latin *pellis*.

Platitude. The adjective *plat* is applied very much as we should apply the word *flat* to a very dull and stupid remark. We adopt the French substantive, because we cannot use our own equivalent, *flatness*, in a metaphorical sense.

Caucus. The original meetings in America to determine upon the election of candidates previous to the ballot, were held in that part of Boston where the ship business was carried on. Thence they were called Caulker's Meetings, then *Caucus* Meetings, and then *Caucus*. *Cab* for cabriolet, and *'bus* for omnibus, are perversions quite as strange.

Jacquerie. The common term for the lower orders in France at a very early period was *Jacques Bonhomme*. Hence the sedition of the mob in the reign of Jean was called *Jacquerie*; and frequently in later reigns. E. C. H.

Portrait of Franklin (2nd S. i. 12.) — I do not suppose I am giving T. H. B. the information he seeks in his Query; still the reference may be acceptable to him that mention is made by Barnum in his *Life*, of a portrait of Franklin in the possession of M. Regnier, Paris, to whose father, it is there said, it was given by Franklin himself. The passage occurs near the end of the "Tom Thumb" division of the work.

R. W. HACKWOOD.

Sir Thomas Lunsford (1st S. ix. 373.) — MR. BALCH will find a memoir of Sir Thomas Lunsford, supplied by me, in the *Gentleman's Magazine* for 1836. I shall feel very greatly obliged to

[* The General Thanksgiving is attributed to Bishop Sanderson, and was inserted at the Restoration. — Ed.]

him if he will give the date of Sir Thomas's burial from the register of Williamsburgh Church. As Sir Thomas married a third wife when in Virginia, perhaps this same register may contain the record of his marriage, and other information respecting him and his family. I am disposed to think that he had a son born in Virginia of his own name, who succeeded to his baronetcy — another title conferred by warrant only — and whose will, dated January 4, 1688, was proved in C. P. C., June 13, 1691.

CAN MR. BALCH ascertain whether the memorable cavalier made a will? It is not unlikely that his Virginian wife was a lady of the Ludwell family. G. STEINMAN STEINMAN.

Publication of Banns (2nd S. i. 34.) — Extract from the register of Grappenhall Church, Cheshire:

"*Publication of Intended Marriages—since the first of februarye, 1653.*

"Upon the 12, the 19, and 26 of februarye, being the Lordes dayes, the intended Marriage was publisht att the Close of morning Exeise.

"Betweene { John Pickering of Lachford, and
 { Ann Turner of Warrington."

J. K.

Old Silver Medal (2nd S. i. 55.) — This is evidently one struck by the Chapter of Hildesheim, *sede vacante*, that is, in the interval between the death of one bishop and the election, confirmation, and enthroning of his successor. The see was one of the most ancient in Germany, having been founded by Charlemagne in the town of Eltzen; whence it was transferred to Hildesheim by his successor, Louis the Pius. Gunthar, the first bishop, died in A.D. 835. The cathedral is dedicated to the Blessed Virgin Mary. The chapter consisted of noble canons; hence the coronetted escutcheons on the medal. The bishop enjoyed extensive privileges and jurisdiction as a prince of the empire, and ranked the ninth of the thirty who originally had seats in the diet. After the Reformation, he was the only Catholic bishop in Lower Saxony. Part of the territory of the see had in various contests been torn from it by its neighbours, the Dukes of Brunswick, to whom those acquisitions were confirmed by the Treaties of Munster and Westphalia. In the latter part of the seventeenth century, the Archbishops of Cologne were elected to this see, and hence its original subjection to Mentz appeared less obvious. Like other ecclesiastical states, it was overthrown in the storms of the French Revolution, was secularised, and, after being incorporated in the short-lived kingdom of Westphalia, was finally given to Hanover by the Treaty of Vienna in 1815.

The cathedral of Hildesheim possesses, among other monuments of remote antiquity, a most remarkable relic of heathen Saxony — the basis of the idol Irmensul, which was overthrown in the

time of Charlemagne; and having at a later period been recovered from a river into which it had been cast, has for many ages served to support a candelabrum near the entrance of the choir. Within the territory is the village of Hamelen, famous for the story of the Piper, which is already familiar to the readers of the 1st S. of "N. & Q."

ARTERUS.

Dublin.

This medal was struck by order of the Chapter of the Bishoprick of Hildesheim (*Capitulum Hildesensis*, Kingdom of Hanover), to commemorate the period of the *Sede Vacante*, which lasted from 1761 to 1763, after the death of Bishop Clement Augustus (a Duke of Bavaria, and Elector of Cologne, 1724—1761). The thirty-two coronetted shields (sixteen on each side) are the arms of the thirty-two canons of which the chapter is composed. The shield near the Virgin is that of the bishopric, and the church represented on the medal is the cathedral. The initial T under the episcopal chair signifies the artist's name, John Thiebaud of Augsburg. J. G. P.

A Caution to Antiquaries (2nd S. i. 67.) — The writer of the Note on the so-called Pelasgic inscription of "BELL DIUOSE" on Tory Hill, is (from the internal evidence of his article) no doubt aware of a paper on the same subject published in *The Transactions of the Kilkenny Archaeological Society*, vol. i. (1849—51) pp. 300—304; and which goes over the same ground which H. H. H. would seem to put himself forward as being the first to occupy in 1856? Why did he not quote it? JAMES GRAVES.

Kilkenny.

Posies on Rings (2nd S. i. 82.) — I forward the subjoined, copying the spelling literally. On a small wedding-ring, evidently of old date:

"Whear this i giue
i wish to liue."

On a very thick and large gold ring, having on it the Mint mark, D. S., capitals interlaced:

"In thee my choyce
I do rejoyce."

Also on a small heart-shaped silver locket, the following, in old raised letters:

"let vs loue
like turtle doue."

The letters, I may add, appear to have been beaten up from the back. N. S. HEINEKEN.

Sidmouth.

Samuel Barnard (1st S. ix. 458.) — In Denne's *History of Lambeth*, Samuel Barnard, D.D., is said to be domestic chaplain to Archbishop Abbot, "and one of his nearest relations;" whilst Edward Abbot is named among the archbishop's

chaplains. Perhaps Mr. J. T. ABBOTT can say how Dr. Barnard, who was Vicar of Croydon, was related to His Grace, G. STEINMAN STEINMAN.

Miscellaneous.

NOTES ON BOOKS, ETC.

The readers of Macaulay will be glad to learn that there is now no doubt that the *Diary of Narcissus Luttrell*, to which the historian makes such frequent reference, will be given to the press. Immediately after the publication of Mr. Macaulay's third and fourth volumes, application was made by *The Camden Society* to the authorities of All Souls' College, Oxford, for permission to transcribe and publish the Diary. This has since been followed by a similar application from the Delegates of the University Press; and as the Camden Society had no object but that of securing its publication, they will, no doubt, very readily withdraw their claim. The rivalry, if it can be so designated, is one creditable to both parties; and we hope that the present movement by the heads of the Clarendon Press may be looked upon as a proof of the existence among them of an increased interest in English Historical Literature. Perhaps after this we may obtain from the same quarter an edition of *Strype* worthy of Oxford. The Delegates have only to give a hint of their intention to produce a revised edition of the various works of this most valuable and industrious writer, under the superintendence of a competent editor, and we feel sure that abundance of materials will soon be placed at his disposal.

Mr. Bohn has unquestionably rendered good service to all antiquaries and students of our early national history, by the publication of the Series, now a very extensive one, of English translations of our monkish chroniclers and annalists, which he has issued in his *Antiquarian Library*. Valuable as are many of these, there is not among them one more deserving of attention than *The Ecclesiastical History of England and Normandy, by Ordericus Vitalis*, of which Mr. Forester's translation, in four volumes, is now completed. Mr. Forester well remarks that, born in England, and receiving at Shrewsbury the first rudiments of his education, which he completed at Ouche, in Normandy, Ordericus Vitalis, in his personal and literary history, as well as in the annals, which compose the most valuable part of his voluminous work, forms a connecting link between the English and Norman writers of the eleventh and twelfth centuries. In point of fact, he alternately transports his readers from Normandy to England, and from England to Normandy, two states which may be considered to have formed in his time almost an united kingdom; and he treats the affairs of both with nearly equal precision. Of the importance with which the writings of Ordericus Vitalis have been regarded by the French antiquaries, we have clear proof in the fact, that within the last thirty years, no less than two distinct editions of them have been published under the auspices of the Historical Society of France. The first, in 1826, was a translation into French, with notes by M. Louis du Bois, with a preface by M. Guizot, which Mr. Forester has translated as an Introduction to his own English version. The second, which was commenced in 1838, is an edition of the original text, which was confided in the first instance to M. Auguste le Prevost; who saw twelve books through the press, and was then compelled by loss of sight to transfer the editorship to M. Leopold Delisle. This gentleman's *Essay on the Life, Writings, and Cha-*

racter of Ordericus, which is also translated by Mr. Forester, will be read with considerable interest; and when we add, that the work abounds in illustrative notes, and is completed by the addition of the *Chronicle of St. Evroult*, by a Chronological Index, and by a very extensive General Index of Matters, we think we have said enough to show how creditable it is both to Mr. Forester, the editor, and Mr. Bohn, the publisher, and how well it deserves a place in every historical library.

BOOKS AND ODD VOLUMES.

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Notices to Correspondents.

Among other articles which we have been compelled by want of space to postpone until next week, is one on Bradford the Martyr and Sir John Harrington.

W. H. L. (Westbrook) is thanked, but has, he will see, been anticipated.

T. G. P. We do not share in the opinion of our Correspondent that such a work as he suggests would be sufficiently popular to be remunerative.

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LONDON, SATURDAY, FEBRUARY 16, 1856.

Notes.

BRADFORD THE MARTYR AND SIR JOHN HARRINGTON.

The writer of the *Biographical Notice of John Bradford*, prefixed to the martyr's Letters, &c., in the Parker's Society edition of *The Writings of Bradford*, referring to the well-known results of a sermon which Latimer preached before Edward VI., on the subject of "Restitution to be made of things falsely gotten," says:

"This 'did so strike him (Bradford) to the heart,' on account of a fraud, committed by his master, Sir John Harrington, which 'was to the deceiving of the king,' and which, it would seem, Bradford had concealed, 'that he could never be quiet, till, by the advice of the same Master Latimer, a restitution was made.'"

And again:

"It was through his firmness, in fact, that Sir John Harrington was compelled to make restitution to the king of the sums falsely obtained, in the two successive years, 1549 and 1550."

The former passage consists, as we shall presently see, of partial extracts from Dean Sampson's *Memoir*; the latter is the writer's own inference. The biographer, in defending the martyr, is rather unjust to the knight; and as a collateral descendant of Sir John Harrington, I am unwilling that his honour should be thus unreservedly sacrificed at the shrine of "the good John Bradford." The connexion of the latter name with the question at issue, may render the inquiry of general interest. Strype's account of the transaction is this:

"While Bradford followed the study of the law in the Temple, London, he was steward to Sir John Harrington, Knight, Treasurer to the King's Camps and Buildings, and kept his books and accounts; whom he therefore called his master, in whose service once he took up some money (and that, it seems, in his master's name) which he was not able presently to repay. But interest and application were made by friends on his behalf, and at length, in May, 1548, his master was prevailed with to pay the debt for him, and he to become debtor to his master, and so Sir John bound himself under his hand to pay the sum before Candlemas next ensuing. He confessed his fault to his master, owned his debt, and offered all the satisfaction he could." (*Mem.* vol. iii. pt. i. p. 366.)

Dr. Hook also, following Soames, in his *Life of Bradford*, thus writes:

"Bradford's accomplishment (being distinguished as an accountant) procured for him the place of clerk or secretary to Sir John Harrington, who was Treasurer of the Royal Camps and Buildings. Sir John Harrington placed extra confidence in his integrity, as well as in his ability, but unfortunately overrated his superiority to temptation. Bradford appropriated to his own use one hundred and forty pounds belonging to the Crown. Some Protestant historians (adds Dr. Hook), blinded by party feeling, endeavour to palliate the crime of one who became afterwards so distinguished. But the real defence of Bradford is this: that he did deeply and truly repent, that he

deplored to the end of his life this 'great thing,' as he sorrowfully termed his act of peculation, and that when his mind was enlightened as to the nature of his sin, and his conscience reproached him, he became his own accuser, and took measures to make restitution. . . . But Bradford found more substantial relief from Sir John Harrington himself, who generously consented to satisfy the Crown, and to accept his dependant's security for repayment to himself." (*Eccles. Biog.* vol. iii. p. 29. See also Soames's *Hist. of the Reformation*, vol. iv. p. 420.)

Now, having carefully read the letters, &c., referred to by Bradford's more recent biographer, in corroboration of his position, I confess that the statements of Strype, Soames, Hook, &c., seem to me to be fully borne out by the confession and self-reproaches of Bradford himself, wherein he admits that he "justly deserved to be put to death for it," and by the language adopted by his friends (were there no other *direct* evidence), I may add, that not one tittle of evidence appears which can support the assertion so unhesitatingly advanced, that "the fraud was committed by his master, Sir John Harrington." It would certainly seem, by Bradford's letter to Traves, March 22, 1548, that Sir John's patience was well nigh exhausted by the importunity of the defaulter, and that he even considered him over "scrupulous" in so strongly urging an immediate "restitution;" but so far from admitting his own participation in the act, or even his cognizance of the transaction, Sir John tells Bradford, "That if the books would declare it, he would satisfy," &c. "The books I showed (adds Bradford), whereupon he promised as much as I could ask." I have read the *Memoir* by Archdeacon Hone, referred to by the biographer, in which the archdeacon minutely examines into "this obscure matter," as he calls it, and the conclusion at which he arrives is this: "That the act, though done without the knowledge of Sir John, might yet have been for his aggrandisement, and not an embezzlement of money, and the appropriation of it to Bradford's own use." This is a far different statement from that made by the biographer. The writer in question relies on Bradford's reply to the Lord Chancellor Gardiner, at his last examination, wherein he denied that he had "ever deceived his master;" but in order to know what he denied, we must learn of what he was accused. The whole passage runs thus:

"Here came forth Master Chamberlain, of Woodstock, and said to the Lord Chancellor that Bradford had been a serving man, and was with Master Harrington. — 'True,' quoth the Lord Chancellor, 'and did deceive his master of twenty-seven pounds ("seven score" in edit. 1563)."

That is, I presume, robbed him of twenty-seven pounds. And what was Bradford's reply to this charge? —

"My Lord," quoth Bradford, "I set my foot to his foot, whosoever he be, that can come forth and justly vouch to my face that ever I deceived my master." which was perfectly true, as the "great thing"

which he confessed and so deeply deplored was, as he admits to Sampson, "to the deceiving of the king." The declaration of the martyr before Gardiner, and the defalcation of which he is charged, are perfectly consistent. Now I would submit that, were the evidence to close here, there is nothing to justify the passages of which I complain, but *direct* testimony may be adduced which throws light on "this obscure matter;" and, strange to say, this testimony is contained in the very passage of Sampson which the biographer has *partially* quoted. The passage in the recent biographical notice is this:

"This (sermon of Latimer) 'did so strike Bradford to the heart,' on account of a fraud committed by his master, Sir John Harington, which 'was to the deceiving of the king,' and which, it would seem, Bradford had concealed, 'that he could never be quiet till, by the advice of the same Master Latimer, a restitution was made.'"

The words within single inverted commas are taken from a passage in Sampson's *Memoir*, the other are the words of the biographer. Had the writer, however, omitted his own words and given Sampson's passage entire, though it might have destroyed his argument, it would have enabled him to do more justice to Sir John. The passage from Sampson is literally this:

"Which (sermon of Latimer) did so strike Bradford to the heart for one dash with a pen, *which he had made without the knowledge of his master* (Sir John Harington), as full often I have heard him confess with plenty of tears, being Clerk to the Treasures of the King's Camp beyond the seas, and was to the deceiving of the king, that he could never be quiet till, by the advice of the same Master Latimer, a restitution was made."

Sampson does not draw inferences, or speak of a casual or doubtful remark of Bradford, but tells us plainly that he "*had full often heard him confess with plenty of tears the dash with his pen which he had made without the knowledge of his master.*" And who was this Sampson? Bradford's most intimate "friend and fellow-student at the Temple," one who was the instrument, under God, of Bradford's conversion from Popery, and who speaks of his "familiar knowledge" of Bradford's inmost thoughts with reference to the "doctrine of repentance." Sampson was afterwards Dean of Christ Church, Prebendary of St. Paul's, &c. Unless, therefore, the writer of the *Biographical Notice of John Bradford* is willing to admit that Sampson penned a deliberate falsehood, he will, I think, if not erase, at least modify the offending passages, should another edition be called for. Though a very minor matter, I observed several inaccuracies respecting the Harington family, in the notes which the Exton pedigree, now before me, would enable me to correct, should the editor hereafter desire it. I have spoken of the writer as the biographer, not being certain whether the editor, the Rev. Aubrey Townsend, of Bath, and the writer of

the biographical notice, are one and the same person.

E. C. HARRINGTON.

The Close, Exeter.

WHITE PAPER INJURIOUS TO SIGHT.

It has, no doubt, occurred to many of your readers, that the glaring white paper upon which our books are printed in the present day, is anything but agreeable to the sight; and I should say, judging by my own experience, it is often injurious. It is a great relief to me, when I have waded through the pages of a modern octavo, to take up some goodly volume of old, and rest the eyes upon its dun-coloured paper—its bold large type, fresh and black, as if just issued from the press—its ample margin, with the friendly side-notes to help the reader in his pilgrimage—and many other excellences, which are discarded in the present refined age of literature. In the *Letters of Eminent Persons*, published from the originals in the Bodleian Library and Ashmolean Museum, I find a communication from Dr. Lancaster (Provost of Queen's College) to Dr. Charlett, in 1714; in which brown (tinted) paper is recommended as being less prejudicial to the eyes than white:

"Pray, Sir, will you do so much as send to Sir Wilkinson of Queen's, and let your servant tell him Mr. Basket will send down his paper on Monday for Aristotle's *Ethics*. Tho' I can tell him that the brownish paper he returns is the better paper to print upon. All my Paris editions are on paper of the same dunny colour, and those editions (for that reason for one) excel all other. I never heard English printing blamed so much for anything as the paper's being too white. But as for Mr. Wilkinson, I suppose he has promised his subscribers very white paper, and they must have it. Master, I have found by experience, that eyes are very good things, and yet I will not say that I found it out first; for they say that old Friar Bacon knew it, and even some antediluvians lived long enough to have discovered it. *Now brown paper preserves the eye better than white*, and for that reason the wise Chinese write on brown. So the Egyptians. So Aldus and Stevens (Stephens) printed; and on such paper, or velum, are old MSS. written. Savile published his *Chrysostom*, with a silver letter on brown paper. *And when authors and readers agree to be wise, we shall avoid printing on a glaring white paper.*"

I am certain that many persons will coincide with the strong opinion expressed on this subject by the worthy Provost of Queen's College, and that "eyes are good things" *which it is well to preserve.*

W. J.

Russell Institution.

FALSE AND DANGEROUS PROPOSITIONS.

The decision of the Roman Inquisition against the truth of the motion of the earth, which has justly been reputed one of the most impudent declara-

tions ever made, has its peculiar zest in the fact of the proposition denied belonging to physical science, being capable of demonstration, and having since actually received demonstration satisfactory to the very successors of the Inquisitors who denied it. Without at all wishing to deprive this singular case of its pre-eminence, it strikes me that a very amusing as well as instructive list might be made of propositions now universally admitted, but formerly condemned by those who had authority to pronounce. I think this list might be picked out of all denominations in the seventeenth century, whether called *church* or *sect*, and the *pot-and-kettle* nature of the results would make them useful knowledge to the over zealous of our day, whether in church or sect, as before.

The instance I shall produce, is a decision of the University of Oxford in 1622, six years after the decision of the Inquisitors, and eleven years before its practical application to Galileo's second offence. The account is given in Wood's *Historia*, &c. (pp. 326-328.). One William Knight had promulgated certain opinions on the rights of subjects, seditious enough in their intent, and disrespectful enough in their insinuations as to what kings might, could, and perhaps would be guilty of. But the University, not satisfied with committing Knight to prison, where many persons had been before him for much less audacious suppositions, collected certain of his theses, and summoned a convocation to condemn them, as being, so says Wood, against Scripture, Councils, Fathers, the Primitive Church, and the safety of the Monarchy. One of these propositions runs as follows, and the *Censura* is appended. It passed, according to Wood, unanimously.

"Subditis merè privatis, si Tyrannus tanquam latro aut stuprator in ipsos faciat impetum, et ipsi nec potestatem ordinariam implorare, nec aliâ ratione effugere periculum possint, in præsentî periculo se et suos contra Tyrannum, sicut contra privatum Grassatorem, defendere licet.

"*Censura.* Hæc propositio est falsa, periculosa, impia."

It was enacted that all persons presenting themselves for degrees should subscribe these censures, and make oath that they would neither hold, teach, nor defend the opinions therein condemned.

Conceding *periculosa* as applicable in the current time to the enunciation of the proposition, and *seditiosa* to its intention, it will strike many that the epithets *falsa* and *impia* put the declaration of the University almost on a par with that of the Inquisitors. For myself, I would rather condemn the earth's motion ten times over, than affirm, with the Convocation of 1622, that *Femina se contra regem stupratorem, sicut contra privatum, defendere non licet*: and this proposition the University compelled young graduates to swear to, or, which is much the same thing, they compelled

them to swear that the contradiction of it was false.

To the proposition that the bishop might excommunicate the civil magistrate, the convocation applied only the milder *erronea*, and not the strong *falsa*. The words were always significative of difference in degree; thus the Inquisitors qualify the earth's motion as *falsa in philosophia et ad minus erronea in fide*. It is curious that the University should have been more sure that a woman has no right to defend herself against a king than that a bishop has no right to excommunicate the king. It is curious that the Inquisitors should have been more sure of the physical falsehood of the earth's motion than of the heresy of the doctrine. It is curious that no Protestant should have remembered 1622, while twitting the Papist with 1633. It is curious that no Roman Catholic should have happened to light upon the Oxford decision, for retort upon the heretic. It is all curious together. M.

ILLUSTRATIONS OF MACAULAY.

Schomberg's Monument.—In speaking of the great Duke of Schomberg, in vol. iii. p. 638., Mr. Macaulay informs us that his corpse, to which "every honour was paid," was deposited with funeral pomp in Westminster Abbey! This ill accords with what is well known, as stated by Mason in his *History of St. Patrick's Cathedral, Dublin*, notes, p. 50.:

"Near to the monument of Archbishop Jones, there is a large slab of black marble, fixed high in the wall, with an inscription thereon, to the memory of the renowned Frederic, Duke Schomberg. The remains of this great general were removed to this cathedral immediately after the battle of the Boyne, where they lay until the 10th of July, and were then deposited under the altar; the interment of Duke Schomberg is noted with a pencil in the register; the entry is almost illegible, inasmuch that it has been often sought for in vain. Although he well merited from the gratitude of a country in whose cause he fell, and the favour of a prince whom he faithfully served, such a testimonial, no memorial of the place of his interment was erected until the year 1731."

Dean Swift was actuated by a just indignation towards the relatives of this great man, who, though they derived all their wealth and honours from him, neglected to pay the smallest tribute of respect to his remains; and after many fruitless applications made by him and the chapter of his cathedral,—"postquam per epistolas, per amicos, diu ac sæpe orando nil proficere,"—caused the present slab to be erected, and himself dictated the inscription, which is given by Mr. Mason, and is, as one might expect, of rather a caustic character.* For interesting letters upon the subject,

[* The inscription is given in "N. & Q.," 1st S. vii. 341. See also p. 13. of the same volume.]

see Swift's *Works* (Scott's edition), vol. xvii. pp. 219. 412. and 449. The following is a short extract :

"I desire you [Lord Carteret] will tell Lord Fitzwalter [who married the duke's granddaughter] that if he will not send fifty pounds to make a monument for the old duke, I and the chapter will erect a small one of ourselves for ten pounds; wherein it shall be expressed, that the posterity of the duke, naming particularly Lady Holderness and Mr. Mildmay, not having the generosity to erect a monument, we have done it of ourselves. And if, for an excuse, they pretend they will send for his body, let them know it is mine; and rather than send it, I will take up the bones, and make of it a skeleton, and put it in my register-office, to be a memorial of their baseness to all posterity."

ABHBA.

Judge Jeffreys and the Earldom (2nd S. i. 70.)—In a foot-note in Sir Harris Nicolas's *Synopsis of the Peerage*, and sub "Jeffreys," it is said:

"That the titles of Earl of Flint and Viscount Wickham were sarcastically applied to this notorious personage. Granger, vol. iv. p. 272. says, 'there is a print of Judge Jeffreys as Earl of Flint, Viscount Wickham, and Baron of Wem;' and adds, 'I was once inclined to think it a sarcasm, until a curious gentleman showed me the following book, *Dissertatio Lithologica*, dedicated to Honoratissimo Domino Georgio Comiti Flintensi, Vicecomiti de Weickham, Baroni de Weim; supremo Angliæ Cancellario, et serenissimo Jacobo Secundo regi Angliæ a secretioribus consiliis.' The proof which convinced Granger is, however, evidently a satirical dedication to him as the *flinty* Jeffreys."

7.

If the title of Earl of Flint was conferred on Jeffreys, the reason why that designation was chosen, no doubt, was because he was a Flintshire man. He was first-cousin to Sir John Trevor, Master of the Rolls, and Speaker of the House of Commons, who died 1696. His family was an ancient one, and of the tribe of Bleddyn ab Cynfyn. When Jeffreys was urging the violent proceedings against Cornish, his cousin, Sir John, remonstrated with him, and declared that if he executed the man it would be murder, but in vain; he used to browbeat the witnesses from the bench. Most historians describe his personal appearance as conformable to the ferocity of his disposition, but in the picture of him at Erthig, he is represented in his robes, with the purse, and what appears to be a viscount's coronet near him; as a remarkably handsome man, with a very intelligent countenance; the eyes have an expression of languor. Though a bad man, he was undoubtedly a great lawyer, and the Reports published by Vernon were his work, but his name was too unpopular to be prefixed to them. Sir William Williams, Speaker of the House of Commons in the last two short parliaments of Chas. II., had been made Solicitor-General by James II., with a promise of the chancellorship if he succeeded in bringing about the conviction of the bishops. When they were

acquitted, there was a great cheer in the hall, and Jeffreys, who was sitting in the Court of Chancery, being told the reason, was observed to lift his nose to his face to hide his triumphant smile, as much as to say, "Mr. Solicitor, I keep my seal;" for he knew it had been promised to Williams if he had succeeded.

FRANCIS ROBERT DAVIES.

Moyglass Mawr.

The Screw Bayonet (2nd S. i. 32.)—The anecdote referred to by W. K. R. B. is given by Captain Grose, *Treatise on Ancient Armour* (1st edit. p. 115.). The regiment was the 25th, commanded by Lieut.-Col. Maxwell; and the engagement, during one of William III.'s campaigns in Flanders.

The regular introduction of the bayonet, according to Grose, took place in France about 1671. The first corps armed with them being the regiment of Fusiliers, raised that year, and since called the Royal Regiment of Artillery. It appears that a contrivance for fixing the bayonet, so as not to prevent loading and firing, was in use in Queen Anne's reign; and, as an intermediate step between the dagger-bayonet and that of the present form, by fixing two rings on the wooden handle of the dagger originally intended for screwing into the muzzles of the pieces, which were slipped over the barrel. Grose engraves one as a specimen: I have a plug or dagger-bayonet of the ancient form, and I believe they are not of very usual occurrence.

E. S. TAYLOR.

Ormesby, St. Margaret.

Edmund Bohun the Licensor.—In Macaulay, vol. iii. p. 443., the argument against the non-jurors from the practice of the primitive Christians, is said to be—

"Remarkably well put in a tract entitled, *The Doctrine of Non-resistance or Passive Obedience* no way concerned in the controversies now depending between the Williamites and the Jacobites; by a Lay Gentleman," &c.

The author of this "small piece" was Edmund Bohun, afterwards the unfortunate licenser of the press, as appears by his *Autobiography*, p. 85. He was, in his day, a useful, as well as an industrious writer and translator; witness the *History of the Desertion* (many times cited as an authority by Mr. Macaulay), *Life of Jewel*, *Geographical Dictionary*, *Versions of Whedre and Sleidan*, and *The Justice of Peace his Calling*. But Macaulay, having borne testimony, as it seems unconsciously, to Bohun's argumentative powers, prefers (in vol. iv. pp. 350—356.) to exhibit him as the editor of "Filmer's absurd treatise," and the antagonist of Sidney's views, as a man of "mean understanding," of "weak and narrow mind." Effect is thus given to an amusing pic-

ture of the poor licenser at the bar of the House of Commons (p. 356.); but the injustice done to his reputation is scarcely expiated by a cold admission that he was a man of "some learning."

Macaulay treats it as a settled point that Charles Blount was the author of *King William and Queen Mary Conquerors*, in which tract is set forth, according to Burnet ("N. & Q.," 2nd S. i. 21.), "with great modesty and judgment," but, according to Macaulay (vol. iv. p. 35.), "in the most offensive manner," a doctrine diametrically opposed to Blount's own opinions. The pamphlet is not included in Gildon's collection of Blount's works; and Bohun especially says that Bently the publisher "ascribed it wrongly to Blount" (*Autobiography*, p. 113.). This is not conclusive; and it must remain doubtful, if other evidence be not adducible, whether in the plot to ruin Bohun, Blount did not avail himself of popular clamour against the production of some third person. Bently's mistake (if mistake it was) would explain how it happened that the tract was commonly ascribed to Blount.

Blount's motives in attacking the censor are open to suspicion; and if any credit be due to either of them for having contributed to bring about the freedom of the press, a share of that negative praise may as well be claimed for him who gave his *imprimatur* to the offensive notion of "Conquest," and refused to license the "Western Martyrology." Macaulay considers that Blount's "important service" has been sadly overlooked. (Vol. iv. p. 362.)

In a note at p. 705. of vol. iv., Bohun's name is twice mis-spelt, and *Norfolk* is put for *Suffolk*.

S. W. RIX.

Beccles.

LINES UPON THE SOVEREIGNS COINED IN 1817.

To many, if not most, readers of "N. & Q." the following lines, published in the *Morning Chronicle* of August 12, 1817, upon the sovereigns first issued in that year, may be new, and they are well worthy of preservation. For the correctness of the description they give is undeniable; and though the satire was, it may well be supposed, sharpened by political animosity, it certainly was richly deserved; since a more absurd design will not easily be produced than that of the original St. George upon the new gold coinage of 1817. This failure is to be regretted, for I consider the obverse of the coin to be decidedly superior to that of any subsequent issue; and the present state of the legend proves that the raised rim, more recently added, is not necessary as a protection from wear.

I conceive the first minted sovereigns to be still in circulation; at least, I believe I have had some in my possession at no distant period; but of

those of 1820, I frequently take one or more, and have one before me now, together with several of George IV. of different dates. On that of 1821, the first, it may be presumed, of that reign, the garter surrounding the field of the reverse in the original design is omitted, the figures within are enlarged, and the "hedge stake" in the hand of St. George changed into a short sword. Whether or not any sovereigns were coined in 1825, I am unable to say, but the first die of George IV. was used in 1824; while an entirely new one, a great improvement upon the old, was adopted in 1826; when the wreath round the head, always introduced previously, was discarded (as it was likewise in the sovereign of William IV.), and the royal arms, surmounted by a crown, displaced St. George and the dragon.

It may be stated, that, though I can refer to no special Note upon the subject, the verses below are faithfully given from the copy taken by myself, *mediately*, but not *directly*, from the newspaper very shortly after they first appeared in the *Morning Chronicle*:—

"Upon the New Coin called Sovereigns.

"Saint George one day went out,
To give the Dragon a bout.
Of his clothes he was careful enough,
So he stript himself to his buff;
He didn't put on his armour,
For St. George was no alarmer,
But his wife made him take her cloke;
For, says she, to catch cold is no joke.
So he started; but when he came near,
He found he'd forgot his spear,
So he pull'd from the hedge a stake,
And the Dragon began to quake;
St. George, he drew his arm back,
To give the Dragon a thwack;
Then the Dragon fell down, and shamm'd sick;
But St. George so ill managed his stick,
That he prick'd his horse in the flanks.
Oh, Ho, says the horse, no thanks!
So up his head he whaps,
And hits St. George in the chaps,
And beat his face to a jelly,
That whether it were face or no, none can tell ye."

ARTHUR HUSSEY.

DICTIONARY OF ANONYMOUS WRITERS.

The frequent communications which have appeared in the pages of "N. & Q." on the subject of a dictionary of anonymous English writers, similar to the *Dictionnaire des Ouvrages anonymes et pseudonymes* of Barbier, lead me to believe that such a work would be regarded as a valuable contribution to the bibliographical literature of the country.

I have, myself, felt the want of it greatly, and for my own purposes I have long been in the habit of noting down every piece of information that came in my way. During the last three or

four years I have been engaged in preparing a new Catalogue of the Advocates' Library, which is now nearly ready for the press; and in the course of the inquiries which it has been my duty to make, I have largely increased the stock of materials which I had previously collected. In these circumstances, should no one better qualified than myself undertake the task, I feel strongly disposed to continue the researches in which I have been engaged, and to arrange the results with a view to publication.

But though willing, I am by no means anxious that the duty should devolve upon myself. My object in making the present announcement is simply to hasten, if I can, the completion of a work which is confessedly a great desideratum. On the one hand I shall be glad to afford to any one better prepared than I am, all the assistance in my power; and on the other, should the undertaking be left in my hands, I shall look with confidence for the advice and co-operation of all who take an interest in it. SAML. HALKETT.

Advocates' Library, Edinburgh.

Minor Notes.

Testimonial to Peter the Great.—As all matters connected with the history of the founder of the Russian dynasty are now particularly acceptable to most readers, I have "made a Note of" the following Dutch testimonial, given to Peter the Great by the foreman of the ship-building-yard at Amsterdam, in which the Czar of Russia studied and worked at the craft of ship-carpenter. The original has but recently been discovered in the archives of the Kremlin at Moscow; and a copy, hereunder, was sent to a friend in Holland, in a letter dated January 11, 1856, by the Rev. W. L. Welter, Chaplain to the Netherlands Embassy at St. Petersburg. The text is not so obsolete, but it can be easily read by all acquainted with modern German or Dutch.

"Ick onderschreven Gerrit Claesz. Pool, Mr. Scheepstimmerman van de geootroyeerde Oost-Indische Compagnie ter Kamer van Amsterdam certificeere en getuyge voor de waarheit, dat Pieter Migaylof (zynde ondert Gevolg vant Groot Moscovis Gesantschap, en daer uyt onder die Gene, die alhier tot Amsterdam op de Oost-Indische scheepstimmerwerf van den 30sten Augustus, 1697, tot op dato dezes gelogiert en onder ons bestier getimmerd heeft) hem de tyt van zyn edele verblyf alhier als een neerstig en kloeck timmerman heeft gedragen, zoointsloeven, stoothouten toeleggen, afcrabben, voegen, hacken, slegten, braeuwen, schaven, boren, zagen, planken en stoethouten branden, en tgeen een goet en heel deftig timmerman behoort te doen en heeft I fregat Pieter en Paul lang over 100 voet vant begin af (aen de voorsteeven aen stierboert) tot dat het bijna klaer was helpen maken en dat niet alleen maer is doer Mijn even daerenboven in de scheeps-architectuur en tekenkunst volkomen onder wezen, zoodat zyn Edele dezelve tot in de gront verstaet, en dat zoo verre als ons oerdeels tzelve kan werden gepractizeert.

In teken der waerheit heb ik dit mit myn eigen hant ondertekent.

"Actum in Amsterdam in onze ordinaire woonplaatse by de Oost-Indische werf den 15 January, int jaer onzes Heeren 1698.

(L. S.)

"GERRIT CLAESZ POOL,

"Mr. Scheepstimmerman der E. E. geootroyeerde Oost-Indische Compagnie tot Amsterdam."

C. H. GUNN.

Rotterdam.

Foreigners' English.—There are some very choice specimens of bad English in a very pretty book, containing 300 views in the Netherlands, by Abraham Rademaker, published at Amsterdam in 1725. The Preface tells us that—

"The singular and different manner of Ingraving those Pla-tes, and that so Comformably to their subjects; The exactness as have Observed in Conforming our Draughts to the Originals; This Collection, so Numerous, and What is Un-commom, begun And ended by the same hand, Cannot fail to goin us the General applause."

The descriptions, in the body of the work, are scarcely ever much more correct than the following:

"That Village was renowned by the abundance of Saulmons that were fished there. . . . That Village in situated in a Territory that afford abundance of fruits and Corns. . . . The Fortreff of Buren, in the year 1719, seen here in front and on the left side; att the going out of the gate here represented, the-re is basse Court, that they most Croff before they arrive att the Building's Body."

In return for these precious morsels, can any of your readers direct me to the name of any noble predecessor in the possession of the volumes by the arms which they bear on their covers, and which I presume to be foreign? As far as I can make them out, they are as follows: An eagle displayed, impaling, on a fess three crabs, 2 and 1, between an estoile of eight points, and a greyhound *courant*: over all, on an escutcheon of pretence, a wild boar. Coronet, like our own marquises; and supporters, two sagittarii.

C. W. BINGHAM.

General Wolfe.—There is now lying in Messrs. Wilmott's dry docks, Newport (to undergo a few slight repairs), that fine old ship the "William Fame," which, nearly a hundred years ago, bore the celebrated Wolfe from England to Quebec. Your correspondent, Jno. S. BURN (2nd S. i. 16.), very properly corrects the typographical error of 1731 for 1781 (1st S. xii. 312.). The "Deverells," in Nailsworth, is now the property and residence of Anthony Fewster, a respectable and respected member of the Society of Friends; and near to it is the ancient meeting-house of that Society, in which the celebrated George Fox attended in 1669, as mentioned in this journal, 2nd Part, p. 132. (2nd vol., edit. 1709, 8vo.). The conjecture that the initials E. D. were those of the elder sister, Elizabeth Deverell, who resided at Bath,

and made the communication to your pages, is incorrect, the note being furnished by one of your earliest correspondents, subscribed with his own initials. E. D.

Shameful Severity formerly practised in Schools.—Your correspondent X. O. B. (2nd S. p. 13.), and also HENRY KENSINGTON (p. 53.), will be interested in the verses subjoined. They were the production of one of the boys in the upper form of a very large school, where great severity was practised in the last century. The retaliation recorded was firmly credited by all the scholars, and affirmed by the servants. As extremes usually beget extremes, corporal punishment seems now to be quite abrogated:—

"The Tables turned by 'Dear Molly,' the Name of Endearment used always by the Doctor to that Vixen, his Wife.

"Our Master, who, within his school,
Bears always most tyrannic rule,
And every day, to keep us jogging,
Gives four or five a good sound flogging,
Storming like any demigod,
Whilst he administers the rod;
Of all his manliness forsaken,
At home can scarcely save his bacon.
Whilst his 'Dear Molly,' with tongue pye,
Scolds him all day confoundedly;
And oft' at night, with his own birch,
Makes him pray louder than at church;
Until, 'Dear Molly's' wrath to appease,
He begs her pardon on his knees."

E. D.

N.B. The words printed in Italics were school phrases in daily use at that time.

Thomson, Armstrong, and Savage.—A scrap from the *Daily Advertiser* of Tuesday, Sept. 13, 1737, preserved in a volume of *Masonic Collections*, by Dr. Rawlinson (now Bodl. MS., Rawl. C. 136.), informs us that on the preceding Friday, James Thomson, Esq., author of *The Seasons*, Dr. Armstrong, and others, were admitted free and accepted Masons at Old Man's Coffee-House, Charing Cross, on which occasion "Richard Savage, Esq., son of the late Earl Rivers, officiated as Master." W. D. MACRAY.

New College.

Queries.

GALILEE.

May we not hope, through the medium of "N. & Q.," to set at rest, or at least throw some additional light upon that obscure point, the origin of the term galilee, as applied to the porch or chapel at the entrance, or at the west end of some churches? At Durham we find the galilee (1153-1154) in the form of a large chapel at the west end of the nave, that was built for the use of

females frequenting the monastic church. At Ely the galilee (1200-1215) is a beautiful porch at the west end of the nave; and at Lincoln it is a porch on the west side of the south transept. St. Stephen's Chapel at Westminster formerly had a galilee, which was a vestibule or ante-chapel at the west end.

The reasons usually assigned for the use of the term are five in number:—

1. The author of the *Ancient Rites and Monuments of Durham*, a work written in 1593, tells us—

"It is called the galilee by reason (as some think) of the translation of the same, being once begun and afterwards removed; whereupon it took the name of galilee."

alluding to Bishop Pudsey's fruitless attempt, in the first instance, to build the chapel for females at the east end of the cathedral.

2. Mr. Millers, speaking of Ely, accounts thus for the term:

"As Galilee, bordering on the Gentiles, was the most remote part of the Holy Land from the holy city of Jerusalem, so was this part of the building most distant from the sanctuary, occupied by those unhappy persons who, during their exclusion from the mysteries, were reputed scarcely, if at all, better than heathens."

3. Another writer says—

"Attached to the south end of one of the crosses of the western transept of Lincoln Cathedral is an elegant porch, called a galilee, open on three sides, the fourth leading by folding doors into the church. There were formerly such porches at the western extremity of all churches. In these, public penitents were stationed, dead bodies deposited previous to interment, and women allowed to visit their relatives who were monks of that church. We gather from a passage in Gervase, that when a woman applied to see a relative who was a monk, she was answered, 'He goeth before you into Galilee; there you shall see him;' and hence the name."—*Compitum*, II. 265.

4. Surtees conjectures that the text—

"Go, tell my brethren that they go into Galilee; there they shall see me."—Matt. xxviii. 10.

as applied to the consolation given in this part of the building at the time when the kingdom was under interdict, may have given rise to the term.

5. Ornsby suggests the following origin:

"There was a custom among the Benedictine monks to make a procession at certain times round their church and cloister, and to halt at certain stations, in memory of the Resurrection, and of the various times at which our Lord afterwards appeared to His disciples. His last appearance was on a mountain in Galilee, and it is therefore not improbable that the place where the procession made its final halt should have received that name."—*Sketches of Durham*, p. 83.

All these explanations of the origin of the term cannot have equal claims to be the true one; perhaps none may be so. The first—Galilee, from removal or translation,—might have stood, if Durham only had this appendage to its cathedral. The second—Galilee, from Galilee being that portion of Western Palestine furthest distant from

Judea and Jerusalem; — seems to afford us the real clue to the term. Du Cange inclines to this explanation.

To the mere conjectures contained in the other three explanations, we may add a sixth, that suggests itself as affording as plausible an explanation as any of the above, except the second. As this building was erected at Durham expressly for the use of females, and as, according to Gervase, all interviews between the monks and their female relatives took place in these porches or chapels, the name may have been given to denote that the monks in their occasional interviews with women, were to be as cautious and guarded as the Jews, who dwelt in Judea in the south, and in Samaria in the centre of Palestine, were, in their communications with the people of Galilee, termed "Galilee of the Gentiles," because it was peopled chiefly by Phœnicians, Syrians, and Arabians. CEYREP.

VISCOUNTESS CORBET'S PEERAGE FOR LIFE.

At a time when the question of peerages for life has attracted more than usual public interest, I am induced to lay before the readers of "N. & Q." a precedent of a similar creation, which, though it was not noticed by the eloquent speakers in the late debate (probably because, as relating to a female, it was not politically apposite), still combines in itself some curious circumstances that should invite inquiry.

Sarah Lady Corbet was on the 23rd Oct., 1679, created a viscountess for her natural life, in consequence (according to the patent, an extract of which exists in the College of Arms) of —

"His Majesty having taken into his royal consideration the great worth and merits of the trusty and well-beloved Sarah Lady Corbet, together with the faithful services of the late Sir Vincent Corbet."

Sir Vincent, it is true, had taken an active part in the beginning of the civil war on the side of Charles I., but his military exploits seem to have been confined to two narrow escapes of being taken prisoner in 1643, first at Nantwich, and afterwards at Drayton. His property was subsequently sequestrated, and a fine set of 2022*l.*, or, according to Dring, of 1588*l.* 13*s.* 4*d.*; but in this he only shared the fate of many other at least as eminent Cavaliers. He died about 1676, sixteen years after the Restoration, and whatever had been his services, up to that time there had been no royal recognition or recompense; though this was too common a case to be remarkable.

Three years after Sir Vincent's death, his widow was ennobled partly (as the patent implies) out of gratitude to his "faithful services;" and yet, though this loyal gentleman left by his wife two sons, succeeding to an estate that had suffered in the royal cause, they are expressly excluded from

the reversion of that title which was to be the guerdon to their father's memory. The latter plea of the patent is therefore very doubtful. As for her ladyship's own "great worth and merits," it is difficult, of course, to avoid a surmise of what this might mean at the court of our "merry monarch;" but in 1679 the lady was sixty-six years of age, — a fact which appears to vindicate her reputation; unless, indeed, there were antecedents in the early life of both Charles and Lady Corbet that might explain this tardy mark of gratitude.

Having in vain sought authentic grounds of explanation, I took the liberty of inquiring, from a lineal descendant of the Corbet family, if any traditional account existed of the origin of this singular peerage. The reason handed down has been, that the Dowager Lady Corbet was a very proud woman; and being annoyed by her daughter-in-law taking precedence of her, she complained to the king, who said he could quickly remedy the evil, and made her a peeress for life. Now the story has this air of probability, that while the title vindicated Lady Corbet's own position, the limitation of it gave her the satisfaction of thinking the rank would never descend to her rival. All very likely then, as far as concerns the lady; but this is no explanation of the motives of the king. He may, no doubt, have consented to minister to Lady Corbet's vanity; but why? She must have had great personal influence, or great interest at court, or great claims from past occurrences; and this is just the information I hope may be supplied by the numerous and intelligent investigators of history, who are subscribers to "N. & Q." MONSON.

Gatton Park.

Minor Queries.

Ged Duncan. — Wanted information regarding Ged Duncan, author of *The Constant Lovers*, or *the Sailor's Return*, a play, 8vo., 1798. R. J.

James Norral. — Can any of your readers, acquainted with the history of the Scottish drama, give me any information regarding the following piece and its author? *The Generous Chief*, a tragedy, acted at Montröse, 1792, by James Norral, A.M. R. J.

Latin Pentateuch. — I have a small Latin work, containing the Pentateuch and the Books of Joshua, Judges, and Ruth, which seem to be all that was printed, as it is there marked *finis*. The date, 1541; the printer, Peter Régnault. I should feel obliged, if some of your correspondents could give me an idea of its value, and whether it is rare? It has a dedication Preface, Hieronymivs Pavlino: NEIRBO:

Cork.

Bristol Tolsey.—Can any of your readers inform me in what part of Bristol stood the Tolsey, so often mentioned in the records of Bristol during the sixteenth and seventeenth centuries? Also whether any engraving of the building is extant? None of the local histories that I am acquainted with contain any representation of it. T. E. R.

Allport Family.—Can any of your correspondents furnish me with a pedigree of the family of Allport, of Cannock, Staffordshire; and Sutton Coldfield, Warwickshire?

PRIOR ROBERT OF SALOP.

Stothard's Mother.—In Mrs. Bray's most interesting *Life of Thomas Stothard, R.A.*, it is stated, p. 1., that his mother's maiden name was "Reynolds, a native of Shrewsbury, highly respectable both in her family and connexions." Can any one state more particularly who this lady was?

PRIOR ROBERT OF SALOP.

Landing of the French in 1621.—Extract from the register-book of Grappenhall, Cheshire:

"1691. Collected for Mr. Tremaine, whose shop was burnt, and his father-in-law, James Hatch, Doctor in divinity, was murdered by y^e French y^t landed, and burned his house, 8s. 6d."

Query, Is there any historical record of this descent of the French? J. K.

Heaven in the Sense of Canopy.—Was the word *heaven* at any time used to express "a canopy"? as, in the German at the present day, *Thronhimmel*, literally, "a throne-heaven," means the canopy over a throne.

Dr. Johnson, in *Lives of the Poets* (vol. i. p. 54.), whilst criticising Cowley, says, "he offends by exaggeration as much as by diminution," and gives the following instance:

"The king was placed alone, and o'er his head
A well-wrought heaven of silk and gold was spread."

To a person conversant with German, there is some difficulty in seeing at a glance what exaggeration is contained in these lines; and should the word *heaven* have been used at any time in England in the sense I have suggested, Cowley will be freed, in this instance at least, from the accusation.

B. S. KENNEDY.

Slaidburn.

Col. Tal. P. Shaffner.—I recollect this personage's marriage, forming the subject of a paragraph which went the round of the newspapers some few years ago. It was remarkable for the immense number of titles and letters, filling some lines which followed the colonel's name; and it ended with "Newspapers throughout the Union, including Texas, please copy." If any reader of "N. & Q." should have preserved the paragraph, this may serve to fix the date—about the time when *filibusters* recognised Texas as one of the

United States, although not formally acknowledged as such by Congress. If I recollect aright, the full name is *Taliáferro*; though, from his expertness in making "noses of wax" for the Russians, one might imagine he was named after the "learned" Taliacotius. E. G. R.

The Champneys Arms.—Did any English family, besides Champneys, bear per pale a lion rampant, within an engrailed border? I can find no other in Berry's *Heraldic Dictionary*. Also, can any of your antiquarian readers tell me if a lady of this family married a Bowes, between the years 1550—1690? There were Lord Mayors of London, I have ascertained, in both houses, *circ. temp.* Edw. VI. or Elizabeth. A reply would confer a great obligation, as it is wanted to fill up an *hiatus valde defletus*. A. B.

Mrs. Middleton and her Portraits.—G. S. S., who is putting together some notes relating to the celebrated beauty Mrs. Middleton, wishes to learn in whose gallery of paintings is to be found her portrait by Gascar, with a lamb, which has been engraved in mezzotinto; and who engraved it. He would like also to know, where the full-length portrait by Lely is, which has been engraved by Browne in mezzotinto; and where the original by Lely, which has been engraved by Thompson in the same style. Perhaps the latter is from the Windsor portraits. The date and place of Mrs. Middleton's death, and of her burial, are required.

Defence of Charles I.—Who was the author of the following work?

"A Just Defence of the Royal Martyr King Charles I., from the many false and malicious Aspersions in Ludlow's Memoirs, and from some other virulent Libels of that kind. Motto from the Psalms; Plal. [sic] xxxv. 11, 12. Cicero ad Herenn.; &c. 8vo.; London, 1699."

Y. B. N. J.

Mollerus.—I have a copy of Southey's *Minor Poems*, in which some former possessor has written in vol. iii. p. 66.; at the end of "God's Judgment on a Bishop":

"Though Southey quotes Coryat at length, and mentions 'other authors,' he does not name Mollerus, from whose poem nearly every thought in this is literally translated."

I shall be glad to know the title of Mollerus's poem, and where it is to be found. T. M.

A Life Peerage Query.—Perhaps a genealogical correspondent of "N. & Q." would inform me what change, if any, would occur in the precedence of children of a life peer after his death? For instance, if Lord Wensleydale had a son, would he be still Honourable? and would he hold place as eldest son of a baron? L. M. M.

Mrs. Meeke, alias Gabrielle.—Can any of your readers give any account of Mrs. Meeke, who, about the end of the last century, and the begin-

ning of this, published a great many novels, some under the name of Gabrielle, which had for a time some success? Was Meëke also an assumed name?
H. M. T.

Sir J. Smith of Grothill and King's Cramond, was Lord Provost of Edinburgh in the middle of the seventeenth century. Can any of your readers tell me what family he left? Was he connected with the family of Smith of Inverramsay, Aberdeenshire; a descendant of which, Patrick Smith, took such an active part in the Rebellions of 1715 and 1745, that he was excluded from the Act of Grace passed in 1746? Where can I find an account of the latter family?
SIGMA THETA.

Dalwick, or Dawyk, Peebleshire.—Any one who can give any information respecting the Rev. Robert Smith, who was minister there during the Rebellion of 1715, is earnestly requested to do so. He is believed to have come from Perthshire.
SIGMA THETA.

Latitude and Longitude.—What is the origin and derivation of these terms? And what is the earliest instance of their use?
R. H. W.

Minor Queries with Answers.

Pompey's Statue.—Flaminio Vacca, in his *Memorie di Varie Antichità trovate in diversi Luoghi della Città di Roma*, 1594, says:

"Near the Palazzo d' Cancellaria, in the time of Pope Julius III., there was found, on excavating the ground beneath a cellar, a statue of Pompey, fifteen palms high. Immediately above the cellar stood a party-wall, separating two houses; on the discovery being made known, the proprietors of both houses claimed the statue. Not being able to settle the dispute among themselves, they had recourse to the law; the one pleading that the largest part, *i. e.*, the body, being under his house, he had the best right to the whole; and the other maintaining that the body was of no value without the head, which was under his house, and therefore he ought to have the whole. The judge decided that the head should be cut off, and each claimant receive his own portion. Alas, poor Pompey! it was not enough for thee to lose thine own head, but even thy marble effigy was doomed to undergo the same fate! Luckily, Cardinal Capodiferro heard of this sentence, and before it could be carried into execution, reported the whole story to the Pope. His Holiness sent five hundred scudi to be divided between the disputants, and gave the statue, still un mutilated, to the Cardinal."

Could any of your correspondents inform me where the self-same statue can be seen?

INQUISITIVE.

[Eustace's *Classical Tour through Italy*, vol. i. p. 271., edit. 1814, contains the following account of this statue: "In an antechamber of the Palazzo Spada, stands the celebrated statue of Pompey, at the foot of which Cæsar is supposed to have fallen. It was first placed, during Pompey's life, in the senate-house which he had erected; and when that edifice was shut up, it was raised by order of Augustus on a double arch or gateway of marble, opposite the grand entrance of Pompey's theatre. It was

thrown down during the convulsion of the Gothic wars, and for many ages it lay buried in the ruins. Cardinal de Spada, by a timely purchase (as stated above), prevented the destruction of this interesting remnant of Roman antiquity. Another danger awaited Pompey's statue at a much later period, and from an unexpected quarter. While the French occupied Rome in 1798-9, they erected in the centre of the Coliseum a temporary theatre, where they acted various Republican pieces for the amusement of the army. Voltaire's *Brutus* was a favourite tragedy; and in order to give it more effect, it was resolved to transport the very statue of Pompey to the Coliseum, and to erect it on the stage. The colossal size of the statue, and its extended arm, rendered it difficult to displace it. The arm was therefore sawed off for the conveyance, and put on again at the Coliseum; and on the second removal of the statue it was again taken off, and again replaced at the Palazzo di Spada. So friendly to Pompey was the republican enthusiasm of the French! So favourable to the arts and antiquities of Rome is their love of liberty!" A modern writer, however, has remarked, that "the scepticism of antiquaries has led to abundant controversy on its authenticity; but after having been called Augustus, Alexander the Great, and an unknown emperor, by successive critics, the ancient faith has been triumphant, and it is likely to preserve the title of the Spada Pompey long after its critics have been forgotten." See also Sir John Hobhouse's note to a passage of *Childe Harold*, quoted in Murray's *Handbook for Central Italy*, p. 452.]

Old Bible.—I am encouraged by the prompt and satisfactory answer given to a like inquiry, in 2nd S. i. 96., to ask for information respecting an 8vo. Latin Bible in my possession. The title is wanting. It is printed in Roman letters, and in double columns. *2. "Index testimoniorum à Christo et Apostolis in Novo Testamento citatorum ex veteri," 6 pages. *5. "Hieronymi Prologus Galeatus," 1 page and 1 col. "Epistola B. Hieronymi ad Paulinum," 1 col. and 5 pages. "Prefatio Sti. Hieronymi in Pentateuchum," 1 page. "Liber Genesis Hebraice Beresith," and a woodcut of the creation. The paging begins here, and is continuous to p. 1176.; at the bottom of which is "Novi Testamenti Finis." Then follow "Hebraicorum, Chaldæorum, Græcorumque nominum interpretatio," 6½ pages. "Index Rerum et Sententiarum," 54 pages. "Index Epistolarum et Evangeliorum," 10 pages; the last concluding with the word "finis," but without any date or printer's name. The woodcuts, many of which are well designed and executed, in the Old Testament generally fill up one third of the page; though there are some larger ones, as of the ark, the tabernacle and its ornaments, and the temple of Solomon. In the New Testament, they are smaller, and do not extend beyond the limits of the column. The Old Testament ends on p. 942. The Prologues of St. Jerome are prefixed to the several books. There is an autograph of a former owner on the first leaf, with the date of 1548.

PHILOBILOS.

[We cannot discover the exact date of this Bible, but its contents agree with the first edition of the Latin Vul-

gate printed by Robert Stephens in 1528, entitled *Biblia Sacra Latina cum Concordantiis*, &c. Paris, ex officina Roberti Stephani, e regione Scholæ Decretorum, 1528. Cum privilegio Regis. fol. But notwithstanding this privilege, the work was inserted in the list of prohibited books. It was reprinted in 8vo. in 1534 and 1545. In that of 1534, the Prefaces of St. Jerome are collected together, and printed at the end, with the little work of St. Augustin, *de Spiritu et Litera*. Consult *Bibliotheca Susexiana*, vol. i. pt. ii. pp. 390. 399. 418.]

Roscoe's Edition of Pope.—I have a copy of this edition, of the date 1847, *without any index*. I should be glad to learn whether it was published in that state. W. M. T.

[Our correspondent's copy must be imperfect, as the index to the previous edition was revised for that of 1847, which was a trade book.]

Rhymes upon Places: Warwickshire.—

"Sutton for mutton,
Tamworth for beef,
Yenton (*i. e.* Erdington) for a pretty girl,
And Brummagem for a thief."

Query, Is Brummagem, *i. e.* Birmingham, properly Bromwich-ham? E. S. TAYLOR.

[These lines seem to have done service in other counties, as, for instance, in Surrey and Kent. See our 1st S. v. 374. 404. In *The Athenæum*, Sept. 8, 1855, p. 1035., is a valuable article on the etymology of Birmingham, from Mr. James Freeman, who says, that "the word Birmingham is so thoroughly Saxon in its construction, that nothing short of positive historical evidence would warrant us in assigning any other than a Saxon origin to it. The final syllable *ham* means a home or residence, and *Bermingas* would be a patronymic or family name, meaning the Berms (from *Berm*, a man's name, and *ing* or *iung*, the young, progeny, race, or tribe). The word dissected in this manner, would signify the home or residence of the Berms; and there can be little question that this is its true meaning. *Bromwicham* is a coined word, and may be dismissed as bad Saxon."]

"*The Whole Duty of Man.*"—What is the date of the earliest known edition of this once popular work? I have a copy with an engraved title, called the "Last edition, corrected and amended." It is printed by the original publisher, J. Garthwaite, 1659, and contains Dr. Hammond's letter of March 7, 1657. I presume that letter was prefixed to the first edition; but can you or any reader of "N. & Q." say where a copy of that edition can be seen? An account of the first few editions would oblige me, or a reference to some source of information. B. H. C.

[The first edition of this popular work is entitled *The Practice of Christian Graces, or the Whole Duty of Man*, and printed for T. Garthwaite, 1658, with frontispiece by Hollar; to which is prefixed a letter by Dr. H. Hammond, dated March 7, 1657. The most useful work to consult respecting its disputed authorship is Pickering's edition of 1842, containing a bibliographical preface by the Rev. Wm. Bentinck Hawkins, of Exeter College, Oxford. See also "N. & Q." 1st S. ii. 292.; v. 229.; vi. 537.; viii. 564.; ix. 551.]

Verse in the Sense of Solo.—In cathedral music the word *verse* is used to designate such passages as are to be sung by only one voice to a part, in opposition to the word *full*, which is used to indicate that all the choir are to sing. The latter word of course explains itself, but how came *verse* to be so employed? A. A.

[The word *verse* may be derived from *verset* (Fr.), the short *modulus* introduced by the organist between one psalm and another, or between any two parts of a psalm. Or it may come from *versi*, that part of the Italian opera written in unrhymed lines, and sung in recitative. Or from *versé* (Fr.), for those most experienced in singing. Or from *verse*, a section or paragraph, not in figured counterpoint like the polyphonic movement or chorus. Or from *verser*, a pouring forth or expansion, in opposition to the concise expression of the canon or fugue. Or for that part of the music when the members of the quire and collegiate body spread themselves out to take up the dance. But this it is not.]

Replies.

POPE PIUS AND THE BOOK OF COMMON PRAYER.

(2nd S. i. 98.)

I willingly leave the question respecting Pope Pius and the Book of Common Prayer where it is, "unsettled," if T. L. pleases so to pronounce it. But I shall be pardoned for reminding T. L., that in his first communication (May 26, 1855) he volunteered a "settlement" of the point at issue, contrary, I submit, to evidence; and hence were elicited the few remarks which I have since ventured to offer. How far T. L. has succeeded in *settling* the question in favour of his own views, I must leave to the decision of the reader. T. L.'s last communication merely contains a renewal of his former positions, and a reiteration of his previous convictions; whether they are tenable or not I will not categorically pronounce, but I may hazard a doubt whether "almost all Papists and Protestants will acquiesce in T. L.'s conclusions; nay, I question whether, after all that has been advanced, they will allow him to claim either Camden, Coke, or Ware.

By the by, T. L. has not answered my question respecting Constable's reply to Courayer on the subject before us; I must therefore reply to it myself. The fact is, that Constable *never did* respond to the third chapter of the fifth book of Courayer's *Defence of the Dissertation*, or to any portion of it; and it is to *this* work, and to *this* chapter of Courayer, that I have so repeatedly referred. What Constable did was simply this, to copy from Le Quien's *Answer to Courayer's Dissertation* some thirty lines, in reply to about seventeen lines of Courayer, in which Camden's statement is incidentally mentioned. But could T. L., when he penned the paragraph respecting

Constable, be really aware that Courayer responded to Le Quien, and consequently to Constable, in an elaborate defence of the story for the truth of which I contend; that this defence occupies the entire third chapter of the fifth book of the *Defence of the Dissertation*; and that, in addition to the authorities already adduced, Courayer quotes the clear and direct testimony of Abbott*, Bishop of Salisbury, in his *Answer to the Apology for Garnet* (A.D. 1613), and of Lancelot Andrewes† in his *Reply to Bellarmine* (A.D. 1610), in attestation of the fact? How was it, by the way, that Bellarmine, who had it in his power to detect the falsehood (if falsehood it had been), never attempted to reply to the statement of Andrewes? But I forbear to adduce further authority, or advance additional arguments, as I have agreed to leave the question "unsettled." I must be contented to recommend those who may be interested in the inquiry, to *examine for themselves*, and I will venture to predict that they will find that "the assertion does" not "rest on such slender grounds" as T. L. would induce them to believe.

E. C. HARRINGTON.

The Close, Exeter.

ALTARS OF WOOD OR STONE.

(1st S. xii. 115.)

The opportunity afforded me for ascertaining the construction of Roman Catholic altars, by an excursion through France and Belgium, enables me to state distinctly the materials of which they are formed.

* "Ad Litteras accedo (writes Abbot) quas Cokus Oratione Norvici de Tribunali habita a Pio V. ad Elizabetham Reginam missas commeminuit; quibus Fidem Pontifex fecerat se Liturgiam nostram Anglicanam, et Reformatæ Religionis Fornicium, suo calculo et auctoritate probaturum, modo a se acciperet omnia, ipsi accepta referret, eoque se Sedi Romanæ subjectam daret. . . . Littera autem illæ satis apud nos celebres fuerunt, agitatæ sæpius in Parliamentis, et a Regina ipsa commemoratæ, etiam a vestris quoque confessæ. . . . Celebris eo nomine Thomas Treshamus, Eques Auratus, Pater Francisci Proditoris, qui sub expeditione Hispanica de Recusatione, postulatus palam Litteras illas, et illa tantum quam dixi causa refractarius mansit. Memoratæ quoque illæ in Concionibus præsentæ Regina ipsa, quin et Teste Advocatæ; nec tamen quisquam e vestris sive privatim sive publice mutire in contrarium ausus est." — *Antilogia contra apologiam Eudæmon Johannis Jesuitæ pro Henrico Garneto*, p. 15.

† "Quid ergo? Eam, quæ jam est, religionem stabiliret, Pape tamen Primum agnosceret? Certe illud tentatum constat; et a Paulo [Pio] quarto conditionem impetratam, porro et Regine ipsi delatam esse; dum in Primum ipsius consentire modo vellet, de cæteris, si a se fieri peteret, si auctoritate sua factam agnosceret, gratiam facturum Pontificem; ut sacra hæc omnia, hoc ipso, quo nunc sunt apud nos, modo procurari fas esset." — *Tortura Torti*, p. 165., edit. 1851.

In speaking of altars, I must be understood to apply my remarks alone to the slab or tablet, without reference either to the structure beneath or the decorations above.

The city of Rouen, a cardinalate, I believe, but certainly an archiepiscopal see, I considered of sufficient importance to warrant my assumption that the materials used there would be satisfactory authority for their general use.

I found in that city fifteen churches or chapels, and within them one hundred and three altars: of these twenty-eight were of stone and seventy-five of wood.

The probability of this statement being tested, induces me to afford every facility to those who may be disposed to doubt my accuracy, by appending the following tabular statement, which will assist such investigation:

Churches.	Altars.	Wood.	Stone.
St. Vincent	- - - 4	2	2
St. Patrice	- - - 5	5	—
St. Goddard	- - - 3	2	1
St. Madeline	- - - 3	—	3
La Chapelle	- - - 1	1	—
St. Vivian	- - - 5	5	—
St. Ouen	- - - 15	7	8
Notre Dame	- - - 24	21	3
St. Roman	- - - 5	2	3
St. Jervaise	- - - 3	2	1
St. Cloud	- - - 15	8	7
St. Nicaise	- - - 7	7	—
St. Hilaire	- - - 3	3	—
St. Severe	- - - 4	4	—
St. Paul	- - - 3	3	—
St. Sacrement	- - - 3	3	—

Although I considered the above sufficient proof, I could not refrain from continuing my search while at Amiens. In one church there of seven altars I found six of wood, the seventh circumstances prevented my examining. In another church in the same city I found three altars, all of wood.

In Brussels I only tested the three altars in the very beautiful new Church of St. Boniface, and found them all of wood.

On a ramble from the last-named city, chance led me to the village of Steen Ockerzeel, where I found in the church four altars, all of wood.

Thus, from a great and important city, through the capital of a kingdom to a lone village, I have found, with few exceptions; that the altar-tablets are of wood.

I must now add, that in examining these altars I occasionally found the small square stone inserted in the slab removed, and the place left vacant.

And, lastly, I discovered only one recently-erected altar of stone.

HENRY DAVENEY.

"RIGHT" AND "LEFT HAND," AND "INSTINCT."
(2nd S. i. 84.)

He must be either a very learned, or a very bold man, who would venture to give a definition of *instinct*; and, being neither the one nor the other, I decline the attempt. Nevertheless, I have much pleasure in answering MR. COLLYNS's question, as far as my own opinion is concerned; and in stating, that I believe instinct to be an irresistible impulse to the performance of certain actions: the wisdom and object of which are never the subjects of the performer's consideration; Nest-building is a sufficient example. It would seem to imply foreknowledge and the wisdom of making provision for the future, and to require an amount of *handicraft* skill, together with the judicious choice of materials, shape, site, &c., which would be unattainable by man without long practice and experience. Yet to the bird, none of these things are necessary. The process is accomplished by a blind inspiration of what to do, and by a mysterious influence that compels it to be done. Perfect in its origin, however,—and Pope long ago told us, in defining between instinct and reason, that

"One must go right, the other may go wrong;"—

it admits of neither choice nor variety, and in this respect is perfectly distinguished from what Dr. Alison admirably calls the "*voluntary effort*" which results from a train of reasoning."

In what sense MR. COLLYNS's friend uses the word *mind*, as applied to the instinct of animals, I am at a loss to conjecture. It is a ticklish expression to use in these days, when Horne Tooke's explanations are winning their way to the public ear. MR. COLLYNS calls the mind "a function of the brain." I cannot pursue that statement either. What inspires the impulses of instinct is beyond our mortal ken. The impulses may work *through* the mechanism or the structure (which ever is the proper word) of the brain; but, beyond all that human observation can reach, there remains still —

"A higher height, a deeper deep."

"*Deus anima brutorum*" has been quoted by Dr. Alison, in his admirable paper on instinct, in the *Cyclopædia of Anatomy and Physiology*; and Pope declares —

"In this 'tis God directs."

Assuredly, as Dr. Alison remarks, nest-building is the process of a reasoning mind; and inasmuch as we deny the reasoning mind to the bird, we must grant it to Him who implanted the instinctive propensity in the unreasoning bird.

HERMES.

P.S. I am half anticipating, in these remarks, a little work, now in the press, by a friend of

mine, wherein an attempt is made to simplify this interesting subject. Its title is *Worlds not Realised*.

SONG OF THE REVOLUTION.

(1st S. x. 423.)

The following, which is one of the celebrated Protestant songs (so common to the present day among the Orange party in Ireland) to which the Revolution gave birth, is the song inquired for by your correspondent R. WARDE. F.

"POPISH TYRANNY."

"Tune: *Vicar of Bray*."

1.

"When James, assuming right from God,
Enslav'd this free-born nation,
His sceptre was an iron rod,
His reign a visitation.
High Churchmen cried 'Obey, obey!
Let none resist a crowned head;
He who gainsays what tyrants say,
Is a rebellious Round-head.'
Then let us sing, while echoes ring,
The glorious Revolution;
Your voices raise to William's praise,
Who sav'd the Constitution.

2.

"The Bible was no longer read;
But tales of sinners sainted;
The gods ador'd were gods of bread,
And sign-posts carv'd and painted.
Their priests and monks, with cowls and ropes,
Arriv'd here without number;
With racks and daggers bless'd by Popes,
And loads of holy lumber.
Then let us sing, &c.

3.

"Our trade abroad, our wealth at home,
And all things worth desiring,
Were sacrific'd to France and Rome,
While Britons lay expiring.
The monarch, a Church-ridden ass,
Did whate'er priests suggested;
And trotted day by day to mass,
The slave of slaves detested.
Then let us sing, &c.

4.

"By cruel Popish politics,
Were Protestants affrighted;
When, to convert poor heretics,
New Smithfield fires were lighted.
But hope soon sprung out of despair,
So Providence commanded;
Our fears were all dispers'd in air,
When god-like William landed.
Then let us sing, &c.

5.

"Our Church and State shook off the yoke,
And lawless power was banish'd;
The snares of priestcraft too were broke,
And superstition vanish'd.

The tyrant with his blackguards fled,
By flight their guilt confessing,
To beg of France their daily bread,
Of Rome a worthless blessing.
Then let us sing, &c.

6.

"From all who dare to tyrannise,
May Heaven still defend us;
And should another James arise,
Another William send us,
May kings like George for ever reign,
With highest worth distinguish'd;
But those who would our annals stain,
May they be quite extinguish'd.
Then let us sing, while echoes ring,
The glorious Revolution;
Your voices raise to William's praise,
Who sav'd the Constitution."

CLIFFORD'S INN DINNER-CUSTOM.

(2nd S. i. 12. 79.)

Scotland preserved some of the customs of heathenism till the last century, and this may be one of a similar character, if not required by the founder as a symbol of possession, as the Duke of Wellington's presentation of a flag to the Queen. The founder might have treasured up this custom from remote antiquity, or he might have instituted it as a symbolical act to arrest the attention of students, and to invite them to its investigation. Ceres, the *beau ideal* of agriculture, was surnamed *Θεσμοφόρος*, because she first taught mankind the use of laws, which, not being needed, or, if needed, ineffectual, in the nomadic state, do not become efficient till Agriculture (Ceres) creates the exigency for them. Callimachus, in his hymn to Ceres, says, —

"Κάλλιον, ὥς πολίεσσιν ἑαδὸτα τέθνηα δῶκε,"

"[Let us speak of] the beautiful laws she has given to our cities."

Cakes, sacred to Ceres, usually terminated the ancient feasts: the rolls may be thrown down at Clifford's Inn as an offering to Ceres *legifera*, as wine was poured out to Bacchus. "Τόσσα Διώνυσου γὰρ ἂ καὶ Ἀδάματρα χαλέπτει." The number *three* Callimachus especially refers to Ceres:

"Τρίς μὲν δὴ διέβης Ἀχελώϊον ἀργυροδίναν,
Τρὶσάκι δ' ἀενάων ποταμῶν ἐπέρασσας ἕκαστον,
Τρίς δ' ἐπὶ Καλλιχόρῳ χαμάδις ἐκαθίσσαι φηγί."

"Thrice you traversed the silver bed of Achelotis; thrice you crossed each river of the earth; thrice you returned to the centre of Enna, the most charming of islands; thrice you returned to sit by the wells of Callichorus (near Eleusis)."

In the last line of this hymn, Ceres is styled *Τρίλιστε*, "thrice adorable." (See the authorities quoted in Eschenburg's *Manual of Class. Lit.*, by Fiske, pp. 171. 206., and Bos., *Ant. Græc.*, p. 45.) It will be recollected that Socrates asks the gaoler if he has provided sufficient poison for a libation,

but, finding there was only enough to carry out his sentence of death, he directs Crito to sacrifice a fowl to Esculapius in lieu of such libation (*Phædo*, s. f.). Neglect of the worship of Ceres was one of the charges against Socrates (*Esch.*, p. 170.): hence it might be inferred that Socrates was opposed to agriculture as well as to law.

T. J. BUCKTON.

Lichfield.

THE TWO-HEADED EAGLE.

(2nd S. i. 73.)

The origin of the device of the eagle on national and royal banners may be traced to very early times. It was the ensign of the ancient kings of Persia and of Babylon. The Romans adopted various other figures on their camp standards; but Marius, B.C. 102, made the eagle alone the ensign of the legions, and confined the other figures to the cohorts. From the Romans the French, under the empire, adopted the eagle.

The emperors of the Western Roman Empire used a black eagle; those of the East a golden one. The sign of the golden eagle, met with in taverns, is in allusion to the emperors of the East.

Since the time of the Romans, almost every state that has assumed the designation of an empire, has taken the eagle for its ensign: Austria, Russia, Prussia, Poland, and France, all took the eagle.

The two-headed eagle signifies a double empire. The emperors of Austria, who claim to be considered the successors of the Cæsars of Rome, use the double-headed eagle, which is the eagle of the eastern emperors with that of the western, typifying the "Holy Roman Empire," of which the emperors of Germany (now merged in the house of Austria) considered themselves as the representatives. Charlemagne was the first to use it, for when he became master of the whole of the German Empire, he added the second head to the eagle, A.D. 802, to denote that the empires of Rome and Germany were united in him.

As it is among birds the king, and being the emblem of a noble nature, from its strength of wing and eye, and its courage, as also of conscious strength and innate power, the eagle has been universally preferred as the continental emblem of sovereignty.

Of the different eagles of heraldry, the black eagle is considered the most noble, especially when blazoned on a golden shield. The origin of the Austrian, Polish, and Russian eagle is thus related in A. Barrington's *Lectures on Heraldry*:

"Varus, the Roman proconsul and governor of Syria, A.D. 10, being made commander-in-chief of the legions in Germany, was surprised by the enemy, and his army cut to pieces. The Romans lost two of their standards, a black eagle and a white one. The black eagle was seized

by the Germans, whence came the arms of the German empire, *on a field, or, an eagle displayed with two heads, sable, the two heads denoting the eastern and western empires. The white eagle was seized by the Sarmatian auxiliaries, and through them come the arms of modern Poland, an eagle, argent, on a field, gules.* It also happened that a third standard was lost, which was supposed to have fallen into the hands of the Selavi or Slavonians, and hence the arms of Russia, *an eagle, sable, on a field, or.*"—P. 6.

Of course this history must be taken for what it is worth.

In the language of heraldry, an eagle is said to be "displayed" when the wings and legs are stretched out on the shield; and "preying" when represented as devouring its prey.

We read that Ferdinand and Isabella, in consequence of being much devoted to St. John the Evangelist, adopted his eagle sable, with one head, as the supporter of their common shield. What a contrast between this eagle of the Evangelist and the eagle of modern emperors and kings, borne as a type of the old Roman power!

Orders of knighthood have been named from the eagle. The order of the white eagle, which belonged to the extinct kingdom of Poland, was instituted by King Ladislaus V., in 1325, on occasion of the marriage of his son Casimir with Anne, daughter of the Duke of Lithuania. The order of the black eagle was instituted in 1701 by Frederick I. on his being crowned King of Prussia. The order of the red eagle was founded in Prussia in 1792.

CEYREP.

Replies to Minor Queries.

De Amore Jesu (1st S. xi. 466.)—

Translation.

"Jesus! God of grace above,
Jesus! sweet, and all my love,
Jesus good! O Jesus mild,
Son of God, and Mary's child.

"Who the bliss can fully tell,
Felt by those who love Thee well;
Those by faith bound fast to Thee,
Those who joy with Thee to be!

"O the sweetness let me show
With thy holy love to glow;
With Thee to endure and weep,
With Thee ever joy to keep.

"Majesty of boundless scope,
All our love, our life and hope,
Make us worthy Thee to see,
Make us ever dwell with Thee.

"That in blissful joy and sight
We may chant in realms of light,
In heaven's life effulgent glow,
Amen, Jesus! be it so."

F. C. HUSENBETH.

Maidment (2nd S. i. 12.)—The Christian name of Mr. Maidment, the devoted catechist, who ac-

companied Captain Gardiner in the Patagonian Mission, was John. He was a waiter in London, and a Sunday-school teacher. Much interesting information, with regard to his life, subsequent to his being appointed a catechist, is to be found in *Hope deferred, not Lost*, edited by the Rev. G. P. Despard (Nisbet & Co., London).

F. M. MIDDLETON.

Ellastone, Staffordshire.

"-reth" (2nd S. i. 74.)—This termination, in *Meldreth*, *Shepreth*, *Earlith* (Kent and Camb.), *Brandreth*, "a wattled fence round a well" (*Halliwel's Dict.*), is, without doubt, from the Anglo-Sax., *piðe*, a water reservoir; a well, fountain, river. At *Meldreth* is a copious spring rising out of the chalk, one of the sources of the Cam. It is not a termination of frequent occurrence; I know of but one other instance, *Tingrith* Beds, where is a pool, the source of the Ivel. But probably *-rith* is often contracted into *-rie* or *-ry*. E. G. R.

Clint (1st S. xii. 406.)—There are two places called the *Clint*, or *Clint Hills*, in the parish of Diss. The one lies in the town, the other near the boundary between Diss and Frenze. The one in the town is described in the records of the manor of Diss, as the *Clint*, or the *Clint Hills*, but is not now commonly known by either name. It is a portion of the face of the high ground, which bounds on the north side a piece of water called *Diss Mere*, and is a broken hill, sloping rather abruptly to the water's edge. Probably the whole face of the high ground was formerly called the *Clint*; but, for the last two centuries and upwards, the name has been confined to that portion of it which appears to have been last built upon. The other *Clint* is a small sandy hill, having a somewhat precipitous face, on the north side towards *Frenze Mere*; a piece of water similar in character to *Diss Mere*, but on a smaller scale. The whole of this hill is now commonly called the *Clint*.

A. F. B.

Diss.

Derham and D'Engaines Chapel, Upminster (2nd S. i. 92.)—In July, 1840, I made a pilgrimage to the church at Upminster, for the special object of ascertaining if there was any tablet or monument existing to the memory of so distinguished a man as Dr. Derham; but after a diligent examination, both in and outside of the church, I was unable to find any notice of him: so true it is, that however estimable a man may be, he is not a prophet in his own country. Some time after, meeting a gentleman who resided at Upminster, I expressed my surprise at finding no notice in the church of a man of such eminence as Derham; and who, moreover, had been rector of the parish for fifty-four years. He told me the

only record he ever met with of Denham, during a long residence at Upminster, was a brick, with W. D. (Derham's initials) impressed thereon, which the rector (Mr. Holden) possessed; which was found in sinking a well in his, the rector's, garden.

Dr. Derham was a Canon of Windsor, and it is possible there may be some record of him there; although the pleasing memoir of him, prefixed to the edition of his *Physico-Theology*, published in 1798, by Strachan (Cadell & Davies), distinctly states that he died at Upminster, April 5, 1735, in his seventy-eighth year.

It may not be amiss to remind the inhabitants of Upminster, that it is not too late to repair the negligence of former parishioners by at once erecting some memorial to so worthy and amiable a man as their former rector.

R. W.

Sussex Place, Regent's Park.

P.S. Your correspondent, UPMINSTER, has, I conclude, consulted Morant's *Essex* for answers to his heraldic Queries.

Rochefoucault's Maxim (2nd S. i. 53.) — I know nothing of M. Aimé-Martin's edition; but I have found the celebrated "Maxime" in all the editions that I have seen, and especially in that by Didot, 1815, where it stands No. 241. C.

Andrea Ferrara (2nd S. i. 73.) — CLERICUS is informed that the value of an Andrea Ferrara blade is quite nominal; many hilts of Highland claymores are beautifully worked, and they fetch a good price generally. The temper of these blades is much overstated. I should be very sorry to place two specimens I have under such treatment as Wilkinson, of Pall Mall, submits his sword-blades every Wednesday; the proof is well worth seeing, and any one, I believe, can witness it by asking. As far as I recollect, I gave for my best claymore (the make of Andrea Ferrara) 3*l.* 10*s.*; but in this specimen the hilt is not inlaid with silver, as is the case with many of them. I cannot give him the name of any work in which he will find information upon the subject.

CENTURION.

Athenæum Club.

Planché, in his *History of British Costume*, p. 448, engraves one of these sword-blades from the Meyrick Collection, and says that they were highly prized in Scotland about 1574. Their value has risen since the Highland gatherings annually at Braemar, &c.; as a genuine Andrea Ferrara to wear on that occasion is considered "the thing." Of the maker I believe nothing satisfactory is known. The name is variously engraved on them, ANDRIA, ANDREA, FERRARA, and FERARA, and some are said to be spurious. I subjoin a description of one I purchased in Glenfinlas, and which I have every reason to believe

was "out" in the "Forty-five" with its owner, Macgregor. Length 34 inches, exclusive of the basket-hilt; breadth 1½ inches, tapering to a rounded point. The blade is three-grooved, and bears the inscription and marks:

x x x x ······ x x x x
 x x ANDREA x x x FERARA x x
 x x x x ······ x x x x

Will any owner of another specimen enable me to compare inscriptions? After all, the best test of genuineness is the quality; mine is incomparable for elasticity and flexibility. E. S. TAYLOR.

Lord of Vrijhouver (1st S. x. 307. 394.) — The Lord of Vrijhouver, Pieter Huguëtan, left by his will, dated Sept. 10, 1780, among other legacies, 100*l.* to each of the city schools of the reformed Protestant religion in Leyden; the testator requiring and ordaining that no part of the legacy should ever be employed for building, repairing, or adorning; but that the whole should be devoted to the profit and immediate use of the children of the above-named schools. This legacy was paid through Messrs. Köps & Koutsemaker, London, in January, 1793. We learn from the will, that Mr. Huguëtan, lord of the manor of Vrijhoeven, in South Holland, resided in King Street, Covent Garden. He died in London, June 10, 1791. His will is in the care of John Schabrange, notary, in London. From *The Navorscher*. J. SCOTT.

Norwich.

Epigram in a Bible (1st S. xi. 27. 73.) — The author of this epigram was the learned theologian S. Wehrenfels; who, in the early part of the last century, was professor of divinity at Basil. It has for title, *S. Scripturæ abusus*, and is the forty-ninth in his collection of epigrams. See his *Opuscula*, published in two volumes 4to. (Leyden and Leeuwaarden, 1772). As a warning against bibliolatriy, it stands in its true place at the beginning of the Bible. From *The Navorscher*.

J. S.

De La Fond (1st S. ix. 272.) — Concerning the person represented by this portrait, I have as yet found no very decided information. That he was the newspaper-writer, may be safely inferred, from the sheet of paper in his left hand, and the pen in his right. On this paper, between the ancient and the present arms of Amsterdam, are the words: "La gazette ordinaire d'Amsterdam. Du Lundi, 5 Decembre, 1667; De Madrid, 10 Nov." In the *Bibliothèque de la France*, by Le Long (vol. iv. p. 186.), this portrait is mentioned as that of "N. de la Fond, fameux gazetier de la Hollande, François H. Gascar, pinx., Lombart, sc., 1680, avec un distique de Santeuil." In the *Catalogue* of Van Hulthem, 1846 (p. 727., No.

4433.), it is mentioned among the prints executed by Pierre Lombart, "engraver, born in Paris 1613; died in the same city, 1682. From *The Naborscher*. J. SCOTT.

Norwich.

John Locke (1st S. xi. 326, 327.) — I have lately had occasion to make further inquiries respecting the Locke family, and hasten to correct two mistakes which I have made as above.

In p. 326. I stated that "Christopher, the second son of Michael Locke, was buried at East Brent, co. Somerset, March 12, 1607." This date applies to the interment of Christopher (one of the sons of the eldest son, Matthew), who died young and unmarried.

In p. 327., after "Sir Peter King, the Chancellor, and Peter Stratton, were the children of the two sisters, who were, as I have shown," the words "first-cousins" should have been used instead of "nieces" of the philosopher. H. C. C.

William Fillingham, Esq. (2nd S. i. 55, 56.) — In a note on p. 91. of the fourth volume of *Restituta*, Mr. T. Park says that —

"Mr. Fillingham was well known to several persons of literary distinction, as an assiduous collector of choice books, as a liberal employer of them, and as a very amiable man. The copious Index to Warton's *History of English Poetry*, was undertaken and completed by him. In the year 1805, his select library was publicly disposed of, before his departure to India; whence, like too many of his lamented countrymen, he returned to his native land no more!"

W. H. W. T.

Somerset House.

Romney Marsh (1st S. xii. 347.) — MR. GILBERT may be interested in knowing that a copy (written in the fifteenth century) of the *Ordinances of Justices Lodelow, Belknappe, and Culpeper*, in 1352 (of which a translation is printed in Dugdale's *History of Imbanking*, p. 31.), exists in Rawl. MS., A. 357., Bodleian Library.

W. D. MACRAY.

New College.

Archbishop Law, of Glasgow (2nd S. i. 56.) — I have consulted the works of some of our best Glasgow historians, but they are all extremely barren in genealogical particulars of this prelate and of his connections. On showing Mr. LEE's Note to the Warden of the Glasgow Cathedral (who is an intelligent and obliging gentleman), he thinks that in several points Mr. LEE is altogether on the wrong family, and refers for accurate information, according to a memorandum given to him, as follows:

"January, 1856. Visited the tomb of Archbishop Law, his descendant, James Law, W.S., of 44. Parliament Street, Westminster."

Archbishop Law's is now the only stone tomb

in the cathedral. The hewn work of it is generally in a good state of preservation; but the main inscription on the large tablet is nearly clean gone, which, however, has been printed by our historians. It rather closes up a window at the east end of the chancel, and disfigures the latter, and for these causes Government proposed to remove it; but it is now understood that it will remain, and the tablet inscription be renewed.

From all accounts he was a very worthy and learned prelate, and "completed the leaden roof of the cathedral." (Gibson's *Hist. of Glasgow*, 1777.) He died Nov. 12, 1632, and bequeathed the following legacies:

"Item. I leave to the pair of Sanct Nicholas Hospitall, in Glasgow, foundit by the Archibischopis thair of, the sowme of fyve hundrithe mks. (markis, 27l. 15s. 6d. sterling), money of Scotland; and to the merchandis and crafts hospitallis thair, equallie to be devydit amangis them fyve hundrithe mks. money." — *Commitssary Records*.

G. N.

Inscription Query (1st S. xi. 47.) — The piece of paper, something smaller than a visiting-card, on which was printed —

"Anno 173
Capax est
In Irschenberg."

and on which the cipher 4. has been added by the pen, may admit the following explanation: Irschenberg is probably Hirschberg, in Silesia, formerly a watering-place. See Vosgein, *Dict. Geog.* The form, and especially the filling up of the date with the pen, suggest the idea of common advertising cards. Let then Dr. Capax be the watering-place physician, who yearly attended the health-seeking visitors, and the mysterious inscription may simply mean:

"Anno 1734
(Dr.) Capax is (arrived)
In Hirschberg."

It is by no means essential to suppose this gentleman to have been a doctor; Capax is equally capable of performing the part of a banker, a fiddler, or a painter. J. S.

Joseph Adrien Le Bailly (1st S. v. 248.) — An account of "Joseph Adrien Le Bailly Ecuyer, Seignr D'Inghuem," &c., is to be found in *Recueil Héraldique, avec des Notices Généalogiques et Historiques sur un grand nombre de Familles nobles et patriciennes de la Ville et du Francourt de Bruges*, par F. Van Dycke, 1851, p. 22. But M. Van Dycke makes no remark upon the singular inscription which I have often noticed upon his very handsome tomb in the cathedral at Bruges.

G. STEINMAN STEINMAN.

Old Nick (1st S. xii. 513.) — Among the many learned disquisitions on the name of the enemy of mankind, it may not be amiss to hear what the

Scottish common people had to say on the subject, drawn from one of their *chap* books, written probably a hundred years ago, entitled, —

"History of the Haveral [talkative] Wives, or the Folly of Witless women displayed, by Humphrey Clinker, the clashing [tattling] wives' Clerk, being a Comical Conference between Maggy and Janet, his *Twa Auld Aunties*."

"*Mag.* But, dear woman, what an a body is the deil, that ilka [every] body is sae fear'd for him? Is't na him they ca' [call] auld [old] Nick? What for do they ca' him auld Nick?"

"*Jan.* Deed [indeed] woman I dinna ken what like a body he is, but they say he is black, an they ca' him auld Nick because he is older than Adam, and Adam was the first man in the world; an they say the deil will ne'er die, nor yet be sick, nor hae sair e'en [sore eyes]."

In the subsequent part of the "conference" the two old wives cannot at all satisfy themselves on the points in dispute, even including the different species of deils — "the black anes (ones) and white anes o' them, humel'd (without horns) anes and horn'd anes" — and we appear to be still in the same mortifying predicament. G. N.

Reading in Darkness (1st S. xi. 125.) — In P. Nieuwland's *Letter-en Oudheidk. Verlustingen* (*Literary and Antiquarian Recreations*), vol. i. cap. xv. sect. 2., we find some observations on seeing in the dark:

"Some learned men," he says, "have enjoyed the power of seeing by night; of the Scaligers it is well known that they had *oculos casios*, cats' eyes, extended to such a degree, as to enable them, for an hour, to see objects in the dark as if in twilight; this power, however, they retained no longer than till their twenty-third year, as both Julius Cæsar and Joseph Scaliger relate of themselves; the former in *Comm. ad lib. i. de Hist. Anim.*, the latter in *Vita Patris*. Suetonius mentions the same faculty as enjoyed by Tiberius, c. 18., although possessed only at short intervals. See Plinius, l. ii. c. 39., *Hist. Nat.* Asclepiodorus also, according to Photius in *Biblioth.*, 1055, had the advantage of being able to distinguish persons, and even of reading in total darkness. Solinus, *Polyhist.*, c. 15., affirms the same of the Albinos generally; and the old physicians speak of certain morbid states, in which the patients can see everything by night and nothing by day. See Casaubon, *ad lib. iii. Suetonii*, p. 374., where he shows from Galen that seeing in the dark is more common than generally supposed, and asserts that he himself had often experienced it in his own youth, and even at the time of his writing, though then more than fifty."

So far Nieuwland: the possibility of reading in the dark appears nevertheless doubtful. It seems by no means compatible with the structure of the eye; and though some animals can see in the dark, they probably have no more than an indistinct vision, aided by the keenness of their other senses. From *The Navorscher*. J. SCOTT.

Norwich.

Publication of Banns (2nd S. i. 34.) — The following is forwarded in corroboration of the editor's excellent remarks in reply to VINROB. In the earlier part of 1845, petitions to the House of

Lords were presented by Earl Fortescue, from Dr. Carwithen and others in the diocese of Exeter, for a revision of the Liturgy. In the course of the debate which ensued, on Feb. 27, in that year, the Bishop of Exeter said, in reference to an instance "triumphantly quoted," viz. those of the Rubrics prefixed to the office for matrimony, and subjoined to the Nicene Creed:

"My Lords, the reverend petitioner and the noble earl tell us that the Marriage Act (26 Geo. II. c. 33.) made an alteration in the Rubric, and thus established a precedent, which they call on us to follow. My Lords, here again, with all respect for the noble earl, I must demur to his authority, I must deny his precedent. The Marriage Act made no alteration in the Rubric, it cautiously abstained from doing so. The clause had reference to the case of parishes in which there is no service in the morning, and in which, therefore, banns of matrimony could not be published in that part of the service which is prescribed in the Rubric. I will beg leave to read the clause; it is worded thus [as already given by the editor, p. 34. *supra*]. Your Lordships will here perceive that the Marriage Act provides for the publication of banns in the evening service, where there is none in the morning. Is this a repeal of any Rubric? True it is that a change has been made in the Rubric, as it is now printed, in respect of the time of publishing banns of marriage, even in the morning service. But by whom, or by what authority, has this change been made? Not by the Marriage Act, my Lords, nor by any authority properly derived from it. For many years after the passing of that act, no such change was made. It was made (as I am assured by a learned friend, who has inquired minutely into it) since the commencement of the present century; it was first made by the curators of the press at Oxford, without authority, I repeat, and I must think, very improperly," &c. — *Hansard's Parliamentary Debates*, Third Series, vol. lxxviii. pp. 21—22.

Y. B. N. J.

"*Marriages are made in Heaven*" (1st S. xi. p. 486.) — (Normal) marriages being so innocent of all premeditation by *man*, can only be ascribed to the will of "the angel" espoused, or to fate, in either case (for "ce qui femme veut, Dieu le veut") to the will of heaven. After marriage, another sense may appear in the saying, viz. that expressed in the words of St. Francis de Salis: "Marriage is a state of continual mortification;" and hence a sacrament for human salvation. Again, in suggesting the meaning of this phrase, we are led to the well-known beautiful myth of Plato (*Banquet*, § 16., Bohn's edit.); according to which, in a true marriage, the two counterparts have met by destiny, and form a perfect *homo*. The account in Genesis (chap. ii., end), is not to a dissimilar effect. In this view, marriages are of those "whom God has joined" only (Mark x. 9.). In a literal sense, the phrase in question clearly expresses an impossibility; since in heaven are no marriages (Matt. xxii. 30.), according to the usual interpretation; though some may take refuge in the beautiful evasion of Swedenborg — who says that, in the next world, the married couple will become one angel.

In a dialogue of proverbs (a work yet to be written), the one under consideration would meet with this rejoinder: "If marriages are made in heaven, you had but few friends there" (Bohn's *Proverbs*, p. 416.). This is earth *versus* heaven; the proverb against the verb. J. P.

Had not this saying an *astrological* foundation? Sir Kenelm Digby says of his own marriage:

"In the first place, it giveth me occasion to acknowledge and admire the high and transcendent operations of the celestial bodies, which, containing and moving about the universe, send their influence every way and to all things; and who, although they take not away the liberty of free agents, yet do so strongly, though at the first secretly and insensibly, work upon their spiritual part by means of the corporeal, that they get the mastery before they be perceived; and then it is too late to make any resistance. For from what other cause could proceed this strong knot of affection, which, being tied in tender years, before any mutual obligations could help to confirm it, could not be torn asunder by long absence, the austerity of parents, other pretenders, false rumours, and other the greatest difficulties and oppositions that could come to blast the budding blossoms of an infant love, that hath since brought forth so fair flowers and so mature fruit? Certainly the stars were at the least the first movers," &c. — *Private Memoirs of Sir K. Digby*, 1827, pp. 10, 11.

The stars have been said to be the cause, not only of matrimonial engagements, but also of their breach:

" . . . When weak women go astray,
The stars are more in fault than they."

Query, the author of these lines?

F.

Wine for Easter Communion (1st S. xii. 363. 477.; 2nd S. i. 58-9.) — I cannot bow to the correction administered by WILLIAM DENTON, in the following passage: "F. C. H., in his communication, says, that 'the practice of receiving the Holy Communion under one kind only, did not *begin* till the twelfth century.' He should have said the thirteenth." No one denies the accuracy of Cardinal Bona in all liturgical matters. These are his words:

"Semper enim et ubique ab Ecclesiæ primordiis usque ad sæculum XII. sub specie panis et vini communicarunt Fideles, cœpitque paulatim ejus sæculi initio usus calicis obsolescere, plerisque Episcopis eum populo interdicens ob periculum irreverentiæ et effusionis, quod inevitabile erat aucta fidelium multitudine, in qua deesse non poterant minus cauti et attentis, ac parum religiosi."

F. C. H.

Book-Worms (1st S. xii. 427. 474.) — As a proof that book-worms are not of such extreme rarity as your correspondents appear to suppose, I may mention, that upon purchasing a few years since a fine copy of Erasmus' edition of *S. Augustine* (Froben, 1529), in ten volumes, which had lain for some time on the floor of a damp and neglected garret, I found therein upwards of eighty fat and hearty maggots, which, having completely

pulverized the oak boards, were commencing their attack upon the more edible mass within. Fortunately their progress was thus arrested before, in most of the volumes, much mischief had been done; but it may well be conceived that before such a devastating army (which probably was proved by the binder's subsequent search to number more nearly one hundred than eighty), the ten ponderous tomes would speedily have disappeared. On other occasions I have met altogether with perhaps seven or eight living specimens.

W. D. MACRAY.

New College.

"*Gloria in Excelsis*" (1st S. xii. 496.) — From time immemorial this has been sung in Exeter Cathedral every Sunday, and on Christmas Day and Ascension Day.

The ten chorister boys are arranged outside the outermost altar-rail—for there are two, one near the table, the other at some distance,—and within these the communicants are assembled. And the sacred elements are administered to each by the officiating priests going to *them*. After the service, the boys close the procession of clergymen, each party filing off to their respective vestries. But when the bishop is present, the boys precede, and arrange themselves in a line on their knees in one of the side aisles where the bishop passes on his way out of the cathedral, and each receives the bishop's blessing.

Query, Does *this* custom prevail in any other cathedral?

H. T. ELLACOMBE.

Rectory, Clyst St. George.

Titular Bishop of Orkney (2nd S. i. 76.) — In the copious lists of episcopal sees by Barbosa and Graveson, with the additions of Ferraris, the see of Orkney (*Orkadensis*) is placed among the suffragans of the Archbishop of St. Andrews, while no other sees are under Drontheim but *Bergen* and *Staffanger* united, *Hammer*, *Hola*, and *Skalhott*, the last two being in Iceland. F. C. H.

Etymology of Caterpillar (2nd S. i. 65.) — Please inform MR. KEIGHTLEY, that caterpillar is called by the common people in Devonshire, *mascel*, or *maskel*.

W. COLLYNS, M.R.C.S.

Drewsteignton.

Lava (1st S. xi. 426.) — The following "note," made on reading the Marquis of Ormonde's *Autumn in Sicily*, 1850, may possibly be acceptable to BAGNA CAVALLO:

"*Eruption of Ætna*. — Stream of lava 1000 paces broad — advance gradual, slow, steady — thirty to forty feet deep; some notion of its aspect and progress may be formed by imagining a hill of loose stones of all sizes, the summit or brow of which is continually falling to the base, and as constantly renewed by unseen pressure from behind." — P. 243.

PRIOR ROBERT OF SALOP.

Proclamation against Vice and Immorality (2nd S. i. 77.) — The first proclamation appears to have been issued about the time of the passing of *An Act for the more effectual suppressing of Blasphemy and Profaneness*, 9 & 10 Wm. III., for it is given at the "Court at Kensington, the Four and Twentieth Day of February, 1697," in the tenth year of that king's reign. Similar proclamations were afterwards issued by Queen Anne, on "the Twenty-sixth Day of March, 1702," in the first year of her reign; by George I., on "the 5th of January, 1714," in the first year of his reign; and by George III., immediately after his accession. George II.'s I cannot find at present; but the probability is that one was issued by him. The act, and the three first-mentioned proclamations, may be found in the Articles, Constitutions, Canons, &c., printed by order of the archbishop for the use of the parochial clergy, by Basket, in 1724, and the last in the *Gentleman's Magazine* for 1760, p. 617. O. S. (1.)

Sir Edward Minshull (1st S. xi. 109, 110.) — Sir Edward Minshull, of Stoke Hall, is said here to have had three daughters — Mary, Ann, and Elizabeth. If he had not also a daughter Grace, married to — Wortley, this lady must have been the daughter of one of his younger brothers. Perhaps your correspondents can tell me who she was? G. STEINMAN STEINMAN.

Miscellaneous.

NOTES ON BOOKS, ETC.

Pressed as we are this week, by want of space, we should certainly have omitted our usual "NOTES ON BOOKS," but for our wish to bring under the notice of our readers two pamphlets on the subject of Peerages for Life. It is needless to point out the great constitutional questions involved in the discussion now going on in the House of Lords — it is impossible to exaggerate their importance. With the question, however, as a political question, we have nothing to do; but as one replete with historical and antiquarian learning, it cannot but be of great interest to every reader of "N. & Q." The first pamphlet to which we refer, is entitled, *Are Peerages for Life Legal and Constitutional? a Letter to the Right Hon. the Earl of Derby*, by T. C. Mossom Meekins, of the Inner Temple. Mr. Meekins answers in the negative; basing his argument in a great measure on the well-known Report on the Dignity of a Peer. The second, and more important pamphlet is, *Life Peerages; Substance of the Speech of Lord St. Leonard's in the House of Lords on Thursday, February 7, 1856*; in which that profound lawyer lays down, with all the weight of his great authority — supporting it with most cogent reasoning — the dictum, that "the issuing of a Patent of Peerage for Life is illegal, so far as it attempts to confer a right to sit and vote in the House of Lords." We should have been glad to see, not only this Speech, but the whole Debate, in the same authentic form: for a Debate, calculated to do so much credit to the distinguished assembly in which it took place — a Debate so distinguished for the great amount of historical learning, legal and critical acumen,

logical deduction, and profound constitutional knowledge — is not to be found in the many thousand pages of Hansard.

Mr. Darling announces that his volume of the *Cyclopædia Bibliographica*, arranged under subjects, is in active preparation, and will be ready for the press about the end of this year. Besides being very complete in theological literature, it will embrace nearly all departments of knowledge, pointing out the best books on each subject. It will be issued in the same manner as the volume already published on authors, their lives, and works.

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

BOOKS WANTED. *In consequence of the increased use made of this division of "N. & Q.," and also of the increased necessity of economising our space, we must in future limit each article to one insertion.*

JELF'S *GREEK ACCIDENCE WITHOUT SYNTAX*.

*** Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THE *CYCLOPEDIA OF PRACTICAL SURGERY*. By W. B. Costello. Sherwood & Co. 1842. From Part II. to the completion.

Wanted by Thomas James, High Street, Southampton.

YARRANTON'S *ENGLAND'S IMPROVEMENTS BY SEA AND LAND, TO OUTDO THE DUTCH WITHOUT FIGHTING, AND PAY DEBTS WITHOUT MONEY; WITH A PLAN OF THE SUBURBS OF DUBLIN AT THAT PERIOD*. Small 4to. London, 1678.

DONTON'S *DUBLIN SCOFFLE*. 8vo. Dublin, 1699.

WRIGHT'S *LOUTHIANA*. 4to. London, 1748.

LODGE'S *DESIDERATA CURIOSA HIBERNICA*. 2 vols. 8vo. Dublin, 1772.

LATOCNAV, *PROMENADE DU FRANCOIS DANS L'IRLANDE*. 8vo. à Brunswick, 1801.

Wanted by Rev. B. H. Blacker, 11, Pembroke Road, Dublin.

SAVER'S *HISTORY OF WESTMORELAND*.

HODGSON'S *TOPOGRAPHICAL AND HISTORICAL DESCRIPTION OF WEST-MORELAND*.

BREE'S *ST. HERBERT'S ISLAND. A Legendary Poem*.

Wanted by Edwin Armistead, No. 6. Springfield Mount, Leeds.

LINGARD'S *HISTORY OF ENGLAND*. 4to. Edition. Small 8vo. 1839.

Vols. X., XI., XII., XIII.

Wanted by William J. Thoms, Esq., 25. Holywell Street, Millbank, Westminster.

Notices to Correspondents.

A. A. R. Goethe's *Faust, Part II.* has been translated by L. T. Bernays, 1839, and by A. Gurney, 1842.

HENRY KENSINGTON. The Essay was written by Charles Fox. It is not political, nor remarkable for humour.

H. NEALE had better apply directly to the Liverpool firm for the information of which he is in want.

R. A. F. (A Subscriber.) We certainly recommend binding up all the pages.

INDEX TO VOLUME THE TWELFTH. We may state, for the information of several Subscribers, that this Index will probably extend to 130 or 150 pages.

Replies to other Correspondents in our next.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, Mr. GEORGE BELL, No. 186. Fleet Street.

LONDON, SATURDAY, FEBRUARY 23, 1856.

Notes.

GRAMMAR SCHOOLS; THEIR USAGES AND TRADITIONS.

In addition to the mere history of the foundation and endowments of our grammar schools, much interesting illustration of ancient manners might be collected by notices of the peculiar recreations, customs, and privileges asserted by the boys on various anniversaries, such as the *Eton Montem* was. Most schools, too, have some peculiar *prayers* and *graces* to be said before and after meat, commemorations of benefactors, &c.

The new course of study proposed at Oxford will gradually affect the state of things in the schools, and many of their old observances will probably become obsolete. It seems, therefore, that a few columns of "N. & Q." might fitly be reserved for placing on record those memories of their old schools, which, doubtless, many a veteran will be glad to supply.

As an *alumnus* of Blundell's school at Tiverton, Devon; I would furnish a Note and a Query in illustration of my meaning. The school stands upon the bank of a small stream called the Lowman, which is often suddenly swollen to such a degree as to intercept the communication with the town. In front of the entrance to the school-green the letters P. B., the initials of Peter Blundell, the founder, are wrought in white stones in the pavement; and, whenever the first swell of the rising Lowman reaches these letters, it is the duty of the porter to announce it, and the boys rush home, — *solventur tabulæ* for that day. Again, towards the close of the winter half-year, the boys used to subscribe for the purchase of tar-barrels and torches; the latter were kindled into a bonfire in the centre of the green, each boy standing round with a lighted torch in his hand, whilst "Dulce domum" was sung, for two or three nights in the last week of the half-year, according to the amount of the funds collected. Now for my Queries. Can any contributor furnish a copy of the true "Dulce domum"?* It is, I believe, of Wyckamist origin. A peculiar prayer was used on Saturdays at Tiverton School, of which I give the commencement, and should be obliged if any one will complete it:

"Gratias tibi agimus, Domine Deus, quod nos hic loci studio pietatis et literarum, munificentia Petri Blundelli pie memorie educamur; Teque rogamus pro summa tua benevolentia ut, cum nos hoc tanto beneficio adjuti in laudem tui nominis profecerimus," *cætera desiderantur*.

Then "Pater noster," &c., "Gratia Domini nostri," &c.

[* It is given with translations in Milner's *Winchester*, vol. ii. p. 130.; and in the *Gentleman's Magazine* for March, 1796, pp. 208—210.]

A few college memoranda, — copies of "Graces in Hall," &c., — may, for aught we know, find in "N. & Q." their safest asylum for posterity, whilst they assuredly would interest many in the present day.

Y. B. N. J.

ILLUSTRATIONS OF MACAULAY.

Judge Jeffreys at Wells. — I have read with much interest the Illustrations of Macaulay which have appeared in recent Numbers of "N. & Q." It is well known that WELLS, among other places in this part of the kingdom, was the scene of Judge Jeffreys's wholesale condemnation of the unfortunate followers of the equally unfortunate Duke of Monmouth, which was soon afterwards followed up by the execution of nearly one hundred of Jeffreys's victims. The spot where the gallows stood is a short distance to the south-west of the town, and is still known by the name of "Gallows Close." Within the memory of old men now living, the remains of the gallows still stood there; and the upright shaft or post was removed some years ago, and is now converted into the doorpost of a house in a street called Southover, which leads from the city to the place from whence it was taken. The same gallows continued to be occasionally used for the execution of offenders who happened to be condemned at Wells, the last victim being a man named Reginald Tucker, who was hung here for a murder committed at Ansford, near Castle Cary.

It may not be uninteresting to some of the readers of "N. & Q." to see the manner in which Jeffreys and his associates were entertained at Wells; and underneath I have transcribed the particulars from the City Records. They are as follows:

"1685. — *The Account of Monies disburs't by Rich'd Cupper for ye Entertainment of ye 5 Judges and their Attendance, by order of Mr. Mayor and this House, at the Assizes in Wells, in September '85.*

"It. paid. For 2 hogsheads and halfe and 1	£	s.	d.
tearse of beere and ale brewed -	3	0	0
Mr. Edward Slade, for 5 duz. of Oc-			
tober beere - - -	1	0	0
For 24 flint glasses - - -	0	12	0
For 1 load of old hay and 1 load of			
straw - - - - -	2	12	0
For 2 bushells of beanes - - -	0	8	4
For 9 bushells of oats, at 1s. 9d. pr b.	0	15	4
For 2 sackes of charcoals - - -	0	6	8
For 16 sackes of cole, at 9d. per sacke	0	12	0
For 5 duzzen of bottles and corks -	0	11	0
For tobaco and pipes, 2s.; 2 slips,			
10d. - - - - -	0	2	10
For 3 horseloads of dry billets and			
30 faggotts - - - - -	0	10	6
For carige, 10d.; vinegar and oyle,			
2s: 6d. - - - - -	0	3	4
For 1 sacke more of oates - - -	0	8	0
For 2 bushells and $\frac{1}{2}$ of beanes; at			
4s: 4d. per b. - - - - -	0	10	10

	£	s.	d.
Nicholas Olding, for 1 hogsheaf of ale	2	0	0
Jo. Johnson, 4 days' and nights' attendance on my L ^d Jeffries his coach-horses	0	5	0
Webb and Kenfield, for attending my lord Baron Montague's coach-horses	0	6	0
1 night's hay for 8 horses, to Jos. Elver	0	4	0
Allen Lane, for his stable	0	6	0
Henry White, for a racke, and manger, and nailes	0	0	10
Francis Law, by Dr. Smith's order, for cleaninge the streete	0	1	0
Fr. Rawden, for 2 days' labour, 2s.; and for watching 4 days and 4 nights, 6d.	0	8	0
Mr. Hughe Merifield's bill	0	18	0
For washing linning, 1s. 9d.; and for 3 napkins lost	0	3	6
For 2 knives lost and broaken, 18d.; besoms, 6d.	0	2	0
For 1 pewter plate lost, 13d.; and 1 duzz. spoones	0	4	10
For scouring the pewter and recarrying ye borrowed goods	0	2	0
Mr. Paynter, for course linning	0	5	9
Gave Mr. Will ^m Peirce his servants, 40s.	2	0	0
Paid Thomas Perrie, for a chamber, &c. at Rose and Crowne	0	4	0
Gave Goodwife Chisman for lent of pewter	0	1	0
	19	5	7
Rec ^d in part by subscriptions	14	12	8
Rest due to Rich ^d Cupper	4	12	11

I think it probable that the bishop (Ken) was absent from his palace at the time the assizes were being held; and this is the more probable, when it is considered with what disgust he must have viewed Jeffreys's inhuman and cruel conduct. It is certain, however, that the bishop's great tithe-barn was forcibly seized and converted into a prison or place of confinement for the unfortunate persons who were brought before Jeffreys and his associates for trial at Wells.

INA.

Wells.

Satire against Burnet. —

[The following political satire has been forwarded to us by a lady, who writes as follows.]

The original I found amongst a quantity of similar poetry. It is subsequent to Queen Anne, being in the handwriting of one of my great-grandmother's family, a daughter of Sir Thomas Turton, who married George Parker, of Park Hall, Staffordshire.

"A DIALOGUE BETWEEN THE DEVIL AND BISHOP OF SALISBURY.

"The Devills were brawling, when Burnet descending,
Transported them soe, they soon left contending.
Old Beelzebub rose, our good Bishop to meet,
And thus the Arch-rebell the Apostate did greet:
'My friend, Doctor Burnet, I'm glad beyond measure,
This vissitt, unlook'd for, gives infinite pleasure.

Prithee, good Gibby, how goe things above?
Does G——ge hate the Torys, and Whiggs onely love?"

Doctor.

"Were your Highness in *propria Persona* to reign,
You could not more bravely our party maintain."

Devoll.

"But how does Doctor Hoadly?" Dr. 'Oh, perfectly well:

A truer blew Whig you have not in Hell."

Devoll.

"I always have lov'd him, a perfect good man,
For he's a true friend, that does all he can.
But you may be tyr'd with a journey soe great:
Wee therefore, dear Son, will let you retreat.
Hugh Peters is making a speaker within,
For Luther, Buchanan, John Fox, and Calvin.
By the time you've tipped a brace of Punch bowls
You'll swear you ne'er met with honester souls.
This night we'll carouse, put an end to all pain:
Go, Cromwell, ye Dog, King William unchain;
And tell him that Gibby is lately come down,
Who just left his Mitre, as he left his Crown.
Both died as they liv'd, in our service all spent;
They onely come here who never repent.
Let our Trumpets aloud our victorys tell,
Great G——ge, reign for ever.' 'Amen!' cryed all
H—ll."

The Vessel which brought William III. (2nd S. i. 111.) — There is an account of this ship, with an engraving reduced from Mr. Ferguson's painting, in Mr. Brayley's very interesting volume, *The Graphic and Historical Illustrator*, 4to., Lond., 1834, p. 255. Reference, however, is there made to a statement of Rapin's, that William "embarked on a new vessel called the *Brill*," as throwing doubt upon the tradition respecting the Princess Mary. Her subsequent name is said to have been the *Betsy Cairns*, not *Cairns*.

W. D. MACRAY.

New College.

ADDISON AND ERASMUS.

Is not the germ of Addison's *Vision of Mirza* to be found in Erasmus's *Colloquies*?

"The Apotheosis of Caprio.

"POMPILIUS, BRASSICANUS.

"Br. 'Methought,' says he, 'I was standing by a little bridge, that leads into a wonderful pleasant meadow — the emerald verdure of the grass and leaves affording such a charming prospect . . . that all the fields on this side of the river, by which the blessed field was divided from the rest, seemed neither to grow nor to be green, but looked dead, blasted, and withered. And in the interim, whilst I was wholly taken up with the prospect, *Reucelin* came by . . . He was gotten half way over the bridge, before I perceived him; and as I was about to run to him, he looked back, and bid me keep off. "You must not come yet," says he; "but five years hence, ye shall follow me." . . . He had but one garment, and that was of a wonderful shining white;

and a very pretty boy with wings followed him, which I took to be his good genius."

"*Pom.* But had he no evil genius with him?"

"*Br.* Yes; for there followed him, a great way off, some birds that were all over black, except, when they spread their wings, they seemed to have feathers . . . about the size of vultures . . . one would have taken them for harpies. While I was intent upon these things, St. Jerome saluted Reuclin in these words: 'I am ordered to conduct thee to the mansions of the blessed souls, which the divine bounty has appointed thee, as a reward for thy most pious labours.' . . . Giving Reuclin the right hand, conducts him into the meadow, and up a hill that was in the middle of it. . . . By this the holy souls were carried into Heaven, a quire of angels all the while accompanying them, with so charming a melody, that he was never able to think of the delight of it without weeping. . . . When he waked out of his dream, he would not believe he was in his cell, but called for his bridge and his meadow."

I have extracted the above from pp. 132—135., and I think it will be seen that Addison took not only the leading idea, but many particular expressions from Erasmus. It would be still more evident, on the perusal of the entire passage in the *Colloquies*. G. E.

FAGOT, IN THE SENSE OF FOOD.

I have often seen selling, in the West of England, baked balls of offal wrapped up in caul fat. I believe they consist of small portions of liver and other similar material. These balls, of somewhat savoury odour, are called *fagots*; and it was only after some cogitation, that I have found out what I deem the Roman etymon of that term. If I am right, the whole thing is singularly curious; and I will state it for your etymologists.

In the lower Roman Empire there was a dish called *ficatum*, consisting of *figs*, mixed up with liver. Though liver was one of the ingredients, this dish took its name from the fig, *figus*, and, as I said, was styled *ficatum*. In course of time the Italians even lost the Latin term *jecus*, liver; and Italy to this day uses the word *fegato* for that part of an animal.

You will, then, readily see that in the low Latin term *ficatum*, a dish of figs and liver came to be used for liver alone. I cannot, however, doubt but it was also applied to the mixed dish; that is, for any dish into which liver entered as an ingredient. The formation, therefore, of our term *fagot* was thus: *figus*, *ficatum*; *fegato*, *fagot*.

I am confirmed in this theory, and not, I fancy, without reason, by a like process that has transpired in the Greek language. The modern Greeks, like the modern Romans, have entirely dropped their ancestral term for liver, *ἥπαρ*; and, stranger still, have replaced it by a word formed by *σῆκον*, the classic term for fig! Thus, the word

now invariably used for liver is *σικώτι*, or *σικώτιον*, always pronounced *secoti*, or *secotion*.*

Now, as Romans and Greeks in later ages formed one empire, and so remained till the reign of Honorius and Arcadius, what is more probable than the notion that Greece too had the favourite dish *ficatum*, and that she called it *σηκότιον*, a word tantamount to the low Latin term itself?

Thence, as *ficatum* became *fegato* in Italian, and ousted the old word *jecus*, liver, so *σῆκον* became *σικώτιον*, and banished the classical term *ἥπαρ*, a word never heard now-a-days in "the land of the bard, the warrior, and the sage."

SHERIDAN WILSON.

Bath.

Minor Notes.

Notes on Longfellow.—In Longfellow's late work, *The Song of Hiawatha*, I met with a singular use of the word *roebuck*. In Part III. it is used as synonymous with "red-deer;" in Part X., as synonymous with "fallow-deer." This leads me to fancy that the word, like many others, may have come to another signification in America to what it has in England; and may be generally used for any sort of deer, and not exclusively for the male of *Cervus capreolus*.

The way of spelling "moccasans" is also new to me, having met with *moccasins* in all former writers.

Will you also let me remark on the incorrectness of one of the engravings of Gilbert in the edition of this work by Routledge. He has represented Pau-Put-keewis, the handsome Yenadizze of Part XVI., wearing horns as part of his head-dress. Now this part of an Indian head-dress is only allowed to be worn by a brave of extraordinary renown; in many tribes, the hereditary chief being without it, and only allowed to him or them who, from their distinguished valour, are the acknowledged chiefs of the war party. Now it is not probable, that he whom the warriors called—

" . . . coward, Shaugodaya,
Idler, gambler, Yenadizze."—Part XI.

would have been suffered to wear this distinguished mark. Had the engraver followed the poet's description, the engraving would have been correct.

LOCCAN.

The Good Use of Bell-ropes.—Your excellent correspondent, and my good friend, REV. H. T. ELLACOMBE, frequently adorns your pages with anecdotes of bells; perhaps the following anecdote of bell-ropes may amuse the lovers of bell-ringing. It appears to have been written many years since,

* Modern Greeks invariably sound *v* as *η*, that is as *ee* in fleet.

and, from the expressions "hopp-harlott," and "a long way off out of the shires," its scene of action was probably in Kent or Sussex.

"A certain lewd fellow of the basest sort, came from a long way off out of the shires, and married a hopp-harlott, who had been whipped round our town more than once. The parish officers were her bride's maids, and her husband was not afraid of receiving certain lectures, for their sole bed was of dirty straw on the dirty ground; nevertheless, she was so cursed of condition, that he wearied soon of his life, and went to the parish clerk, seeking to be rid of his crooked rib. Solomon was sly, and replying to his inquiry if the parson could unmarried them, said: 'Why need ye trouble his reverence? Have not I, man and boy, been his clerk forty years come allhallowtide? I can do it as well as e'er a parson of them all, and as sure as there is now a good tap of ale at the "Bell." Let us go there—you stand two pots, and I will do all right for you.' So, after drinking out his fee, Solomon took the fellow into the church by the priest's door. 'Now,' said he, 'ye were married here; so put off your jacket, and kneel at confession, for 'tis a solemn business.' Then they went into the belfry, and, bidding him take off his shoes, and stand on a stool, he gave him the longest bell-rope. 'Tie that tightly, my lad, round your throat,' said Solomon, 'and as soon as I am gone, kick away the stool. I will return in about an hour, when you will be unmarried, and out of all your troubles!'"

E. D.

The Schoolmaster abroad.—In addition to the original letters already furnished by your correspondents, the following may be depended upon. It was written by the girl's mother to her mistress, on the occasion of her complaints that she was bug-bitten at lodgings in Brighton, where the family was sojourning; but as the lodging-house-keeper was positive none existed, and none could be found, medical inspection was made, and a cutaneous complaint ascertained, owing to over-feeding of the complainant:—

"Hon^{red} Maddam,

"As I had a good edication myself, I am grieved for to sea in what manor witch our Sarey is bitt by the buggs. And it is my witch for she to slepe in the bed she always do, and not for to go for to slepe all round the beds in the house, for to fede all the buggs in Briton, Hon^{red} Maddam; witch is not rite, as you must no, nether oft she to be witched so to do. And so no more at present from,

"Hon^{red} Maddam,

"Your humble servant,

"S. GRIBBEL.

"October 8."

E. D.

"*Veni Creator Spiritus.*"—The authorship of this celebrated hymn belongs to Stephen Langton, Archbishop of Canterbury, *ob.* 1228. This statement is made on the authority of a contemporary writer, in a work entitled *Distinctiones Monasticæ*. The passage containing this testimony is but just published, for the first time, in the *Spicilegium Solesmense*, tom. iii. p. 130. The learned editor Dom Pitra has upon it the following observation:

"Nota coetanei viri et conterranei, nec indiligentis, nec

imperiti testimonium, de re a multis agitata, novum et gravissimum."

It appears, therefore, that this fine composition was the work of an Englishman. B. H. COWPER.

Note from a Fly-leaf.—About twenty years ago, a friend gave me an autograph note from a copy of Mrs. Piozzi's *Retrospections*, that appears worthy of preservation:

"A little Book written to ridicule this Book, early in 1801—says Mrs. Piozzi believes Louis 14th was the Beast of the Apocalypse—and his Number 666—why she might as well believe it of Buonaparte!; and now in 1815—half the Town *does* believe it of Buonoparte:—I never said I believed it of either of them."

Spelling, pointing, and Italics, are carefully adhered to. HUGH OWENS.

Archbishops King and Magee.—Archbishop King died May 8, 1729, and was buried in the churchyard of Donnybrook, near Dublin; but no monument nor other memorial of him can now be found there. Archbishop Magee died August 19, 1831, and was buried in the old churchyard of Rathfarnham, likewise not far from Dublin. His tomb stands exactly in the centre of the ancient church; but as no inscription has been placed on it, the spot will ere long be forgotten. This treatment appears somewhat strange in connexion with two of the ablest and greatest of the archbishops of Dublin. It ought, one would think, to be corrected; but perhaps Sir William Jones's plan is the wisest: "The best monument that can be erected to a man of literary talents is a good edition of his works." ABUBA.

A Cousin of Queen Anne.—Under this head, in my note-book, I have the following from *Annual Register*, 1772:

"Died, in Emanuel Hospital, near Tothil Fields, aged 108, Mrs. Wyndmore; she was *second cousin* to Queen Anne, and had been upwards of fifty years in that hospital."

Probably the relationship arose through the Hydes (?). G. J. DOUGLAS.

Forensic Jocularity.—Mr. Scarlett, counsel for a Mr. Cole, defendant in a breach of promise case, pleaded that some (love) letters, likely to damage his client's case, could not be admitted in evidence, not being stamped; the judge overruled this, and a young counsel at the table wrote and handed round the following:

"'Tis said, o'er his cheek the scarlet blush stole,
As he asked for a stamp to a deed black as cole;
If requests such as these in 'the Pleas' are admitted,
Our fair countrywomen will quite be outwitted:
Unless in their reticules blank stamps they carry,
And take a receipt for each kiss till they marry."

C. D. L.

Greenock.

Queries.

BARONY OF MOLINGARIA.

The great interest which is excited by the peculiarity of the patent granted to Lord Wensleydale, and the attention which is now directed to all patents out of the usual form, renders the present moment a very suitable one for soliciting information from the readers of "N. & Q." relative to the Barony of Molingaria. The fact of such a creation was first made known by the production at the meeting of the Society of Antiquaries, on Thursday, the 4th March, 1852, of the following documents:

1. The Grant. This is on vellum, has the royal autograph at the bottom, with a wafer impression of the royal signet at the left hand lower corner. This document, which is obviously not the patent, but rather the Privy Seal Writ, is as follows:

"Carolus Dei gratia Magnæ Britanniæ, Franciæ, et Hiberniæ Rex, Fidei Defensor, etc. Omnibus et singulis ad quos præsentis Literæ pervenerint, Salutem. Cum Antonius de Souza nobilis Lusitanus, serenissimi ac potentissimi principis Joannis quarti Portugalliæ Regis in Anglia residens, multis adhuc annis (cum maximè flagrarent insani et præcipientes regnorum nostrorum motus) Patri nostro beatissimæ memoriæ utilissimam gratissimam operam navaret et difficillimis illis temporibus Regium nomen inter Rebelles (etiam non sine summo capitis periculo) fortiter asserere et vindicare auderet; tam singularia officia constantiæ et affectûs erga coronam Britannicam præstita sine aliquo honoris et gratitudinis indicio ex parte nostra præterire noluimus, sed paterna merita saltem in persona filii ejus agnoscere, et honestâ aliquâ benignitatis nostræ tessera condecorare æquum duximus. Scitis igitur quod nos pro regiâ nostrâ potestate, ex mero motu, certâ scientiâ, et gratiâ nostrâ speciali Ludovicum Gonzalum de Souza prædicti Antonii filium creavimus, constituimus, et fecimus, ac per præsentis Literas creamus, constituemus, et facimus Baronem de Molingaria, ipsumque et heredes masculos ab ipso legitime progenitos titulo Baronis de Molingaria in perpetuum gaudere volumus, unâ cum omnibus juribus, privilegiis, et præminentis ad dictum Baronis honorem gradumque pertinentibus, ita pleno, amplo, et absoluto modo ut ulli alii Barones gaudent vel gavisî sunt. In cuius rei testimonium præsentibus hisce literis sigillum nostrum apponi fecimus. Dat' è palatio nostro Westmonast' vicesimo octavo die Junii, anno Domini millesimo sexcentesimo sexagesimo primo et regni nostri decimo tertio.

"(Signet) CAROLUS R."

2. A copy of the same, attested by Lord Inchequin, and by Mr. Maynard, minister and consul at Lisbon, 11th August, 1662.

3. A letter in French, partly in cipher, from King Charles I. to Antonio de Souza, in acknowledgment of his services, countersigned by Secretary Nicholas.

4. A letter in French from the king to the same, expressing his esteem, dated Bridgwater, 9th August, 1646.

5. Copy of a letter from King Charles I. to John IV. of Portugal, in Latin, entirely in praise of De Souza, dated Oxford, 12th March, 1646.

6. Letter from Queen Henrietta Maria to Antonio de Souza, thanking him for great services he had rendered to her and the king, dated 31st January, 1662.

Louis Gonçalo de Souza, to whom this Barony of Molingaria was granted, was at that time a minor, the son of Antonio de Souza, ambassador from John IV. of Portugal to Charles I., and it was, as the grant relates, for the services rendered by the father to the royal cause, that this dignity was conferred upon his son. The son was born in England.

The documents were the property of the Count de Mesquitella, the great-great-grandson of the Grantee, and had been sent to this country for the purposes of search and inquiry. I believe no record of the grant has yet been discovered in any of the departments in which evidences of it might be expected to be found; I have therefore transcribed the original at length from the pages of the *Gentleman's Magazine* (Feb., 1852, p. 157.), in hope that some reader of "N. & Q." may be able to throw light upon its history.

W. J. T.

ANCIENT PAINTING.

In Leighton's *Guide through Shrewsbury*, 4th ed., p. 91. *et seq.*, is the following:

"Behind the wainscot of the dining-room of a house situate a little below the Institute in Dogpole, now the property and residence of Dr. Henry Johnson, Senior Physician to the Salop Infirmary, and known in ancient documents by the name of 'The Olde House,' was recently discovered an ancient painting, on canvass, fixed upon a board forming the mantelpiece over the fireplace of the room. In the centre is a shield of arms, France and England quarterly, surmounted by a royal crown, and on either side a pomegranate and Tudor rose (white and red conjoined), twice repeated. The ground of the whole dark maroon, ornamented or damasked with white wavy feathery embellishments. Above, on the plaster of the wall, is a rude painting of heavy scroll-work ornaments; and it is thought that the rest of the walls, if the wainscot were removed, would be found covered with similar paintings.

"In the absence of all positive evidence, conjectures can only be hazarded as to the cause of these arms, &c. having been placed here.

"One thing, however, is certain, that they are connected, in some way, with Queen Mary, daughter of Henry VIII. and Queen Katherine of Arragon, inasmuch as the pomegranate was first introduced as a royal badge of England, upon Katherine's marriage with Prince Arthur, son of Henry VII. Now if we consider this painting contemporary with an inscription on the wainscot of the adjoining drawing-room, 'PETRVS ROBERTS M. M. SECO. 1553,' and interpret it thus, 'PETRVS ROBERTS MARIE MATERNITATEM SECO, 1553, I, Peter Roberts, decide (the question of) the maternity or legitimacy of Mary, 1553,' then we may regard it as a loyal demonstration on Mary's accession to the English throne by some one of those many friends and adherents who so warmly sympathized in her early adversity, in the unjustifiable degradation of her royal mother, and her own consequent exclusion from the succession to the throne.

"If, however, the painting is considered to be anterior in time to the inscription on the wainscot,—and such really appears to be the case from the style of the wainscot,—then it may be connected with the possibility of the Court of the Marches of Wales, over which Mary presided in 1525, with the title of 'Princess of Wales,' having been held here, since the Council House, where the Court usually sat afterwards, was not built till 1530; or it may be the memorial of an unrecorded visit of Queen Mary to our town; or the residence of one of her household, or of some member of the Council, amongst both of whom were many Cambrian names, and the following:—Ap. Rice, Baldwyn, Basset, Bromley, Burnell, Burton, Cotton, Dod, Egerton, Pigot, Roche, Sydnour, Salter, more or less connected with Shrewsbury; or it may have been the mansion of one of the many Welsh families of distinction, with whom Mary formed an intimacy during her residence in the Marches; or, as the crest of the Roche family still remains on the leaden water-piping, and who in later times are remembered to have resided therein, it may have been the mansion of Anthony Roche, who was a servant of Queen Katherine, and a legatee in her will to the amount of 20*l.*; and of whom the Princess Mary thus writes in one of her letters:—'For although he be not my servant, yet because he was my mother's, and is an honest man, as I think, I do love him well, and would do him good.'

"Which of these guesses may be the true solution, we are unable at present to decide."

Can any of the readers of "N. & Q." throw any light upon it? PRIOR ROBERT OF SALOP.

BARBORS OF BARNSTAPLE.

I shall feel greatly obliged to any reader of "N. & Q." who can and will kindly afford me information of the Barbors of Barnstaple, North Devon, an Esculapian family, which produced three generations of physicians, all of whom practised their faculty with distinguished reputation in that town.

1. William Barbor, the first of the family of whom I am anxious for particulars, settled at Barnstaple as a physician in the seventeenth century, and married the heiress of Pointz, of Northcote in Bittadon. Vide Lysons's *Magna Britannia*.

2. William Barbor, a son of the above, was born about the year 1700. He was educated at the Grammar School of Barnstaple during the Mastership of Mr. Luck; was entered at Caius College, Cambridge, March 19, 1718, proceeded M.B. 1723, M.D. 1735, and settling in his native town, practised there for many years. He had at least two sons, the elder, William, to be presently mentioned, and John, a younger son, born in 1727, and matriculated at Caius College in 1745.

3. William Barbor, M.B. He was the son of the preceding, was born at Barnstaple in or about 1724, was for six years at the Grammar School under Mr. Luck, and in June, 1741, was entered at Caius College. He took his degree of M.B. at Cambridge in 1746, settled at Barnstaple as a

physician, and married the coheiress of Acland, of Fremington. His son, Arthur Acland Barbor, was entered at Caius in 1771, took the two degrees in arts, and was elected a fellow of that college.

Monuments to the memory of these physicians may probably exist in Barnstaple, Fremington, or some of the adjacent churches. If this be the case, I should be grateful to any of your correspondents for a transcript of the inscriptions they present. The parochial registers of Barnstaple and Fremington would doubtless supply some information. I have searched Gribble's *Memorials of Barnstaple*, 8vo., 1830, without finding any mention of the Barbors; and the present representative of the family, the possessor of the Fremington estates, courteously informs me that his papers throw no light on the object I have in view, the history of the physicians of Devon.

W. MUNK, M.D.

Finsbury Place.

Minor Queries.

Matthew Robinson.—In an unpublished autobiography of Matthew Robinson, vicar of Burniston, in the latter part of the seventeenth century, and founder of a charity in that parish, there is a large account of "Annotations on the Bible," which he composed when suffering from an incurable malady. The *Annotations on the New Testament*, in 2 vols. folio, are now in the possession of the Rev. Dr. Jackson, of the Wesleyan College, Richmond, who purchased them some years since from Mr. Brown, of Old Street. Can any reader help me to find the former part of the commentary? The same Robinson published *A Treatise of Faith, by a Dying Divine*, 8vo. This is mentioned in Thoresby's *Diary* (Sept. 27, 1694); but I have not met with it, and shall be thankful to any one who can procure me a sight of it. As the *Life*, with the exception of the Appendix, is already in type, I must add—"Bis dat qui cito dat."

"Moveor immotus." I have endeavoured, in vain, to find a confirmation of Robinson's words: "So that his motto might have been that about the mariner's compass—'Moveor immotus.'" Books of emblems, and treatises on the compass, give no help: so that, unless some of your readers have been more fortunate, I fear that the statement must go forth on Robinson's sole authority.

J. E. B. MAYOR.

Cambridge.

Collins's "Ode to Evening."—A writer in *The Athenæum* of January 5, 1856, in a review of Mr. Gilfillan's edition of the *Poetical Works of Collins and Warton*, proposes to adopt some variations in Collins's *Ode to Evening*, on the authority

of a copy published by J. Warton in the collection of poems called the *Union*. These variations also appeared in Dodsley's Collection, and they are undoubtedly from the hand of the poet: but where did they first appear? I am quite aware that Dodsley is a bad authority, and that Warton is a good one: but it would be interesting to know which was the earlier. The reviewer gives the date of the appearance of the *Union*, May, 1753. I can find no edition of Dodsley in the British Museum, earlier than 1755; but the Dodsley Collection is alluded to in the Preface to the *Union*, understood to have been written by Warton; and I believe that there were one or two editions in three volumes (afterwards enlarged to six), before the *Union*. Did the *Ode to Evening* appear in any one of these? I should be much obliged to any correspondent of "N. & Q.," having a copy of an edition of Dodsley, before 1753, who would answer this question, and inform me whether the variations pointed out by the reviewer are to be found therein. H. A. T.

Shakspeare Queries. — Theobald remarks that the emendation of *busyless* in the *Tempest* is so obvious, that he cannot afford to think well of his own sagacity in finding it out. Nine editors out of ten have adopted the reading without a question. Now I do not believe that such a word ever existed, nor can I suppose that Shakspeare coined a word in the teeth of analogy. Can any of your correspondents produce a compound formed on the like analogy? I have never met with one.

I should be glad also to learn whether there is any colour for the common interpretation of *mortal coil* in *Hamlet*, viz. the *body*. I append two instances (the nearest at hand) of this interpretation:

"The mortal coils of beings more lovely, more pure, more divine than man, may yet read to us the unexpected lesson that we have not been the first, and may not be the last, of the intellectual race." — *More Worlds than One*, p. 52., 1854.

"Samuel Rogers, the poet, has at last thrown off the mortal coil." — Willis's *Current Notes*, Dec., 1855.

That the popular understanding has been duped by the other word *coil*, I have not the least doubt. The equivocation afforded Hood material for an excellent joke:

"As deaf as the adder, that deafest of snakes,
That never can hear the coil it makes."

I would also ask whether *shuffle off* in the same passage have not a neuter rather than an active sense? C. MANSFIELD INGLEBY.

Birmingham.

Reeve's "*Christmas Trifles*." — There was a volume published in or about 1826, under the following title: *Christmas Trifles, consisting principally of Geographical Charades, Valentines, and*

Poetical Pieces for Young Persons, by Mrs. Reeve. Are those pieces which are called *Geographical Charades*, charades for acting? R. J.

Anne Hughes. — Can you give me any account of Mrs. Anne Hughes, author of *Poems, consisting of Eclogues, Pastorals, Inscriptions, and a Legendary Tale*, London, 8vo., 1784; *Caroline, or the Diversities of Fortune*, a novel, 3 vols., 1787; *Henry and Isabella*, a novel, 4 vols. 12mo., 1788; *Moral Dramas intended for private representation*, London, 8vo., 1790? R. J.

"The righteous man is merciful to his beast." — Where is this oft-quoted injunction to be found? Most people believe it to be a passage of Scripture, but I have been unable to trace it in any part of the sacred writings. F. Y.

Stock Frost. — Can you give me any explanation of this term? The watermen of Norfolk unanimously believe in the possibility of the water freezing at the bottom of a river, the surface still remaining fluid. They assert that boat-hooks, eel-picks, &c., constantly come in contact with a coating of ice at the bottom, and that large masses of ice are often seen rising to the surface with mud, weeds, and stones adhering. A miller has also informed me that he has known the wheel of his water-mill to be frozen to the bottom of the stream, so as to stop its revolutions, while the surface of the water was still unfrozen. Being unable to reconcile these assertions with science and reason, disbelieving them in fact, I should feel obliged if you would enlighten me in this matter. J. B.

Norwich.

Thomas Beddoes, Esq., M.D. — This celebrated physician, and estimable man, and the early friend of that eminent philosopher Sir Humphrey Davy, died at Bristol on December 24, 1808; but having been unable, after much research, to ascertain the place of his sepulture, I should feel obliged for the information; and also for a copy of the inscription to his memory, if in existence, of neither of which mention is made in the *Memoirs* written by Dr. J. E. Stock.

In the year 1793, the Doctor published his celebrated *History of Isaac Jenkins*, which occasioned no little noise at the time; and was, I believe, partially suppressed. Can any of your numerous correspondents furnish me with a copy of the work, either to purchase, or on loan? J. B. WHITBORNE.

English Pronunciation of Latin. — It is now the established custom to distinguish long and short vowels in Latin words in every syllable but the last. Is not this custom, however, of recent origin? Fifty years ago, was it not usual among good scholars to distinguish in pronunciation the

quantity of the penultimate syllable alone? How long is it since *Tittyre* was superseded by *Teytyre*? and *eddite redgibus* by *eedite reegibus*? Where did the new system originate? and who were the chief agents in establishing it? You have, no doubt, among your correspondents, many who could give ample particulars of this change; but if these be not soon put on record, they may be irrecoverably lost. I believe it has not yet been attempted, at least with any success, to extend the above change to the *last* syllable. I have not yet heard *meeceenace atavice*, though consistency might seem to require such a pronunciation; and to my ear, it would not be more offensive than what I do hear.

E. H. D. D.

"*Rucksle*."—Can any of your readers, who have made the peculiar county dialects of England their study, help me to the derivation of this word? I heard it first in Cornwall, and it may probably never have been used beyond the western borders.

T. H. P.

"*Saxon and the Gael*."—Who is the author of *The Saxon and the Gael*, printed by J. and A. Aikman, Edinburgh, 1814, in four volumes?

E. J. LITTLER.

De Sancto Albino, St. Aubin, Tobin; Daubigne, Dobbyn.—Are the names here set down *aliases* of each other? or are we to take Daubigne and St. Aubin to be distinct? That St. Aubin and Tobin are substantially the same name there is undeniable proof, but it does not appear so clearly that Daubigne, Dobbyn, and Tobin are identical. Perhaps it might help towards a solution of the question if it were decided whether Daubigne is derived from the name of a place or from the saint Alban. A note in elucidation will oblige.

JAMES GRAVES.

Kilkenny.

Two Cathedrals in Dublin.—Mr. D'Alton tells us in his *Memoirs of the Archbishops of Dublin*, p. 4., that "there are in the diocese of Dublin two cathedrals (Christchurch and St. Patrick's), a peculiarity in which Saragossa alone participates." Is this statement exactly correct?

ABHBA.

Plowden's Claim to the Barony of Dudley.—Can any correspondent give me any particulars of this, and how the Plowden family founded their claim?

C. J. DOUGLAS.

Rochester Registers.—In a work by Mr. W. Osburn, an extract is given from Strype's *Annals* (vol. i. ch. lxii. ff. 521, 522.), where Strype states that the account "is taken out of the Register of the See of Rochester," which he gives respecting one Thomas Heath (a brother of Nicholas Heath, Archbishop of York), who was a concealed and dispersed Jesuit; and who was

detected at Rochester in the disguise of a Puritan preacher, with a Bull from Pope Pius IV. in his possession, about the year 1568.

Could any of your readers, who have access to the Rochester Registers, ascertain whether this record is still there? and if so, could they supply a copy of it?

As Dr. Edmund Gheast was Bishop of Rochester in 1568, I presume it would be in his register.

C. H. DAVIS, M.A. (Clergyman).

The "Lay Readers" of the Reformation.—From a memorandum made at Oxford, where I had an opportunity of consulting Strype's *Annals of the Reformation* (vol. i. part i. ch. xi. ff. 224—226.), I infer that there were, in or about the year 1559, certain "lay readers," licensed by the bishops to perform divine service, after making a subscription to a certain declaration. Archdeacon Hale, in his charge of 1853, at p. 19., also refers to Strype's *Annals* (vol. i. pp. 265, 515., of the Oxford edition of 1824), with reference to these readers as existing in 1559, and as recognised in the Convocation of 1562 to read divine service and homilies in places where there was no minister.

I should be glad of full information respecting the date and continuance, and precise duties, of these "lay readers," with the form of subscription made by them, and of license granted by the bishop. I would also ask whether the system of lay readers prevails to any great extent in the American Episcopal Church, where it is in use? and whether their ministrations are confined to rooms, or extend to churches also?

It must not be overlooked, that these lay readers are quite distinct from the "Scripture readers" of modern times, who merely read the Scriptures from house to house.

A COUNTRY CLERGYMAN.

Systems of Short-hand.—Where can I find an account of a trial of different systems of short-hand, which I am told was held some forty years ago? and, also, which is the most generally adopted and most practical system of short-hand at the present day. Each of the Encyclopædias (Rees', Metropolitana, Britannica, and Penny) commends a different system, and most of them refer to Lewis's *History of Short-hand*, but none of them mentions Lewis's own system; and I should be glad to know whether it is considered a good one.

FRANK FORTESCUE.

Stephano's Bottle.—

"This bottle, which I made of the bark of a tree with my own hands since I was cast ashore."—Shakspeare, *Tempest*, Act II. Sc. 2.

Can any of your readers inform me what was the particular kind of bottle to which the above passage alludes? The only kind of bottle practicable to Stepheno, so far as I can fancy, would

be made by stripping off a small sheet of birch bark, pinching up its corners, and pegging them together, so as to make a deep dish. I should be much obliged for any information referring to the bark vessels formerly in use in England. F. G.

Variation of Currency. — The currency is —

	s.	d.	
In Canada - - - -	5	0	to the Spanish dollar.
The New England States	6	0	ditto.
New York - - - -	8	0	ditto.
Pennsylvania - - -	7	6	ditto.
Virginia - - - -	6	0	ditto.
South Carolina - -	4	8	ditto.
England (nominally)	4	6	ditto.

And in the British West India Islands it is believed there are several different currencies to the dollar. In the New England States, Pennsylvania, Virginia, and South Carolina, there is no coin to represent the shilling. In Canada there was not, until lately, any such coin. In New York State the shilling is a "real," one-eighth of a dollar.

The above being now, or having been formerly, all English colonies; how did these different currencies originate? S. W. RIX.

Beccles.

Mrs. Fitzherbert. — Information is requested respecting any pamphlets that appeared on the subject of the marriage of the Prince of Wales with Mrs. Fitzherbert. G. H.

The Cobbe of Lyme. — When was the Cobbe of Lyme, in Dorsetshire, built, by whom, and why so named? A FISHERMAN.

Gunston Manuscript. — A manuscript which I have, of 12mo. size, in a good hand of the seventeenth century, bears the following title:

"A Short Meditation or Consideration of the Future Joyfull, Blessed, and Eternal Life: collected out of the Holy Scripture, for especiall Cheering and Comfort of Heart to all Sorrowfull, Godly Christians in these last dangerous and troublous Times. By Jeremia Apfelio, in the German Language. Now Englished by J. Gunston."

There follows an epistle dedicatory — "To my dearly beloved sister, Mrs. Mary Gunston," dated "Hambourg, 31. Xber, 1681." The Preface occupies eight pages, and the "Meditation" itself forty-seven. The author observes that, in this life men have need of food, raiment, dwellings, company, and exercise; and proceeds to show, "out of the Holy Scriptures," to which the marginal references are very numerous, that "all these shall the saints have in the life to come." At the end is written, by the hand of the translator or transcriber, "Hannah Gunston, 28 December, 1691;" and on the back of the last page:

"A book may find him who a sermon flies,
And turn delight into a sacrifice."

Has this MS. been printed? * Was not "J. Gunston" the father of Thomas Gunston, who built Sir Thomas Abney's residence at Stoke Newington; and of Mary Gunston, who became Lady Abney? S. W. RIX.

Beccles.

History of Newspapers. — I have not seen "N. & Q." regularly for some time, but a friend informs me that a notice has appeared in a recent Number of the intention of the writer to compile a History of Newspapers. As I have been engaged in collecting materials for such a work for some years, — deferred it till I ascertained how Mr. Knight Hunt would handle the subject; — and have now resumed it, and have it nearly completed, I should be glad to know if your correspondent is still proceeding with his task. A. A.

The Derwentwater Family. — Can M. R. be informed who is the heir of the Derwentwater family, as James the third earl, and Charles his brother, died without male issue?

Sir Charles Sedley. — Is there any picture or engraved portrait of him? If there is, I should be obliged by a description such as might enable me to decide whether a small picture in my possession is a likeness of him. N. B.

Minor Queries with Answers.

"*Myrrour of the Worlde.*" — I have before me a very old dwarf quarto volume in black letter, of which the title-page has been lost, and in which I can discover no date. The "Prologus" commences thus:

"In the name of ower sauour criste Jesu, maker and redemour of al mākynd, S. Laurēs ādrewe, of y^e towne of Calis, haue translated for Johnes doesborowe, booke prenter in the cite of Andwarpe, this p^{re}sent volume, deu^yded in thre partes, which was neuer before in no māternall langage prentyd tyl now."

The first part is called the "Myrrour of the Worlde," and treats of the creation of the earth, astronomy, physics, the nature of heaven and hell, and the like. The second part treats "To the lawde and prayse of Almighty God, of y^e bestis and wormes on erthe, with their properties and vertues." The third part treats of "Serpētys on y^e erthe, fowles in y^e ayre, and fisses and monsters in the water." The whole volume is profusely illustrated with a number of most

[* This translation does not appear to have been published. A copy of the original work is in the Bodleian, entitled *Apfelii Meditatio vite aeternae, Germanice*, 8vo., Bremae, 1639.]

strange and uncouth woodcuts. Can any of your readers inform me what is the proper title-page of this volume, and at what date it was printed? Where can a perfect copy of it be seen? Is it a book of rarity and value? HENRY KENSINGTON.

[This work is extremely rare: no copy is to be found either in the Bodleian or British Museum Catalogues. It was translated by Laurence Andrewe, a native of Calais, and some time printer at the sign of the Golden Cross, near the eastern end of Fleet Street, by the bridge which crossed the Fleet. It is entitled, "*The Wonderful Shape and Nature of Man, Beastes, Serpentes, Fowles, Fishes, and Monsters*," translated out of diuers Authors, by Laur. Andrewe of Calis, and printed at Antwerpe, with Pictures by Joh. Doesborow" (1510), fol. It appears to have been reprinted in London with the following title: *The Myrrour: and the Dyscrysceyon of the World, with many Meruaylles*. London: no date, small folio.]

Who was Tom Thumb? — I learn from Sharon Turner's *History of the Anglo-Saxons*, that Tom Thumb was once a living character, and flourished in the reign of Edgar. Is anything farther known of him? I shall be grateful to any of your correspondents who may reply; and the more fully, the greater my gratitude. SHERIDAN WILSON. Bath.

[Turner's authority for connecting this renowned dwarf with King Edgar's court is Tom Hearne, who, in the Appendix to *Benedictus Abbas*, p. lv., states, that "Robert Burton, the famous author of *The Anatomy of Melancholy*, was such a collector of little ludicrous pieces, which he gave, with a multitude of books of the best kind, to the Bodleian Library, one of which little pieces was *The History of Tom Thumb*, which however looked upon as altogether fictitious, yet was certainly founded upon some authentic history, as being nothing else originally but a description of King Edgar's dwarf." Mr. Ritson, however, thinks that Hearne was probably led to fix upon this monarch by some ridiculous lines, added about his own time, to introduce a spurious second and third part, namely, Dr. Wagstaffe's *Thomas Redivivus: or a Compleat History of the Life and Marvellous Actions of Tom Thumb*, fol., 1729, which was written to ridicule the ballad of *Chey-Chase*, by Mr. Addison. The piece given by Burton to the Bodleian (Selden, Art. L. 79.) is the oldest copy known of this story: it is a small 8vo. in black letter, entitled "*Tom Thumbe his Life and Death: wherein is declared many maruailous acts of manhood, full of wonder and strange merriments. Which little knight lived in King Arthur's time, and famous in the Court of Great Brittain*." London: printed for John Wright, 1630." It commences thus:—

"In Arthur's court Tom Thumbe did liue,
A man of mickle might,
The best of all the table round,
And eke a doughty knight:
"His stature but an inch in height,
Or quarter of a span;
Then thinke you not this little knight
Was prou'd a valiant man?"

This piece has been reprinted, with some biographical notices, in Joseph Ritson's *Pieces of Ancient Popular Poetry*, 12mo., 1791, p. 93.]

Count Borowlaski. — The celebrated Polish dwarf, Count Borowlaski, spent the latter days of

his life in Durham, and is said to have died there. Can any of your readers inform me in what year the Count died, at what age, and where he was buried? He was alive in 1828. G. H. L.

[Count Borowlaski, the celebrated Polish dwarf, died at his residence, the Bank's Cottage, near Durham, on September 5, 1837, aged ninety-eight. His remains were placed near those of the late Mr. Stephen Kemble, in the nine altars in Durham Cathedral. The person of the Count, though of diminutive formation, was of the completest symmetry, his height being short of thirty-six inches. In former times he travelled on the Continent, as well as in the United Kingdom. About sixty years ago, having been casually seen by some of the prebendaries of Durham, he was prevailed upon by that body to take up his abode in the above cottage for life, they engaging to allow him a handsome income, which he enjoyed up to his death. The Count was an excellent wit and humorist, and full of information as to foreign parts, as well as being acquainted with several languages, which made his company much courted by the gentry of the city and neighbourhood. When young he married. It is rather remarkable that the Count had brothers and sisters, some of them above six feet. Mr. Bonomi, the architect, took a full cast of him.—*Gent. Mag.*, Oct. 1837, p. 435.]

Mrs. Pilkington's "Memoirs." — I have lately looked into *The Memoirs of Mrs. Lætitia Pilkington*, wife to the Rev. Mr. Matth. Pilkington, written by herself, 2 vols. 8vo., Dublin, 1748. It is a curious production of its kind, and contains many anecdotes of Dean Swift and his contemporaries in Ireland; but it is not by any means suitable for general reading. Is it a narrative of facts? and if so, who was Mrs. Pilkington? Any information will oblige. ABHBA.

[Mrs. Pilkington's *Memoirs* are written with great sprightliness and wit, and describe the different humours of mankind very naturally; but they must, as to facts (says Chalmers), be read with the caution necessary in the Apologies of the Bellamys and Baddelys of our own day. Mrs. Pilkington was the intimate friend of Swift (see Scott's edition of Swift's *Works*) who thought very highly of her intellectual faculties, of which her power of memory would seem to have been the most remarkable, if it be true, as stated, that she was able to repeat almost the whole of Shakspeare by heart. Consult Cibber's *Lives; Biographica Dramatica*; and any of our *Biographical Dictionaries* for her personal history.]

Credence Table. — So much is now heard about a credence table, that I think it would be well to know the right meaning of the word. I am inclined to think too much meaning is attached to it. Perhaps some of your correspondents will enlighten us. E. S. W.

Norwich.

[The derivation of this word has been lately discussed in *The Times*. One writer states, that "the word is of Italian derivation, and is used in ordinary conversation. *La credenza* means nothing more than a small cupboard or shelf in any handy situation, serving to stow away any odd matters that may be wanted at a moment's notice. *La credenza* is not necessarily a piece of religious furniture, nor has it any connexion with religious rites

per se. There is *la credenza dell' altare, la credenza del battisterio, la credenza dell' olio santo*, and there is a *credenza* in everybody's chamber." Another correspondent, that "*Credence*, French; *credenza*, Italian; *Kredentz*, German; and *credentia*, Latin, all mean, primarily, a cupboard, press, or pantry, and are probably derived from *credo, credendum*, a place of trust. We find in Baret's *Italian Dictionary*, '*Credenza, armario, dove si ripongono le cose da mangiare*, — a buttery or pantry.' Cotgrave translates '*Credence*, silver plate, or a cupboard of silver plate.' Menage, in his *Dictionnaire Etymologique*, gives us '*Credence*, a buffet or sideboard, on which silver plate is placed; of late, we say in France a *credensier* for a butler, and it is to be found in that sense in *Rabelais*. *Kredentz*, in German, signifies a buffet.' Ducange distinguishes the primary and secondary senses: '*Credentia*, abacus, tabula seu mensa, in qua vasa ad convivium reponuntur, vel etiam mensula quæ vasa altaris continet.' And even the *Ceremoniale Romanum* carries the matter no higher: — '*Credentiam appellat mensam, supra quam vasa argentea sive aurea ad convivium opportuna preparantur: et similiter in divinis, supra quam ad sacrificandum necessaria continentur.*'"]

Discovery of the Safety-Valve. — In *The Times* of Wednesday, February 6, it is stated that "the safety-valve of the steam-engine was discovered by a boy in his anxiety to get away from his work to play at marbles." Where can I meet with the particulars of this incident? L. S.

[The name of the lad was Humphrey Potter, a *cock-boy*, as he was called. The incident is recorded in Lardner's work, *The Steam-Engine Explained*, edit. 1840, p. 71.]

Replies.

THE DE WITS: TICHELAER.

(2nd S. i. 35.)

Historians dispose of Tichelaer briefly as "an infamous barber," or "un scélérat." I have searched for something more precise of the witness on whose sole, and not uncontradicted evidence, Cornelius De Wit was put to the torture and condemned, and I think a short account of him, taken from original sources, may be acceptable.

Tichelaer's services were amply paid for. The High Court of Holland declared him blameless, and decreed him costs in the prosecution of Cornelius De Wit; and afterwards, on his representation that some persons persisted in calling him hard names — *een notorien vagabond ende en infaem persoon 't welch alsoo het suppliant niet staet te lijden* — certified formally, on the 17th October, 1672, that he had acted as an honourable man; still, as his patriotism was doubted, he published, not on his own account, but for those friends to whom his good name was dear, a statement entitled:

"Waachtig Verhael van 't gepasseerde in en omtrent de zaken tusschen Wilhelm Tichelaer, Mr. Chirugen tot

Piershil en Mr. Cornelius De Wit Ruart van Putten, nopende de conspiratie tegens syn Hoogheijt den Heer Prins van Orangen. 4to. pp. 30., 1672."

On the back of the title-page is a caution that no copies are genuine but those which bear the author's initials, W. T.

He states, that he was born at Old Beyerland, of a good family, and was about thirty years old at the time of writing, well proportioned, above the middle height, a lover (*liebhaver*) of the reformed religion, and a surgeon practising at Piershil. He also practised as a barber, for he says the lord (*heer*) of Piershil owed him five guildens, and the mayor ten guildens, for shaving (*raseren*), and because he asked for his money, they took away his office of surgeon to the poor of Piershil. Probably there was something more than simple dunning, as he was prosecuted and condemned, for insulting the lord and the mayor, to make honourable and profitable reparation, — honourable, in asking pardon on his knees of God and the prosecutors; profitable, in paying a fine of ten guildens to the poor of Piershil, and twenty-five to the Ruart van Putten, with all the costs. He says that to complain of this judgment he sought an interview with the Ruart, Cornelius De Wit, at his house at Dordrecht. He had been before the court of Piershil on charges of rape and fraud. In 1670, he had offered marriage to one Janneken Eeuwouts, but, being rejected, he urged his suit so offensively that she left the town and placed herself under the protection of a widow lady at Dordrecht. Tichelaer sent two men with a forged letter, to the effect that her aunt was dangerously ill, and wished her to return with them. She complied, and they put her on board a boat, and left her with Tichelaer, who used much violence, and was stopped only by a storm, which obliged him to land. For this outrage proceedings were taken, and still pending when he called upon the Ruart.

The fraud was on his maidservant, Cornelia Pleunen, who sued him for her wages. He swore to a set-off to a greater amount, for bleedings and medicines, but was disbelieved, and ordered to pay debt and costs. He was also charged with having forged a certificate of his good morals, attendance at church, and skill as a surgeon; but I do not find that he was prosecuted for this.

Possibly these antecedents were not known to those who arrested the Ruart on Tichelaer's information; but proof of all was tendered to the High Court, while it was deliberating on putting the Ruart to the torture. Tichelaer, in proof of the truth of his charges, offered to be tortured against the Ruart. I do not know whether that was allowable by the practice of the court, but the wife and friends of the Ruart, in their memorial, object to it as unequal, because Tichelaer, being a surgeon, could fortify (*verharden*) himself

against suffering by taking medicine. They might have added that he was twenty years younger than the Ruart. Probably, when he made the offer, he knew that it would not be accepted.

Tichelaer's account of his interview with the Ruart is full and precise. He was a perfect stranger. The Ruart was sick in bed, yet at once proposed to him to assassinate the Prince of Orange. I shall not repeat this, as it is to be found in common books. The Ruart's wife, suspecting his purpose to be an attack upon her husband, left the bedroom-door ajar, and ordered a servant to watch. He did so, and swore to a conversation which has the merit of probability. Tichelaer offered to communicate secrets, and the Ruart refused to hear anything that was not good (*indien 't wat goets was*), upon which, Tichelaer, after another attempt, wished him "good day," and departed. This was stated by the servant in the presence of three persons, immediately. The interview lasted less than a quarter of an hour. Tichelaer did not give his information for eight days.

When the mob had surrounded the prison, Tichelaer seems to have gone in and out at his pleasure, and he addressed them from a window, crying, "Courage, mes amis! ce chien et son frère vont sortir tout-à-l'heure. Empêchez-les. Le temps presse, vengez vous de ces coquins, qui ont plus de cent complices."—*Basnage*, ii. 307. I do not find that he took any manual part in the murder, nor that he appeared in public affairs till he applied to the High Court by petition to vindicate his character. It is not surprising that the court which condemned Cornelius De Wit should have treated him favourably. Commissions were issued to enquire into the judgments of the court of Piershil, and they were reversed. Copies are given in Tichelaer's statement, the peroration of which I copy, having tried to translate freely and literally, but finding my English wholly inadequate to represent the original:

"En of nu schoon de bitse Nyd, in haer, slibberig en stinkend, hol gedoocken nedersettende, niet en hoek rusten haer vuyle tanden stomp te knagen op het lijf van haer eygen gunstigen, en 't uytgesoogen, feynn tegen ons uit te braeken, om onze onnoselheyt verder te bespoeten; so sullen wy ons daer tegen wapenen met het sap van een sincere conscientie vermengt sijnde met de wel rieckenden orangen balsam; en op Cerberus ons quam aen te blaffen, een broeck van 't selve compositum in zijn holle keulen werpen, als so hy daer an borsten, en sullen alsoo al de vergiftige pylen die op ons verder souden mogen afschooten worden door eenich Helsch gedroght; courageusement onder de genade Gods van onse lyve afschudden."

I do not know who were the friends for whose satisfaction Tichelaer published this statement; but I cannot refrain from quoting an anecdote of one who claimed, and certainly deserved, him as a friend. The author of *La Vie et la Mort de C. et*

G. de Witte, describing the outrages of the mob on the dead bodies, says:

"Un autre encore, voulant faire voir qu'il étoit un ennemi des De Witte, coupa au Ruart un morceau de chair vers la hanche, en disant, 'J'ai résolu de rôtir ce morceau, pour le manger avec mon ami Tichelaer, quand je sçaurois de crever sur le champ.'—Tom. ii. p. 250.

Tichelaer enjoyed for a long time the "orange balsam of good odour," which he so handsomely acknowledges. Enumerating the rewarded assassins, Basnage says:

"Tichelaer fut partagé plus honorablement. Il eut la charge de substitut au Baillage de Putten, qui lui avoit été promise, et obtint une pension des états, qui lui fut exactement payée pendant la vie du Prince d'Orange; mais après la mort de son altesse on la lui ôta. Privé de cette pension, sur laquelle étoit fondée sa subsistance, il seroit mort de faim, si la Diaconie de la Haye ne l'avoit assisté. Il tomba sur ses vieux jours dans la dernière pauvreté, et mourut très misérablement, et d'une maladie affreuse."—Tom. ii. p. 328.

In vol. ii. p. 232. of *Beknopte Historie van 't Vaderland*, Amsterdam, 1786, it is said that Tichelaer, in his old age, was seen on crutches, begging in the streets of the Hague; that he lived in perpetual disquiet (*ongerustheid*), and sometimes confessed in confidence that he had falsely accused the Ruart, and caused the death of the two brothers. He died at the Hague about 1714. The book is anonymous, and gives no authorities, but is well arranged, and seems to be carefully written.

The best history of these affairs is in Basnage's *Annales des Provinces Unies*, 2 tom. folio, La Haye, 1719. It is well condensed in the 7th vol. of the *History of England*, in Lardner's *Cabinet Cyclopædia*, in which, however, there is one error deserving correction:

"The disfigured remains were hung on a gallows by the heels. The person who acted the part of hangman, observing the pastor of the Hague, said, 'M. le Ministre, sont ils assez hauts?' 'Non,' replied the minister of the Gospel, 'pendez ce grand coquin un échelon plus haut.'"

Basnage says "*un* pasteur." The Hague had many pastors. One only ventured to express, in his pulpit, disapprobation of the murders, and he was speedily silenced.

At p. 35. I have stated August 22 as the day of the murder; it should be the 20th: and the *Beknopte Historie*, above cited, describes the torture as severe, and says that it took place on the 19th.

H. B. C.

U. U. Club.

Although the subject of this Note may afford neither interest nor information to some of your correspondents, it will enable me to put a Query. I have in my possession a 12mo. vol. of 296 pages, with an engraved title, *Bibliotheca Wittiana*, Pars 1. A second title, in letter-press, informs us

that it is the catalogue of the magnificent library of John de Witt, son of John, counsellor and syndic of Holland, and keeper of the great seal: *Illius auctio habebitur Dordraci in ædibus defuncti 20 Octobris, 1701.* At the back of this is the order of the sale, which was to take place on Oct. 20, 21, 22, 24, 25, 26, 27, 28, 29, 31; Nov. 1, 2, 3, 4, 5, and following days. A preface to the reader, by J. G. Grævius records the zeal of "Joannes de Witt" in collecting books; but, that his untimely death, and that of his wife, leaving three children "ætatis tenerrimæ," was the reason that their guardians determined "hanc incomparabilem bibliothecam publice vendere, ne aut furtis laceraretur, aut hominum temporumque injuria corrumperetur."

This volume includes books in folio and in quarto; of the former there are 1307 lots, and of the latter 2773. As may be expected, it includes copies of many rare and valuable works; but I much regret that I have not that portion of the catalogue which contains "libri manuscripti, numismata et alia prisce temporis monumenta." My reason for this regret is the greater because my copy is interleaved, and has the price at which it was sold placed opposite every lot. No. 2218. is *Jac. de Witt, uytdrukzels van Godvrugtige gedagten*, Dord., 1674; and my Query is, Was the owner of this library son of the great John de Witt? and was the author of the book just named one of the family? B. H. C.

GENERAL RICHARD WALL.

(1st S. viii. 318.)

On looking over your delightful Miscellany, I find a Query respecting this gentleman. The Query I shall be able to answer to H.'s satisfaction. I refer him to the fourth volume of Coxe's *Memoirs of the Kings of Spain of the House of Bourbon*, where he will find the particulars of the whole political career of this distinguished Irishman, and also some details of his earlier and more private life. In his youth, like many other Catholic Irishmen of good family, he entered the military service of Spain. He was a volunteer on board the fleet which invaded Sicily in 1718, and signalised himself in the naval combat with Admiral Byng. He afterwards served with the Spanish army which placed Don Carlos on the throne of Naples. He next attracted the notice of the minister Patiño, and from this his diplomatic career must be dated; for not long after he had the opportunity of distinguishing himself in foreign missions, and particularly in England; and finally he overthrew and succeeded the great Ensenada in office. Throughout the reign of Ferdinand VI. he preserved peace between this country and Spain, and when on the accession of

Charles III., and the signing of the "Family Compact," war broke out between the two countries, he discharged his duties ably and manfully up to the peace of 1763. In the following year he retired from office, and died in 1778. He left no issue; a collateral descendant of his was married to Charles Coote, LL.D., of the College of Advocates, London. Mr. Macaulay, with his usual graphic force, describes the splendid position of the self-exiled Irishman — Don Ricardo Wall, as the Spaniards delighted to call him — but as in the case of other celebrities of the same country, he is unable fully to recognise the merits of the general. H. C. C.

SAMARITANS=SHOMERIM.

(2nd S. i. 72.)

The inquiry of Mr. HUSSEY may perhaps be best answered by replying to the argument of Dr. Wilson (*Lands of the Bible*, ii. 697.), who objects to the claim of the Shomerim as descendants of Jacob, Joseph, Ephraim, and Manasseh (Josephus, *Ant.*, xi. viii. 6.; Eichhorn's *Rep.*, ix. 21.). Dr. Wilson has, however, stated the argument very fairly in favour of such claim; and also his objections very fully and candidly. The question is far too interesting to biblical critics to be left in doubt, if any certainty can be attained. The radical error of Dr. Wilson is a conclusion that no Shomar (Israelite) was left in Samaria after the captivity, the converse of which is stated in 2 Kings xvii. 27, 28., and 2 Chr. xxx. 6. 11.* It was not probable, scarcely possible, short of a miracle, that all the ten tribes, without exception of some individuals, should be transplanted into Babylonia. The peoples sent thence to supply the place of the Israelites in Samaria were already observers of the Sabbath (Josephus, *Ant.*, xii. v. 5.), and are termed Cuthæoi by Josephus, but by the Greeks Samaritans (*Ant.*, ix. xiv. 3.). The Samaritans occupied the city *Shomeron*; but the *Shomeronim* (2 Kings xvii. 29.) must not be confounded with the *Shomerim*, as Dr. Wilson has done. They are as distinct as the 12,000 Arabs and 100 Shomerim of Sichem now are. The Shomerim (Wilson, ii. 45.), commonly called Samaritans by biblical critics, have been for 2500 years inhabitants of Sichem (=Neapolis=Nabulus), close to Mount Gerizim, their Kiblah, as Jerusalem is that of the Jews, and Mecca that of the Moslem. The people, according to Josephus, amongst whom the Lord sent lions, were the Cuthæoi, not the Shomerim: the former, and not the Shomerim (Ezra iv. 9.), were the people who interfered to prevent the building of a temple at Jerusalem, and their diplomatic despatch, as preserved by Ezra (iv. 11—

* I have adopted Jahn's chronology.

16.), is more explicit than like documents of the present age. It is absurd to suppose, with Dr. Wilson, that the Shomerim desired to join in building a temple for the Jews at Jerusalem; for they have never yet given up the point that Gerizim, and not Jerusalem, was the dwelling-place of Jehovah. The pleaders for Gerizim (Josephus, *Ant.*, xiii. iii. 4.) were put to death, a different *honorarium* from that of modern pleaders at the bar of justice. The rancorous hatred is a fact, and its causes are numerous. Dr. Wilson quotes the discourse of Jesus with the woman of Samaria as opposed to the claims of the Shomerim. But this objection is easily explained. Our Saviour, who confined his mission exclusively to Israelites, visited the Shomerim two days, and allowed his disciples to deal with them as Israelites (Matt. x. 6., John iv. 5.). The woman with whom He conversed urged the same claims (John iv. 9. 12. 20. 25.) as Salamah ibn Tobiah did to Dr. Wilson (*Lands of the Bible*, ii. 48.). These our Lord did not deny, but (John iv. 21.) includes the Shomerim and Jews together as Israelites. The statement that "salvation was of the Jews" (v. 22.) means that the Messiah was to be of the tribe of Judah (Jews). The hour, however, has not yet come when the Israelites neither in Gerizim nor at Jerusalem (v. 21.) shall worship the Father.

That time may be looked for when the Pope, France, and Austria shall possess Palestine, and drive out both the Jews and the remnant of Israel. Jesus rejected the Kiblah of the Shomerim (John iv. 22.), but not their claim as descendants of Jacob, whose well they possessed. It is remarkable that, to this Shomerith, Jesus openly declared himself the Messiah (v. 26.) of whom she spake, although He had withheld that declaration to the Jews. (See Kuinoel *in loco*.) The Shomerim believe in a day of resurrection and judgment, which some of the Jews (the Sadducees) denied. But setting aside the negative, what are the positive proofs of their claims? These may be found in the authorities before quoted ("N. & Q." 1st S. viii. 626.), and in Dr. Wilson: they comprise genealogy, physiological characters, liturgical ceremonies, the possession of ancient lands, wells, tombs, architectural remains, coins, and traditions; contemporary history, as Josephus, the New Testament, Epiphanius, Eusebius, or Jerome; a language and literature; but, above all, the *custody* of the Pentateuch, from which they derive their name *Shomerim*, *keepers* or *preservers* of the Mosaic law. There are persons in Egypt and India who claim to be Shomerim and descendants of Israel. The present Shomerim of Sichem are reduced to twenty families. Their function appears to be nearly accomplished, — that of handing down the text of Moses, from which the Alexandrine version in Greek was made (Eich., *A. T.*, ii. § 387.), pure to this remote

age, to be fixed in the permanency of modern typography.

T. J. BUCKTON.

Lichfield.

ODE ON THE BURIAL OF SIR JOHN MOORE.

(2nd S. i. 54—55.)

I hope to be able, in a few days, to furnish ABHBA with the information he desires regarding Dr. Millar's letter in support of Wolfe's claims to the authorship of the well-known ode on the death of Sir John Moore.

In the meantime I have referred to my file of Curriek's *Morning Post* for 1815, and in which I believe the ode originally appeared. I found the poem after a little delay, and as it may interest ABHBA and other of your readers to see the original preamble and signature, I send it. The initials are, as you may perceive, "W. C." William Cowper was dead at this time, so he may be regarded as *hors de combat*. It is curious that the memoir of Wolfe in Wills's *Illustrious and Distinguished Irishmen*, makes no mention of the ode on the burial of Sir John Moore, and on which his literary celebrity can alone rest. Byron considered it the finest ode in the language. My opinion is that Wolfe, and no one else, wrote it. He may possibly have intended the initials to indicate "Wolfe—Clerk," or, what is much more likely, a typographical transposition of the letters may have occurred. The signature, however, is worthy the notice of all those who dispute Mr. Wolfe's parentage of the ode.

WILLIAM JOHN FITZ-PATRICK.

"The following lines were written by a Student of Trinity College, on reading the affecting account of the Burial of Sir John Moore, in the *Edinburgh Annual Register*.

"Not a drum was heard, not a funeral note,
As his corse to the rampart we hurried;
Not a soldier discharged his farewell shot,
O'er the grave where our hero we buried.

"We buried him darkly, at dead of night,
The sods with our bayonets turning —
By the struggling moonbeam's misty light,
And the lantern dimly burning.

"No useless coffin enclosed his breast*,
Nor in sheet nor in shroud we bound him;
But he lay like a warrior taking his rest,
With his martial cloak around him.

"Few and short were the prayers we said,
And we spoke not a word of sorrow;
But we steadfastly gaz'd on the face of the dead,
And we bitterly thought of the morrow.

"We thought, as we hollowed his narrow bed,
And smoothed down his lonely pillow,
That the foe and the stranger would tread o'er his head,
And we far away on the billow!

* "Wound" in most editions.

"Lightly they'll talk of the spirit that's gone,
And o'er his cold ashes upbraid him;
But little he'll reck if they let him sleep on,
In the grave where a Briton has laid him.

"But half of our heavy task was done,
When the clock toll'd the hour* for retiring,
And we heard the distant and random gun,
That the foe was sullenly† firing.

"Slowly and sadly we laid him down,
From the field of his fame fresh and gory —
We carved not a line, we raised not a stone,
But we left him alone with his glory.

"W. C."

Since I despatched my paper on the Sir John Moore ode, I was apprised of the existence of a remarkable letter, at present preserved in the Royal Irish Academy, which cannot fail to establish Wolfe's claims to the authorship much more satisfactorily than the Rev. Dr. Millar's article, inquired after by АННА. I obtained access on this day to the letter in question, and transcribed any matter which it contains exclusive of the ode itself.

The document is, strictly speaking, the fragment of a letter only, the first sheet having been lost.

"I have completed the burial of Sir John Moore, and will here inflict it upon you. You have no one but yourself to blame for praising the two stanzas that I told you so much.

(Here follows the ode.)

"Pray write soon. You may direct as usual to College, and it will follow me to the country. Give my love to Armstrong, and believe me,

"My dear John,

"Ever yours,

"CHARLES WOLFE.

"I again say, remember Constantia's character is to be drawn among the rest. You will pardon me for being particular about any message from that quarter."

(Superscription.)

"John Taylor, Esq.,

"At the Rev. Mr. Armstrong's,

"Clonoulty,

"Cashel."

The letter bears no date in MS., but the postmarks are, first a large "10," and secondly, "Sep. 9, 1816." The foregoing matter has been accurately transcribed from the original letter.

The secretary to the institution recommended me to consult the *Proceedings of the Royal Irish Academy for 1844*, and I there found, at p. 89., the history of Mr. Wolfe's letter. Dr. Anster, on the part of Dr. Luby, T.T.C.D., read a paper twelve years since at one of the evening meetings of the Academy, stating that Dr. Luby found the letter among the papers of a deceased brother, who was a college friend of the Rev. Charles

* "Struck the note" usually.

† "Suddenly" is generally, but improperly, substituted for this word.

Wolfe's, and of Taylor, to whom the letter is addressed. Moore, Campbell, Byron, and Barry Cornwall, have each in turn got the credit of this magnificent poem. The various surmises as to the author, in Medwin's *Conversations with Lord Byron*, are amusing. The Rev. Charles Wolfe died at an early age in 1827.

WILLIAM JOHN FITZ-PATRICK.

Boooterstown, Dublin.

ARMORIAL BEARINGS OF CLERE FAMILY.

(1st S. xii. 84. 151.)

I am much obliged to the REV. W. M. CAMPION for giving me reasons for assigning two of these shields; but as several still remain unappropriated, I am glad of the opportunity of a new series of "N. & Q." to repeat my desiderata. To be as brief as possible, I want the families bearing the following arms, and their probable connection with the Cleres. The tinctures I cannot give, as I have only the brass to guide me; but I shall be happy to forward any heraldic correspondent rubbings of them.

1. On a chevron, three estoiles.

2. . . . Three roses, two and one. The only Norfolk family bearing this is Southwell. Query, what connection with the Cleres?

3. On a bend three mascles. Query, Carleton, Peart, or Pert, and connection?

I have lately examined the fine altar-tomb of Sir Edward Clere in Blickling Church, Norfolk, which contains in sixteen panels emblazoned shields of the descents of Clere.

1. Cleremont, who came into England with William the Conqueror.

2. Clere [Arg. on a fesse az. three eagles displayed or] impales Patele, or, three spears sa. The Lord Clarrey, or Clere, married a daughter of Godfrey, Earl of Patele.

3. Clere impales Martel.

4. Clere impales Amberfield.

5. Clere impales Molyns.

6. Clere quarters Ormesby.

7. Clere quarters Ormesby and impales Snecke.

8. Clere quarters Ormesby and Snecke, and impales Westlesse.

9. Clere quarters Ormesby, Snecke, and Westlesse, and impales Somerton.

10. Clere and his quarters impales Filby.

11. Clere, &c. impales Wichingham.

12. Clere, Ormesby, Snecke, Ormesby, Westlesse, and Wichingham impales Branche.

13. Clere, &c. as before, impaling Udale, quartering Rees and Rusteyn.

14. Clere and his quarters, viz. Ormesby, Snecke, Westlesse, Wichingham, Somerton, Udale, and his two quarters of Rees and Rusteyn, impaling Boleyn.

These are the bearings of Sir Robert Clere, on whose brass are the shields I seek to be informed of. He married first, Anne, daughter of Sir Wm. Hopton, and second, Alice, daughter of Sir Wm. Boleyn, of Blicking, and aunt of Queen Anne Boleyn. He attended Henry VIII. in his interview with Francis I. at the Field of the Cloth of Gold.

15. Clere and his quarters impaling Tyrrel, with a martlet sa. for difference.

16. Clere, &c. impaling Fulmerstone.

As these give only the direct line, the unknown families will be found in some collateral branches of the family. I have an obscure recollection of some family bearing the arms of the city of London, but with different tinctures; they occur among these shields.

Will any correspondent kindly furnish me with a rubbing of the brass of Thomas Clere, in the north side of the chancel of St. Mary's, Lambeth? I will gladly repay the act in kind.

E. S. TAYLOR.

Ormesby St. Margaret.

[A member of the London and Middlesex Archæological Society has kindly offered to furnish the rubbing.]

PHOTOGRAPHIC CORRESPONDENCE.

The Application of Photography to the Copying of Ancient Documents, Prints, Pictures, Coins, &c. — Several letters having lately appeared in *The Times* upon the above subject, which is one in which I have had considerable experience, I beg leave, in reply to several correspondents, to make the following observations.

I consider there is no difficulty whatever in obtaining a perfect fac-simile of nearly every ancient manuscript; and if the copy is to be made of one half or about three-fifths the size, then an entire book may be copied without in any way disturbing it; but in case of a transcript of the exact size, it is needful that great flatness of surface should be exhibited to the lens, and it would be required to pin or otherwise fix the object, that this state of even surface may be produced.

I do not meet with documents of the bright blue spoken of by Mr. Claudet, or of the "gamboge yellow" to which my friend Professor Delamotte refers. It is true you occasionally meet with a brilliantly illuminated capital letter, into the composition of which burnished gold and cobalt blue enter; but then there is a sufficient difference for the tint of the vellum ground to make the photograph perfectly useful and beautiful at the same time. I may call to your recollection an entire page of a manuscript relating to Sussex which I perfectly copied about four years since, the original being in the possession of Mr. Durrant Cooper. In that early specimen there are many colours, and the result was most satisfactory. I believe that many of our best photographers fail from not using chemicals suitable for the purpose. The collodion adapted for the rapid production of a portrait from life is ill suited for a fac-simile, where length of time is of no consequence. I believe an old mixed collodion originally made sensitive with a compound of iodide and bromide of ammonium produces the most satisfactory results. But in general any old collodion is to be preferred to that recently mixed.

All the fine lines in a delicate engraving, or the up-strokes of writing, become obliterated when a too rapidly acting collodion is used. I expose a light object, say a page of an ordinary printed book, when to be reduced one-half in size, for about three minutes; but twelve or fifteen minutes will be required when the full size is to be accomplished, and a longer time still if the object copied is to be magnified. I presume that a single lens is being used. The double-combination lenses will succeed in half the above time; but then the surface covered in accurate definition of focus is comparatively small. When a single lens is used, no diaphragm is required beyond that usually used. But a double achromatic lens gives much greater roundness and beauty, provided the front lens is much stopped off by means of a diaphragm.

The picture is to be developed in the usual way, with a very weak solution of pyrogallie acid, and very freely dashed over the surface of the collodion, for otherwise stains will be produced from its having become more dry than ordinary, from the mere length of time employed since it was taken from the bath.

The picture being cleaned perfectly from the hypo, may have little of a negative character in it; but now by freely passing over it a portion, according to the size of your plate, of a mixture composed of 2 drachms of the bichloride of mercury, 2 drachms of chloride of ammonia, dissolved in 10 ounces of common water, a great change takes place, and a blueish tint will come over it. Wash it quickly and perfectly again, and pour over at once a solution of hyposulphate of soda, 5 grains to the ounce of water. The most intense black is now produced; and, the negative being washed and varnished as other negatives, the plate is finished, and is perfectly permanent, from which an unlimited number of positives can be taken, without any deterioration. In offering these remarks, I am well aware that, to all experienced photographers, they ought to be well known; but, as is evident from the correspondence which leads me to make this communication, success has not always attended their endeavours. In conclusion, let me add, that this process is applicable to the production of photographic copies, not merely of MSS. on vellum and paper, but of engravings, medals, seals, oil-paintings, and, in short, of all similar objects. Any of your antiquarian readers, possessing objects of interest, of which they may desire copies, I shall be happy at all times to advise as to the most ready means of accomplishing their wishes.

HUGH W. DIAMOND.

Wandsworth.

[This valuable communication from DR. DIAMOND, the importance of which can hardly be exaggerated, was accompanied by a photograph, representing on one sheet copies of four documents of very different dates and condition, both as respects the colour of the parchments, and the fading of the ink — all taken at the same time. The first is of the date of Henry VII.; the second of Henry VIII.; the third of Edward VI. (the parchment of which is as dark a brown as parchment can well be); the last is a document dated in the reign of Elizabeth. Nothing can be more perfect than these copies. It is almost difficult to believe that they are copies, and not original documents. But that our readers may form their own judgment on this point, the photograph is left for inspection at the office in Fleet Street.

Since the above was written, we have received a note from DR. DIAMOND, announcing that he has just made a most successful copy of a page of MS., in which the red, gold, and blue are all of the proper degree of tint. — Ed. "N. & Q."]

Replies to Minor Queries.

James Mead (2nd S. i. 94.) — If R. J. will favour me with his address, I shall be happy to send him a clue whereby to get at James Mead.

E. P. HENSLow.

Suchet in der Schrift (2nd S. i. 76.) — The words, "Das Fleisch gelüset wider den Geist, und den Geist wider das Fleisch," are decidedly ungrammatical as they stand; and the answer given in "N. & Q." merely suggests another mode of expression, which would be indeed grammatical, but which is clearly inadmissible in the German text. There can be little doubt that *den* is a mistake which has crept in, and might be unhesitatingly corrected by reference to the Danish and Dutch versions. The Danish reads thus: "Thi kider begierer imod aanden, men aanden imod kider." The Dutch version is: "Het vleesch begeert tegen den Geest, ende de Geest tegen het vleesch." In both these correlative languages the sentence is similarly constructed, and it is most probable that Luther's German originally stood in the same way.

F. C. H.

[We must abide by our former reply, and maintain its grammatical accuracy, in which we are supported by Adelung, Grimm, Becker, Kehrein, indeed by every German grammarian of repute. The Danish and Dutch texts are not in point. The article in Danish is inflected in the genitive only, and *begieren* in the one language, and *begeeren* in the other, are active verbs. The celebrated German grammarian Adelung, in his well-known *Wörterbuch*, quotes, under the verb *gelüsten*, this very identical text from Luther's version as an illustration of the use of the verb as an impersonal. F. C. H. may have momentarily forgotten the rule applying to impersonal verbs, namely, that they may be used elliptically, leaving out *es* or employing it. Adelung gives the following instance: "Es gelüset sie, oder sie gelüset nach seltsamer Speise." Luther's first German edition of 1534 gives the text as F. C. H. quotes it. In the first Roman Catholic edition of the German Bible (circa 1462) the passage stands thus: "Wai daz flaisch begetigt wider de gaist: vñ der gaist wider das flaisch." Here, however, *begetigten* is an active verb, used in the sense of *begehren* — to desire, lust after.]

Vaux Family (2nd S. iii. 55.) — There was privately printed, in 1826, a small 8vo. tract, entitled, *Short Account of the Family of Le Vaux, Vaux, or Vaus, of Barro-varrock*; but whether it will be of any service to your correspondent Mr. RICHARDS, in the elucidation of his inquiry or not, I cannot at present say, not having in my possession a copy of the said tract.

T. G. S.

Edinburgh.

Passage in Tennyson's "In Memoriam." (2nd S. i. 116.) — Both the stanzas quoted by Mr. BLOOD are in Tennyson's poem. The one occurs at p. 118., where it is the opening stanza of LXXXIV.; the other is the last stanza of XXVII. We are obliged to anything which sends us back to the

pages of that wonderful book *In Memoriam*, on which it is almost impossible to bestow too much study and admiration, so profound are the thoughts, and so exquisite the expression of them. It may be interesting to the admirers of Tennyson to compare the stanzas in VI.:—

"Oh father, wheresoe'er thou be,
That pledgedst now thy gallant son,
A shot, ere half thy draught be done,
Hath still'd the life that beat from thee.

"Oh mother, praying God will save
Thy sailor — while thy head is bow'd,
His heavy-shotted hammock shroud
Drops in his vast and wandering grave."

with a passage from p. 5. of Jeremy Taylor's *Holy Dying*. He quotes from Petronius the account of a man who had been shipwrecked, who sees on the shore a corpse floated towards it. How that —

"It cast him into some sad thoughts; that peradventure this man's wife in some part of the Continent, safe and warm, looks next month for the good man's return; or it may be his son knows nothing of the tempest; or his father thinks of that affectionate kiss which still is warm upon the good old man's cheek ever since he took a kind farewell, and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his father's arms. These are the thoughts of mortals, this is the end and sum of all their designs; a dark night and an ill guide, a boisterous sea and a broken cable, a hard rock and a rough wind, dash'd in pieces the fortune of a whole family, and they that shall weep loudest for the accident, are not yet entered into the storm, and yet have suffered shipwreck."

MARGARET GATTY.

Orchard (2nd S. i. 65.) — Professor Martyn, in his *Notes on Virgil's Georgica*, states, that this word is derived from *opxaros*, as used by Homer. Milton writes it *orchat*, and J. Phillips, in his poem on *Cider*, calls it *orchat*. This is also the common expression in Devonshire. Phillips, book i., writes thus:

"Else false hopes
He cherishes, nor will his fruit expect
Th' autumnal season, but in summer's pride,
When other orchats smile, abortive fail."

W. COLLYNS, M.R.C.S.

Drewsteignton.

My remarks on the derivation of "Name," from *Nomen* (1st S. xii. 339.), seem equally applicable to this derivation of "Orchard" from the Greek.

If we turn to Johnson (Todd's) or Webster, we find given as an etymon the Ang.-Sax. word *ort-gæard*. If we turn to Bosworth, we find *ort-gæard*, a garden, a yard for fruit, an orchard.

Now, admitting the guttural pronunciation of *g* before *e*, we have a sound not very dissimilar from that of *or-chard*. If, however, this be not satisfactory, there is another way of considering the question by which we may obtain an etymon, in another branch of the Indo-European family,

it is true, but still in one indigenous (may I call it?) to Britain. There is an ancient British word *orch*, or *orc*, signifying outward, extreme, bordering on. Also *gard*, or *garth* (Celt.), is the Ang.-Sax. *geard*. Thus *orch-garth* would mean the outward garden, or enclosure, which in fact an orchard generally is. We can imagine this compound word becoming, in the course of time, corrupted into the modern pronunciation. A. C. M. Exeter.

William Sancroft Holmes (2nd S. i. 74.) — The inquiry of R. J. has only just met my eye. As Mr. W. S. Holmes was well known to many who habitually read your paper, I have no doubt but that R. J. has received the information he requires. But as Mr. Holmes was a relation, and a very intimate friend of mine, I send some particulars; and for further information would refer R. J. to Mr. Holmes's cousin and executor, the Rev. E. Adolphus Holmes, St. Margaret's Rectory, Bungay. Mr. William Sancroft Holmes was the only son of the Rev. Jno. Holmes, of Gawdy Hall, in this county, by a daughter of W. Whitman, Esq., of Hastings (the present Countess of Waldegrave is another daughter). He was born in August, 1815, and was educated at Harrow, and at Emmanuel College, Cambridge. He married, in Feb., 1840, Hester, daughter of Davies Gilbert, Esq., M.P., President of the Royal Society, by whom he had one son and four daughters. He died in the autumn of 1849, at Berne, in Switzerland. Mr. H. H. Pierson was with him at Harrow, and also at Cambridge, but at Trinity College.

ALFRED MASTER.

Norwich.

This gentleman was of Gawdy Hall, in Redenhall, Norfolk. He died at Berne, in Switzerland, September 11, 1849, aged thirty-two. He was lineally descended from a brother of Archbishop Sancroft. Further information will be found in the obituary of the *Gentleman's Magazine*, xxxii. (N. S.). The beautiful quintett in the Oratorio of Jerusalem was composed by Pierson as an addition to the work, in honour of his friend's memory.

G. A. C.

Suffolk Genealogies (2nd S. i. 94.) — The MSS. of the late D. E. Davy, Esq., added to Mus. Brit. in 1852, are rich in genealogical collections relating to the county of Suffolk.

G. A. C.

Norfolk Pedigrees (1st S. xii. 327.) — If F. S. will inform me the names of the families connected with Harleston and Hingham, of which he requires particulars, I may be able to furnish him with some information.

G. A. C.

Cromwell (1st S. xii. 205. 353.; 2nd S. i. 101.) — The probability of the truth of the accusation brought by CESTRIENSIS against the character of

the usurper, is confirmed by the fact that there was published in London, in 1731, a book with the following title, *Life of Mr. Cleveland, natural son of Oliver Cromwell, written by himself*. I once saw a copy of the second volume, but am entirely ignorant of its contents; and having never seen the book either alluded to or described, do not know how far it may be regarded as authentic.

W. D. MACRAY.

New College.

Physiognomy and Chiromancy (2nd S. i. 55.) — Lowndes mentions three editions of this work by Richard Saunders, 1653, 1671, and 1672, all in folio, and published at London. The title is —

"Physiognomie and Chiromancie, Metoposcopia: the symmetrical Proportions and signal Moles of the Body, &c. Whereunto is added the Art of Memory."

The best edition is that of 1672, with portrait by T. Cross, and cuts. A copy of the edition of 1671, sold at White Knight's sale for 19s., and another copy of the same edition, with two portraits, bound in russia, by Roger Payne, with his bill, sold for 3l. 13s. 6d., at Hibbert's sale.

W. H. W. T.

Somerset House.

Passage in General Thanksgiving (2nd S. i. 121.) — I am much obliged to H. D. N. for his notice of my Query, 1st S. xii. 405. The passage which he cites is certainly one of *anomalous* construction, but in other respects it can hardly be considered of the same construction with the passage in the General Thanksgiving. I believe that the usage of *be* as a subjunctive mood, without the auxiliary *may*, is not uncommon; but I do not recollect any parallel passage to "Give us that sense," &c., "that we *show*." Besides, in the General Thanksgiving, the several verbs are referred to different nominatives; whereas in the Litany they refer to the same noun. A pronoun, indeed, is placed instead of the noun in the second clause, and this slight change in the construction seems to have caused the addition of the auxiliary *may*.

In short, the passage cited by H. D. N. may be considered one of unnecessary, but not ungrammatical, *addition*; whereas that in the General Thanksgiving, if not, as I believe, ungrammatical, is one of very unusual *omission*.

If such a passage as the following could be found, I should feel less doubt about the use of *show* without *may*. "Hear us, that those evils," &c., "no longer afflict us." No one, I believe, would have written these words without the insertion of *may* before the words "no longer."

The author of the General Thanksgiving decidedly appears to have written *may show*. The omission belongs to the corrector.

E. C. H.

Collections for County History (2nd S. i. 75.) — I am making topographical collections for the Hundreds of East and West Flegg, in which I

reside, co. Norfolk. This contains some twenty parishes. My plan is this: I have a stout cover for each of these, with a pocket — the whole lined in the inside with writing-paper — on which is an index of all I have been able to collect on the history of that parish, arranged under the different heads of heraldry, biography, archæology, ecclesiology, botany, natural history, portraits, engravings, &c. The pocket contains the scraps and cuttings, and the covers are of uniform size, and of the dimensions of my intended MS. The whole are placed in two cloth boards, procured from the bookbinders, the *exuvia* of some tome promoted to Russia and the front shelves. A pair of strings and a bit of coloured paper pasted over the old title, and the name of the hundred written thereon, and all is complete. It would be very desirable that a list of topographical collectors should be allowed in "N. & Q.," with their districts, to facilitate the interchange of information, &c.

E. S. TAYLOR.

William Kennedy (2nd S. i. 113.) — I remember meeting with this gentleman in London, about the time when he published a small volume of poems, under the title of *Fifful Fancies*, Edinburgh, 1827. Besides the work mentioned by your correspondent, Mr. Kennedy published *The Continental Annual and Romantic Cabinet* for 1832, 8vo., London, 1831. I understood that shortly after 1831, Mr. Kennedy was appointed to some post or office abroad, I think a Vice-Consulship. His poems were much praised in the reviews of the day.

JOHN MACRAY.

Oxford.

P. S. I observe the following works in the *Bodleian Catalogue*, under the name of William Kennedy:

1. "The Siege of Antwerp, an Historical Play, 8vo. London, 1858."
2. "Texas: The Rise, Progress, and Prospects of the Republic of Texas, 2 vols. 8vo. London, 1841."

"*Scottish Pasquils*" (2nd S. i. 4.) — Your correspondent Mr. MARKLAND is in error, when he states that the "*Scottish Pasquils* are comprised in two volumes." They consisted of *three* volumes, which were published by the late Mr. John Stevenson, of Edinburgh, in 1827–28. Copies of the 2nd and 3rd volumes of this singularly curious and interesting collection of Lampoons (which were chiefly printed from original MSS.) are occasionally to be picked up, but *complete sets* are certainly very scarce indeed. A "large paper" copy, in small 4to., produced at the sale of the late Mr. Robert Pitcairn's library, the other month, the sum of 2*l.* 10*s.*

T. G. S.

Edinburgh.

Reference is made to a scurrilous poem on the Stair family, which was printed for the first time

in Mr. Maidment's collection of *Scottish Pasquils*. MR. MARKLAND does not, however, appear to have known that there were *three*, not *two* volumes, and this is by no means surprising, as very little interest seems to be taken by our southern friends in Scottish literary matters. The MS. from which the satire was printed belonged to Sir Walter Scott, and was communicated by him to Mr. Maidment for the express purpose of being included in the *Pasquils*. A copy occurred amongst the Mylne MSS., and the text was ultimately printed from a collation of the two. Lady Stair, the Lady Ashton of the romance, was of the Ross family. She was reputed a witch. She lived to a great age, and before dying, desired that her coffin should be placed on end, above the ground in Kukliston Church, as so long as it stood in that position the Dalrymple family would flourish. The master of Ravenswood was the last Lord Rutherford. Lucy's husband was the Laird of Baldoon, who, shortly after his unhappy marriage, broke his neck by a fall from his horse.

J. M. (2.)

Earthenware Vessels found in Churches (2nd S. i. 83.) — I beg to inform W. S., that about four years since, I obtained permission to have the vault at the east end of the parish church of Wednesbury opened, and at the end, immediately under the altar, were two earthenware vessels containing, as I thought, some human remains.

In the same vault there was an embalmed body of a lady lying in a leaden coffin, from which the outer coffin had fallen through decay. The vault was nearly full of human remains and pieces of coffins. I believe the lady before alluded to belonged to the noble family of Ward, for I discovered the first two letters of that name on the coffin-lid, and this vault was their burial-place for some years after they succeeded the Parkes family at Wednesbury. I may as well mention, that the altar at Wednesbury Old Church consists of a stone slab (I believe fastened to the wall) supported on iron legs.

JOHN N. BAGNALL.

Charlemont Hall, near Wednesbury.

"*Seal*" (2nd S. i. 73.) — This is probably the Anglo-Sax. *Sal*, or *Sel*, a hall, mansion, &c.; and would thus indicate the part of the parish in which the principal mansion stood in Anglo-Saxon times.

E. G. R.

Miscellaneous.

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EDITED BY W. HARRISON AINSWORTH, ESQ.

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Notes to Correspondents.

We have been again compelled, by the great mass of MINOR QUERIES and REPLIES to MINOR QUERIES waiting for insertion, to omit our usual NOTES ON BOOKS. Among other interesting articles in type, we may mention the continuation of the REV. W. R. ARROWSMITH'S Notes on Middleton; a paper by the REV. JAMES RAINC on Ancient Recipes for Ink Making; one on the Death of Sir John Suckling; one on Paul Jones, and one, Who was Janus? a bibliography of the works on this still vexed question.

P. SPENCER, and other friends who have written on the subject of the Note on Tennyson, are thanked, but were anticipated by the communication which appears in our present Number.

ARTISTS is thanked. Where could we address a note to him?

W. TUCKER. There is an admirable modern translation of the Orlando Furioso, by the late W. Stewart Rose, in eight volumes, published at intervals between 1824 and 1831.

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Notes.

SONNET BY KING JAMES THE FIRST.

It does not appear to be generally known that King James's autograph MS. of his celebrated ΒΑΣΙΛΙΚΟΝ ΔΡΟΝ; or, *His Majestie's Instructions to his dearest Sonne, Henry the Prince*, is preserved in the British Museum, under the press mark MS. Reg., 18. B. xv. It is bound in purple velvet, and ornamented upon one side with the arms and supporters of Scotland upon a plate of gold, crowned, surrounded by the collar and jewel of St. Andrew, with this motto below: "In my defence God me defend." The borders appear to have been formerly adorned with thistles in gold, two or three only of which are remaining.

This work was printed in Edinburgh by Robert Waldegrave, the king's printer, in 1603, 12mo., and reprinted immediately upon the king's arrival in London in the same year. Prefixed to both these editions is a sonnet addressed by the king to his son Henry, which Bishop Percy, who reprints it, tells us "would not dishonour any writer of that time." Now, it is not a little singular that in the MS. this sonnet does not appear, but in its place we have the following

"Sonett.

"Loe heir my Sone a mirror vne and fair,
 Qubilk schawis the shadow of a vorthie King;
 Loe heir a booke, a paterne dois zow bring,
 Qubilk ze sould preas to follow mair and mair.
 This trustie freind the treuthe will never spair,
 Bot give a guid advyse unto zow heir,
 How it sould be zour chief and princelie cair
 To follow verteu, vyce for to forbear:
 And in this booke zour lesson vill ze leire
 For gyding of zour people great and small;
 Than, as ze aucht, gif ane attentive eare
 And paus how ze thir preceptis practise sall:
 Zour father biddis zow studie heir and reid
 How to become a perfyte King indeid."

When we compare this sonnet with that in the printed edition of the book in question, a sort of suspicion is raised that the latter is the production of some courtly poet well skilled in the "art of poesie," and not that of his Sacred Majesty. The genuineness of the MS. sonnet is beyond all suspicion.

Park, in his edition of Walpole's *Royal and Noble Authors*, does not notice the autograph MS. of the ΒΑΣΙΛΙΚΟΝ ΔΡΟΝ; but it is right to mention that I owe my knowledge of it to Sir Henry Ellis's valuable collection of *Original Letters* (First Series, vol. iii. p. 79.).

EDWARD F. RIMBAULT.

A FEW SUPPLEMENTAL NOTES ON SOME PASSAGES IN MIDDLETON'S "PLAYS."

(Continued from p. 86.)

Your Five Gallants, Act II. Sc. 1., vol. ii. p. 239.:

"Sec. C. Come, I cannot miss it if faith; beside, the gentleman that bestowed it on me, swore to me that it cost him twenty nobles."

"Miss it] i. e. let it go," says the note. Mr. Dyce evidently collects this sense of *miss* from the context, as no doubt he also did that of "overture" above; a loose sort of interpretation, wherein the most unlearned reader may safely dispense with the aid of a glossarist. An exposition of a word that is adapted but to one example, or one class of examples, cannot be considered either satisfactory or scholarlike, for the best of all reasons, that it rarely hits the elementary signification. Substitute "let it go," or "let go," in the subjoined instance, and see what impertinency is the result:

"Glotomy. We shall have a warfare it ys told me.

Man. Ye; where is thy harnes?

Glotomy. Mary, here may ye se,
 Here ys harnes enow.

Wrath. Why hast thou none other harnes but thys?

Glotomy. What the devyll harnes should I mys,
 Without it be a bottell?"

Interlude of Nature, Bl. L., no date.

The truth is, *miss* exactly corresponds to "want," is synonymous with it, both as it means "to be without," and "to need." In the example from Middleton *miss* signifies "to be without;" in that from the *Interlude of Nature*, "to need." So likewise with regard to *want*; "the more they wanted, the lesse they desired," is Phil. Holland's translation of "quanto rerum minus, tanto minus cupiditatis erat," in Livy's preface, where of course *want* means "to be without;" or that I may quote a still more apposite instance, wherein both senses of *want* are exemplified:

"Nor doth he ask of God to be directed whether liturgies be lawful, but presumes, and in a manner would persuade him, that they be so; praying that the church and he may never *want* them."

"What could be prayed worse extempore? Unless he mean by *wanting* that they may never *need* them."—Milton's *Answer to Eikon Basilike*, cap. xvi.

This use of *miss* it is, to which, in a note in the *Tempest* of his best of all modern editions of Shakspeare's text, Mr. Collier, to whom Mr. Dyce dedicates his edition of Middleton, remarks the commentators had not paralleled a fellow. It is repeated again by Middleton in *The Witch*, Act I. Sc. 1., vol. iii. p. 254.:

"Flo. I find thee still so comfortable,

Beshrew my heart, if I know how to *miss* thee."

The cognate noun *mister*, or *mistre*, appears to have fared no less unhappily among scholars, for

I find it also much misinterpreted by the editors of the *Harleian Miscellany*, Oldys and Park, in the third volume of whose edition, London, 1808, it occurs twice in "Ane Admonition of the trew Lordis, &c., 1571," first at p. 416.:

"That they enterit thame in danger, and supportit thame not in *mister*, so mekle as to cume to lawder and luik for thame. . . . thay socht as he that socht his wyfe drowned in the river againis the streime."

Second at p. 418.:

"The Bischop being lodged, as he seildom of befor, quhar he might persais the plesure of that crueltie with all hys senses, and helpe the murtheraris, if *mister* had bene."

The reader will perceive at once that *mister* here means "need" in both examples, and has nothing to do with "secrecy," as the context of the former of them misled the editors to conjecture. It occurs again and again in the *Romaunt of the Rose*. Take two examples, l. 5617., "That he of meat hath no *mistere*;" and l. 6081., "If that men had *mister* of thee." It is also met with in Golding's translation of Cæsar's *Commentaries*, A.D. 1565, the seuenth booke, fol. 189.: "As for the horsemen there could be no *mistre* of their helpe in a fenneye and moorysh ground." In the original, "Equitum vero operam neque in loco palustri desiderari debuisset."

Your Five Gallants, Act III. Sc. 2., vol. ii. p. 268.:

"*Pur*. 'Sfoot, I perceive I have been the chief upholder of this gallant all this while: it appears true we that pay dearest for our *pasture* are ever likely worse used. 'Sfoot, he has a nag can run for nothing, has his choice, nay, and gets by the running of her."

On this passage Mr. Dyce's note is "*pasture*] Query, 'pastime.'" There appears to me to be no query whatever; the whole language of the speaker proves that *pasture* is indisputably right: the metaphor is in keeping throughout, as "*pasture*," "*nag*," "*runs*." And it partially occurs again in the *Roaring Girl*, Act III. Sc. 3., vol. ii. p. 498.:

"*S. Davy*. My son, Jack Dapper, then shall *run* with him,
All in one *pasture*."

A *run* at grass is a phrase familiar to every horse-keeper, and *nag*, *hackney*, or *hack*, was a term constantly applied to the sort of cattle Pursnet speaks about; so constantly, indeed, that if the vagaries of Shakspeare's commentators were not past the size of wondering, one might well be astonished at the temerity and blindness of those who would alter "*nag*" in *Antony and Cleopatra*, into *hag*, in the expression "*ribaudred nag*;" the epithet "*ribaudred*" being, as I conceive, only a misprint (if it be a misprint) for *ribaudry*, i.e. *ribaldry*, which, like *harlotry*, *mockery*, *beggary*, is sometimes used adjectively. Johnson, indeed, with that strong common sense which dis-

tinguishes him from most other expositors of Shakspeare, adheres to the authorised reading, but on grounds that remind a clodhopper what a sad muf the cockney equestrian of Rotten Row proves himself, when he ventures so far out of his element as to lecture upon the natural history of animals; for says this sole arbiter of the English tongue, the "*brieze* or *æstrum*, the fly that stings cattle, proves that *nag* is the right word." How the brize that stings cattle (that is, burrows in the hide of a beast to deposit its eggs there), but never meddles with a horse, can prove that *nag* is the right word, baffles a country wit. Not less marvellous is the assertion of the same commentator, in a note upon a complaint of one of the Gadshill carriers in *Henry IV.*, that *bots* are worms; unless by worms are meant maggots, which the warmth and moisture of a horse's stomach engenders from the eggs deposited chiefly upon the inside of its knees, and fetlocks beneath, by an insect likewise called a brize, in Herefordshire a *bree*, but quite distinct from that which maddens cattle, thence licked off by the animal's tongue, or inside lip, to such an extent in some few cases, as to lead to the coats of the stomach being gnawed clean through, and riddled by these parasites. Once more, in a note, *Henry V.*, Act III. Sc. 5., upon the words "can sodden water, a drench for surreyned jades," the same great authority tells us, "The exact meaning of *surreyned* I do not know; it is common to give horses overriden or feverish, ground malt and hot water mixed, which is called a mash; to this he alludes." This is wonderful, so wonderful that it is out of all whooping. Either the Doctor thought that *drench* and *mash* were the same thing, or could make nothing of his author, without substituting *mash* in his explanation for *drench* that he was to explain. Now a *drench* of malt mash for a horse would be much on a par with a *draught* of mashed potatoes for a man. But what renders the learned lexicographer wholly inexcusable is, that Shakspeare calls this same drench, in the very same line, and by a name in apposition with it, *barley-broth*; nay, more, makes the speaker complain that it appears to warm the blood of the English more than wine does that of the French; and surely Johnson did not believe, either out of his own experience, or from report, that his countrymen *drank malt mashes*. A quart of good ale, the barley-broth meant by Shakspeare, is beyond question a most useful stimulant for a flagging jaded horse; and notwithstanding the Constable's sneer, gives a very comfortable fillip to a weary man. And had Johnson ever after a long run with hounds found himself at nightfall some fifty miles distant from home, before his horse reached its stable, he would have learnt both the meaning of *surreined*, when his faltering steed began to toss its head, thrust out

its muzzle, and bore upon the bit as though it would pull the reins, however long, out of its rider's hand: and also the virtue of a good cup of ale to rouse his sinking energies. With equal knowledge of stable phraseology, Mr. Collier supports the reading "weeds" instead of "steeds," in *Measure for Measure*, by an exposition of the former word that would pass current nowhere out of the sound of Bow bells.

To return to Middleton, Act IV. Sc. 5., vol. ii. p. 289.:

"What soonest grasps advancement, *men's* great suits,
Trips down rich widows, gains repute and name,
Makes way where'er it comes, bewitches all?"

Mr. Dyce's note is "*men's*]" Query *mends*, *i. e.* *helps*." Is not this a rather strained sense of *mends*? Does not *wins* better suit the purport of the sentence, and express a more familiar speech, without much greater deviation from the trace of the letters in the text?

A Mad World, my Masters, Act IV. Sc. 1., p. 386.:

"*Suc.* Shall we let slip this mutual hour,
Comes so seldom in her power?"

Mr. Dyce's note is "*her*]" *i. e.* of the hour, which I notice because in the margin of an old copy, now before me, some reader has conjectured *our*." It is to be regretted that Mr. Dyce did not explain what he conceives to be the meaning of the *hag*, when she says the hour comes so seldom in *its own power*. I am not ashamed to confess it eludes my comprehension.

The Second Part of *The Honest Whore*, Act III. Sc. 1. vol. iii. p. 170.:

"*Inf.* These lines are even the arrows Love let flies,
The very ink dropt out of Venus' eyes."

Mr. Dyce's note is, —

"*These lines, &c.*]" Probably, to amend the grammar, we ought to read, —

'These lines are ev'n the arrows Love lets fly,
The very ink dropt out of Venus' eye.' — *Collier*.

No; I believe the author wrote the couplet as given in the text."

Concurring with Mr. Dyce in his rejection of Mr. Collier's amendment, I yet think that the latter fares with him much like "the old man and his ass;" for when Mr. Collier retains in the *Merry Wives of Windsor* the authorised reading, "a blind bitch's puppies," he is sharply censured by Mr. Dyce for not adopting Theobald's transposition, "a bitch's blind puppies." Now I do not see why that of Shakspeare may not stand as well as this of Middleton. In either reading of Shakspeare's words no one disputes that "blind" is adjective to "puppies," any more than in Rowley's "artificial Jew of Malta's nose," that "artificial" is adjective to "nose." Neither must it be overlooked that Mr. Dyce has given a most

dogmatic suffrage to "busiless," that monstrous compound of Theobald's, barbarously foisted into a sentence, as perspicuous, as grammatical, and as agreeable to its author's style, and the style of his times, as was ever written. "Most busy, least, when I do it," *i. e.* most busy, least (so), are Shakspeare's words, substantially in the first folio, literally in the second, at the end of Ferdinand's speech, Act III. Sc. 1., of *The Tempest*. These words Mr. Collier, in his happier hour, retained; while Mr. Dyce, adopting Theobald's prodigious solecism, "busiless," with the same facility, the same matter-of-course assurance, with which its inventor assumed it, pronounces them to be "an outrage upon language, taste, and common sense." Now let the reader clearly understand, this word "busiless" is Theobald's own manufacture; it occurs nowhere besides in any English writer, ancient or modern, nor any compound analogous to it. Vocables that will at once obtrude themselves upon a reader's memory, such as *resistless*, *relentless*, *opposeless*, *exceptless*, *ceaseless*, *exhaustless*, *quenchless*, *dureless*, *utterless*, &c., being compounds of *less* with substantives, or, at all events, with substantives or verbs, furnish no precedent, afford no warrant for its composition with an adjective like *busy*. Should Mr. Dyce still persist in forcing upon Shakspeare and the English tongue this portentous compound, "busiless," I hope he will not stop there, but proceed to enrich the vocabulary of succeeding generations with others of the same kind, such as *strongless* for *strengthless*, *happiless* for *hapless*, *steadiless* for *unsteady*, and so on.

It has been represented to me that I am altogether mistaken in supposing the very primitive phrase, "to go to ground," to be a Herefordshire relic, forasmuch as Yorkshire also remembers, in the same words, this homely practice of uncivilised life. It is given, I am aware, in Mr. Halliwell's *Dictionary of Archaic Words*, but that that useful compilation is not always to be relied on with an implicit trust, the subjoined specimen will contribute to evince. "*Breeding-in-and-in*, crossing the breed," says the dictionary, whereas the reverse is the truth; or, not crossing the breed, breeding between near kindred.

Through some oversight in my last contribution to "N. & Q.," the Hebrew word *chetiv* was wrongly written *ketiv*. W. R. ARROWSMITH.

(To be continued.)

RECIPES FOR INK-MAKING, ETC.

I have great pleasure in fulfilling my intention of making public, in your pages, a few recipes for ink-making, written in the beginning of the fifteenth century, copied from a fly-leaf in the be-

ginning of the "Registrum Secundum" of the prior and convent of Durlam. On the same page is entered a receipt for money paid by a prebendary of the collegiate church of Howden, on December 1, 1425. John Fishburne, whose surname is given in connexion with the poetical recipe (No. 3.) was a monk of Durham, and in that year held the office of "Terrarius" in the convent. I also enclose two early recipes for making red and green wax, transcribed by me, now a long time ago, from a MS. in the British Museum, which once belonged to our prior, John Wessington (1416—1446). In one or two points I am not quite sure of the accuracy of my copy; but the MS. may be easily consulted, and I should be glad if some one on the spot would take that trouble.* The red wax of that period was, as is well known, of the most perfect and durable character.

"1. *Modus faciendi incaustum sine igne.*—Recipe de gumma ix uncias, et pone in uno vase per se, cum tanta aqua quod gumma sit cooperta illa aqua. Item recipe de gallis uncias vij, et tere bene in mortario, et pone in alio vase per se, cum tanta aqua quod gallæ sint coopertæ aqua illa; et stent sic in madefactione per diem et noctem ad minus, et omnino dum gumma sit liquifaceta. Et tunc pone insinul, et move bene unam materiam cum alia cum uno baculo. Et tunc adde de coperos, similiter trito in mortario, v uncias cum illis duabus materiis, aut plus aut minus, secundum nigredinem quam habere volueris, et move bene omnia insinul, et sic simul commixta stent uno die et una nocte ad minus. Et secundum quod tibi videtur de spissitudine, adde aquam plus vel minus secundum exigentiam rationis. Aliqui recipiunt equaliter de omnibus tribus."

"2. *Alius modus faciendi incaustum sine igne.*—In primis recipe de gumma quatuor uncias, et pone in uno vase per se, cum tanta aqua quod gumma sit cooperta cum illa aqua, et sic stet quousque gumma liquefiat, et misceatur cum aqua. Item recipe de gallis vj uncias, et de copross vj uncias equaliter, et ponantur in duobus vasis ut supra."

"3. *Alius modus faciendi incaustum cum igne.*—

Uncia gallarum mediata sit uncia gummy } FISHBORN.
Bis duo vitrioli superaddas octo phaleri }
Memorandum quod ad unam unciam gummy debent apponi ij uncie gallarum et iiij uncie de copross et xvj uncie vini sive aquæ, quæ faciunt terciam partem unius quartæ, et sic tres libræ faciunt quartam, et duodecim libræ de aver de poys ponderant lagenam de mensurâ Dunelmensi."

"4. *Ad faciendum encastum nigrum.*—Accipe galonem aquæ stantis vel pluvie, et libram de gallis, et medietatem libræ de vitriolo viridi, et tere utrumque per se in pulverem minutissime, et divide aquam illam in equali proportionem, et tunc pone predictum pulverem de gallis et vitriolo factum in una proportionem illius aquæ, vel in majori quantitate. Postea accipe libram de gumma Arabica, et pone in residuo aquæ illius, et permitte liqueferi. Postea cola illud per pannum lineum, propter stramina et attamos, et pone illam cum alia aqua, et move bene pariter, et permitte stare per septimanam unam vel per duas, et fit."

[* The extract has been corrected by the Lansdowne MS.]

"*Ad faciendum ceram rubeam vel viridem gummatam.*—MSS. Lansdowne, 397. fol. 6. b.

"In primis, cape iiij partem libræ ceræ albæ communis, non tamen prius operatæ, quam in frusta minutissima divisam et inpositam in patellam æream ad hoc aptam, habentem unam hastam qua teneatur, liquifaceta et calefacta prope bullionem, et depositam de igne de spuma subtiliter, quo facto habe parate dimidium unceam vermiculi electi minutissime pulverizati; quæ pulverem impone in salsa-reum de electro et quasi ij coeliarea plena olei rosaici, et bene movendo incorpora pulverem in oleo. Deficiente vero oleo rosayico, cape oleum olivæ per se, quod oleum sic mixtum cum pulvere funde in ceram calidam, totum incorporando cum cera, et dum cera sic sit calida, cum omni festinatione cum uno ligniculo ad opus apto semper nitens in quantum potes ne pulvis descendat ad fundum; et etiam adhuc dum cera sit calida, cape fere j unciam gummi vocati terbentyn, ita quod gummi cum oleo ponderetur j unciam vel amplius, et infunde in ceram, et incorpora movendo cum ligniculo præfato, et tunc statim funde ceram in unam formulam ad hoc factam, prius tamen bene madefactam; quæ formula fieri potest de lapide laterico, vel plumbo vel lapide marmoreo; formula tamen illa non sit profunda, sed tenuis, ita quod possit statim cera frigidari.

"Consimiliter fiat in toto cera viridis, et cum consimili porcione pulveris de vertgres et gummi prædicti; dummodo illud vertgres sit bonum et electum. Sed nota quod in hyeme oportet aliquantulum plus apponere de gummo quam in æstate, quia frigiditas facit ceram aliquid indurari. Et nota quod terbintyn, de quo superius fit mencio, est quoddam gummi emanans de quadam arbore crescente in partibus transmarinis. Aliud vero terbintyn quod est sofisticatum, minus valet ad hoc opus. Item si videatur quod cera non sit satis colorata aut gummatâ, potest iterum cera calefieri et addi quantum placet de vermiculo vel de gumma."—*E Libro Johannis Wessington, Prioris Dunelm.*

JAMES RAINE.

Durham.

ILLUSTRATIONS OF MACAULAY.

State of the Highlands.—Mr. Macaulay has given us in his third volume, lately published, some interesting particulars of the deplorable state of the Highlands of Scotland about the period of William III., and very properly compares it with the splendid state of that country at the present time. The progress for half a century must have been very slow, as I find that even so late as 1746, the roads, &c., were still in a miserable condition, and that the capital itself was in an extremely indifferent state. That such was the fact is fully attested in a curious correspondence, preserved in the Library of the British Museum (the volume is numbered 17,997, Add. MSS.), between the Ordnance and General William Skitter, who was one of the principal engineers at that time. I may here remark, that so soon as the rebellion of 1745 had been completely put down by the celebrated Duke of Cumberland, his royal highness wrote to the government, requiring an engineer officer of high standing to be sent to him in Scotland, for the purpose of con-

structing forts, &c., to control the disaffected Highlanders.

I will only give a few extracts from this correspondence. The following is a letter from the Duke of Newcastle to the Duke of Montague, Master-General of Ordnance. It is dated at Whitehall, May 6, 1746 :

"My Lord,

"H. R. H. the Duke of Cumberland, having represented to His Majesty that it is necessary that new forts should be erected at Inverness, and where Fort Augustus stood, I am commanded to signify to your Grace H. M. pleasure that you should immediately give directions for a proper person to repair to Scotland to receive H. R. H. directions for erecting such forts accordingly.

"I am, my Lord, your Grace's most obedient
humble Servant,

"HOLLIS NEWCASTLE."

The next letter is from Charles Bush, Esq., Secretary to the Ordnance, addressed to William Skinner, Esq. :

"Office of Ordnance, Nov. 1, 1746.

"Sir,

"H. R. H. the Duke of Cumberland, intending to be at Woolwich on Tuesday next, to see the Saxon's new invented guns, his Grace, the Master-General, desires you will attend the Board there by 9 o'clock in the morning.

"I am, Sir, yours, &c.,

"CHARLES BUSH."

In consequence of this interview William Skinner received, on 31st December following, his appointment to proceed to Scotland, to carry into effect the wishes of the Duke of Cumberland; and having arrived at Edinburgh, he immediately writes to the Secretary, Mr. Bush. His letter is dated there Jan. 16, 1746-7, and gives an account of his journey; and after describing the *vile roads* in Scotland, he adds :

"I find it (Edinburgh) as dear as London, and if possible, more disagreeable than Old Gibraltar, occasioned by the intolerable nastiness, our hogs there being kept more clean. I wish myself at my journey's end, where, when arrived, I shall acquaint the Board."

In another letter, addressed to the Board of Ordnance, and dated at Inverness, February 7, 1746-7, he announces his arrival, and after giving an account of the state of the roads, and also of the bad weather he had experienced, he adds : "That it has tried the constitution of one who has been twenty years in the warm climate of Spain."

From some circumstances I presume the above Lt.-Gen. Skinner was descended from the ancient family of the Skinners of the co. Hereford. He had been in the service as an engineer for sixty-one years, of which period he had been chief engineer twenty-three years. He built Fort George and many other works. In the early part of his service he had been stationed for twenty years at Gibraltar. He was appointed "chief engineer" of Great Britain in 1757. During the latter part of his life he resided at Crooms Hill in Greenwich, where he died on December 24, 1780, in the

eighty-first year of his age. He left no issue surviving him. CHARTHAM.

The Seven Prelates.—Mr. Macaulay, in his *History of England*, speaking of the seven prelates committed to the Tower by James II., says :

"On the evening of Black Friday, as it was called on which they were committed, they reached their prison just at the hour of divine service. They instantly hastened to the chapel. It chanced that in the second lesson are these words : 'In all things approving ourselves as the ministers of God, in much patience, in afflictions, in distresses, in stripes, in imprisonments.' All zealous churchmen were delighted with this coincidence, and remembered how much comfort a similar coincidence had given near forty years before to Charles I. at the time of his death."—Vol. li. p. 363.

What was the other "coincidence" here alluded to ? *

This suggests what an interesting and valuable body of notes might be made on the Scriptures and Prayer-book to passages which have thus had a fortuitous historical influence, or which have had a critical influence on the minds of great men. If another class of literature—our best books—were to have similar references applied, a glorious book would be the result. I may append an instance of both : "God shall wipe away all tears from their eyes" (Rev. vii. 17.), was Burns's favourite text. Dr. Arnold could never read the blessing of Abdiel in *Paradise Lost* (book vi. lines 29. to 54.), without being deeply moved. Would not contributions to these heads be suitable for "N. & Q." ? J. P.

THE GRAVE OF NELSON.

In Mr. Cunningham's introduction to the crypt of St. Paul's, appears this antiquarian notice of the grave of Nelson :

"The sarcophagus which contains Nelson's coffin, was made at the expense of Cardinal Wolsey, for the burial of Henry VIII. in the tomb-house at Windsor."—*Handbook of Modern London*.

The coffin was constructed from the mainmast of the "Orient;" part of which was picked up after the battle of the Nile by the "Swiftsure," and expressly prepared by her captain (Hallowell)

[* The "coincidence" alluded to is that of the execution of Charles I. "For by a signal providence," says Wheatly, "the bloody rebels chose that day for murdering their king, on which the history of Our Saviour's sufferings (Matt. xxvii.) was appointed to be read as a Lesson. The blessed martyr had forgot that it came in the ordinary course; and therefore when Bishop Juxon (who read the morning office immediately before his martyrdom) named this chapter, the good Prince asked him if he had singled it out as fit for the occasion; and when he was informed it was the Lesson for the day, could not without a sensible complacency and joy admire how suitably it concurred with his circumstances."]

for his great commander, to whom he sent the coffin with the following letter :

"Sir,—I have taken the liberty of presenting you a coffin, made from the mainmast of 'L'Orient;' that when you have finished your *military* career in this world, you may be buried in one of your trophies. But that that period may be far distant, is the earnest wish of your sincere friend, BENJAMIN HALLOWELL."—*Southey's Life of Nelson*.

Nelson showed how fully he appreciated the spirit and feeling of the gallant donor, by making that coffin his constant cabin companion; and it was only at the earnest entreaty of a favourite servant, that the great hero would consent to its removal. The subjoined extract, from *The Despatches and Letters of Lord Nelson* (a work which I had no opportunity of previously consulting) may be interesting to some of your readers, who may not have immediate access to that valuable collection :

"No present sent to Nelson, after the battle of the Nile, was so extraordinary as that which he received from his gallant friend Captain Hallowell, of the 'Swiftsure;' and the idea could have occurred only to a very original mind. After 'L'Orient' blew up, part of her mainmast was taken on board of the 'Swiftsure;' and in May, 1799, Captain Hallowell, fearing the effect of all the praise and flattery lavished on his chief, determined to remind him that he was mortal.* He therefore ordered a coffin to be made out of part of 'L'Orient's' mast; and was so careful that nothing whatever should be used in its construction that was not taken from it, that the staples were formed of the spikes drawn from the cheeks of the mast, which were driven into the edge of the coffin; and when the lid was put on, toggles were put into the staples to keep it down, so as to prevent the necessity of using nails or screws for that purpose. The nails in the coffin were likewise made from the spikes taken from the mast. A paper was pasted on the bottom, containing the following certificate :—'I do hereby certify, that every part of this coffin is made of the wood and iron of 'L'Orient,' most of which was picked up by His Majesty's ship under my command, in the Bay of Aboukir.—'Swiftsure,' May 23, 1799.

"BEN. HALLOWELL.†

"This singular present was accompanied by the following letter, which is taken from the original in the *Nelson Papers*; a fact, it is necessary to state, because both Charnock and Harrison, not contented with destroying its simplicity, altered the address to 'Sir,' and changed the date to 'August, 1798,' to make it appear that the coffin was sent immediately after the battle of the Nile. Though printed correctly by Clarke and M^rArthur, Southey followed the copy given by Charnock and Harrison. It is greatly to be regretted that Nelson's reply has not been found :

"The Right Hon. Lord Nelson, K.B.‡

"My Lord,

"Herewith I send you a coffin made of part of 'L'Orient's' mainmast; that when you are tired of this life, you may be buried in one of your own trophies:—but

may that period be far distant, is the sincere wish of your obedient and much obliged servant,

"BEN. HALLOWELL."

"'Swiftsure,' May 23rd, 1799."

"The astonishment that prevailed among the crew of the 'Vanguard,' Lord Nelson's flag-ship, when they were convinced it was a coffin which had been brought on board, will be long remembered by their officers. 'We shall have hot work of it, indeed!' said one of the seamen; 'you see the Admiral intends to fight till he is killed, and there he is to be buried.' Lord Nelson highly appreciated the present, and for some time had it placed upright, with the lid on, against the bulk-head of his cabin behind the chair on which he sat at dinner. At length, by the entreaties of an old servant, he was prevailed on to allow it to be carried below. When his lordship left the 'Vanguard,' the coffin was removed into the 'Foudroyant,' where it remained for many days on the gratings of the quarter-deck. While his officers were one day looking at it, he came out of the cabin: 'You may look at it, gentlemen,' said he, 'as long as you please; but, depend on it, none of you shall have it.' It is satisfactory to state, that Nelson was actually buried in this coffin."—*Nelson's Despatches, Letters, &c., with Notes by Sir N. H. Nicolas*, vol. iii. pp. 88–9.

F. PHILLOTT.

DESCENDANTS OF JOHN BUNYAN.

I beg to forward for "N. & Q." the following information of the descendants of John Bunyan, which I have taken from the lips of Mrs. Jackson, a grand-niece of the late Robert Bunyan, and the oldest daughter of the late Mrs. Seward, whose name will appear among the others.

The late Robert Bunyan had one daughter, the present Mrs. Keyworth of Lincoln: she has two sons and one daughter living. These are the direct descendants of John Bunyan, in the female line. Robert Bunyan had also three nephews and three nieces: one of the former died young, the second was the late Mr. Charles Robinson of Wilford, near Nottingham (where Kirke White, the poet, lies interred); and the third is Mr. Robert Robinson, solicitor, Huddersfield, now living. Of the nieces, two are living, and one dead. The oldest is the present Mrs. Sarah Owen, of Carrington, near Boston; the second is Miss E. V. Robinson, of Lincoln; and the third was Mrs. Susannah Seward, who died a few years back at Grantham. (Several of these have had families, most of whom are now living.)

At the sale of some of the effects of the late Mr. Charles Robinson, of Wilford, who possessed several relics of Bunyan; one of these, a gold snuff-box, was stolen from one of the rooms, and never recovered. The others were passed to Mr. Robert Bunyan, or Miss Robinson, in whose hands they now are. They in part consisted of an arm-chair, and a silver tankard. It is to be hoped, these relics will be religiously preserved and noted.

* From the information of Rear-Admiral Inglefield, C.B., brother-in-law of Admiral Sir Benjamin Hallowell.

† Marshall's *Naval Biography*, vol. i. p. 474.

* Autograph, in the *Nelson Papers*.

Miss Robinson possesses a fund of information relative to the family pedigree; and her niece believes she also possesses the genealogical tree, to which your correspondent refers as being drawn up by her late brother, Mr. C. Robinson.

Mr. C. Robinson (the eccentric) was a man of shy, retiring disposition, never mixing with society; his time being wholly occupied in his library, which consisted of an unique collection of old books, to which he was constantly making additions. Here he spent his days in the, to him, congenial occupations of reading and writing, occasionally amusing himself by painting, in which art he was no mean adept. Of his writings, his niece knows nothing. If they are yet in existence, as no doubt they are, it would be worth while to ascertain whether the glorious inheritance of his ancestor's genius had in any measure passed down to his descendant.

JOHN HAWKINS.

Grantham.

Minor Notes.

The Miss Nightingales of 230 Years ago.—

"If ever women merited the title of the devout sex, these gentlewomen [the nieces of Nicolas Ferrar] won it by their carriage, and deserved to wear it. . . . They were fine surgeons, and they kept by them all manner of salves, oils, and balsams; a room they had on purpose to lock up these, and cordial waters of their own distilling. None of them were nice of dressing with their own hands poor people's wounds, were they never so offensive."—Dr. Jebb's *Life of N. Ferrar*, edited by J. E. B. Mayor, M.A., p. 231.

CUTHBERT BEDE.

Nursery Rhymes.—The following nursery rhymes I learned when I was a boy, some forty years ago. I think them very curious, and that they ought to be preserved in the enduring pages of "N. & Q." The proper tune is that to "Unfortunate Miss Bailey," and I question if the letters of the alphabet can be sung to any other metre. To make the rhythm apparent, I have placed bars as if the words were musically noted. Is there another verse? I never saw the words in print, and never heard them sung save by my late dear mother.

"Great | A was a | larm'd at | B's bad be | haviour,
Be | cause C, | D, E, F, de | nied G a | favour, |
H had a | husband with | I, J, | K, and L, |
M married | Mary and | taught her scholars | how to
spell; |
A, B, C, D, | E, F, G, H, | I, J, K, L, | M, N, ||
O, P, Q, R, | S, T, U, V, | Double U, X, | Y, Z, ||"

R. W. DIXON.

Seaton-Carew, co. Durham.

Doctor Lyne.—In Edwards's *Cork Remembrancer*, p. 174., I find the following rather curious particulars:

"Doctor Lyne, an Irish physician, who died some years ago of the small-pox, aged eighty-five, lived at a place

called Arloom, in the half barony of Bear, in this county [Cork]. It was remarkable that for fifty years together nobody died out of his house, though he always had a numerous family. His house was built in an odd manner, every window had another opposite to it, none of which he ever suffered to be shut or glazed, but were continually kept open, without any defence against the weather. The room the doctor lay in had four windows, two open on each side his bed. Upon his death his son glazed all the windows, since which time there were several buried out of the house."

ADHBA.

Legal Jeu d'Esprit.—

"Look there, see!
Leuoga da, seh!"

No doubt these are the origin of the vulgarism, "Look ye, d'ye see!"

It is said that Lord Mansfield, with all his eloquence, had the habit of using this expression, and that, seeing one day in court a barrister who was reputed to be turning *Coke on Littleton* into verse, the judge asked him publicly how he got on with his task, and that he should like to hear some of it. To this the other replied, "My lord, I have only got as far as the first section, which I have arranged thus:

"Tenant in fee,
Simple is he,
That hath lands of his own tight and clever;
For, please you, my lord,
And look'e, d'ye see,
They are to him and his heirs for ever."

R. L. P.

Wartensee.

Door-head Inscriptions: "*God's Providence, mine Inheritance.*"—I cannot turn to the Number of "N. & Q.," where this particular inscription is inquired after*, but I have the following reference to it in—

"The Virtuous Woman found, &c. A Sermon preached at Felsted, in Essex, April 30, 1678. At the Funeral of that most excellent Lady, the Right Honourable and Eminently Religious and Charitable *Mary*, Countess Dowager of Warwick, &c. By Anthony Walker, D.D., and Rector of Fyfield, in the same County."—P. 42.

"She was truly excellent, and great in all respects: great in the honour of her *Birth*, being born a *Lady*, and a *Virtuosa* both. Seventh Daughter of that eminently Honourable *Richard*, the First Earl of *Cork*, who, being born a private *Gentleman*, and Younger Brother, to no other Heritage than is expressed in the *Device* and *Motto*, which his humble Gratitude inscribed on all the Palaces he built—

"'GOD'S PROVIDENCE, MINE INHERITANCE.'"

This inscription is upon a house in Chester, built (I have the impression), I have heard or read, by the Hon. Robert Boyle, and referred to by your correspondent.

The book from which I quote is a curious gossiping account of everything and every person

[* See 1st S. xii. 478.]

connected with the countess. I bought it at the sale of the late Mr. Pickering's private collection.
DOOWRIF.

Queries.

SIR JOHN SUCKLING.

In Spence's *Anecdotes*, pp. 89—93., the cause of Sir John Suckling's death is stated, on the authority of Pope, to have been a wound in the heel, occasioned by a nail which a servant, who stole his portmanteau, had placed in one of his boots; hoping by this means to prevent, or delay, pursuit. Regardless of the pain, Sir John is said to have started off immediately upon hearing of his loss, and to have recovered his portmanteau, in which were his money and papers; but it is added, the wound became inflamed, and brought on a fever, of which he died. This incident is reported to have taken place at Calais.

In a note is Oldys's account of the event, which is, that in going to France, Sir John was robbed by his valet, who *poisoned* him; and, to prevent pursuit, stuck the blade of a penknife in his boot besides, which wounded him incurably in the heel.

This relation is qualified by "I think," and the precaution said to have been adopted by the valet to prevent pursuit by the master he is alleged to have murdered, looks as if Oldys had been confused between two reports as to the cause of death.*

In another note, Malone says: "Aubrey, in his MS. anecdotes of the English poets, says that Suckling was poisoned, and died at Paris."

Aubrey, in his *Letters* (vol. iii. p. 547.), says:

"Anno . . . he (Sir John Suckling) went to France; where, after some time, being come to the bottom of his fund, reflecting on the miserable and despicable condition he should be reduced to, having nothing left to maintain him, he (having a convenience for that purpose, lying at an apothecarie's house in Paris), *took poison*, which killed him miserably with vomiting. He was buried in the Protestant church-yard."

The short account of his life, prefixed to his

[* In a copy of Langbaine's *Dramatick Poets*, interleaved with MS. notes, occurs the following entry by Oldys: "Recollect where I have set down the story my Lord Oxford told me he had from Dean Chetwood, who had it from Lord Roscommon, of Sir John Suckling's being robbed of a casket of jewels and gold, when he was going to France, by his valet, who I think poisoned him, and stuck the blade of a penknife in Sir John's boot to prevent his pursuit of him, and wounded him incurably in the heel besides. It is in one of my pocket-books, white vellum cover: the white journal that is not gilt." Oldys farther adds: "The largest account of Sir John Suckling is in Lloyd's *Memoirs*, being near six pages in folio, and not a dozen lines of solid history. The whole beginning is a chain of hyperboles, and the whole life may serve to feed the eyes with a full meal of words, and leave the mind quite hungry for the subject matter."]

works, 1719, merely states that he was seized with a fever, of which he died at twenty-eight years of age. Granger simply says, ob. 1641, aged twenty-eight.

I should like to know whether anything has ever come to light to show which of these reports is correct. Aubrey, if often inaccurate, is, in this instance, so minute in all the particulars, that it is difficult to suppose he wrote his account without, what he considered, sufficient authority.

Both Pope and Oldys profess to have had Lord Oxford for their informant; and Pope even affirmed, that his statement could be proved by original letters in that nobleman's collection. Do the Harleian Papers make any reference to the event?

CHARLES WYLIE.

WHAT CONSTITUTES A LEGAL CONSECRATION OF A CHURCH OR CEMETERY?

I should feel much obliged if any lawyer or civilian would inform me what constitutes a *legal* consecration of a church or cemetery? As the Act of Uniformity forbids the use of any rites and ceremonies which are not contained and prescribed in and by the Prayer Book, am I right in supposing that the use of the religious services commonly used (for the Archbishop of Dublin uses none, and they differ in different dioceses), believed innocent or even laudable in itself, is, strictly speaking, *illegal*? And that the officiating clergy, on such occasions, in using special psalms and lessons, with an appropriate collect and epistle, and gospel, became liable to certain penalties for using these "*instead of those*" which are prescribed and appointed for the day in the Prayer Book.

Observing that, even in these usual services, the "sentence of consecration" is read by a layman, viz. by the chancellor or registrar, and is then signed by the bishop, and by him ordered to be deposited in the registry, I infer that, in the eye of the law, *consecration* is merely a legal conveyance of a certain building, or piece of ground, over to the church for holy purposes; and that, in the eye of the law, the use of various prayers and religious services is mere surplusage, which is not necessary, however proper it may be in itself.

The various fees are paid to the lay officials for the legal business connected with the consecration.

While I shall be truly thankful for any information, I beg to add, that I do not wish to raise any theological discussion; and that my Query relates solely to the *legal* question, and to the *existing* state of the law.

A COUNTY CLERGYMAN.

Minor Queries.

Colonel George Talbot. — The name of a certain Colonel George Talbot occurs in the early history of the province of Maryland: He was the son of Sir George Talbot of Kildare, Bart., and of Grace, daughter of the first Lord Baltimore. Colonel Talbot, in October, 1684, killed in a quarrel Christopher Reresby, collector of the customs in Maryland, and was sent to England to be tried for murder. Can any of your correspondents give any information about the event of the trial, and the subsequent fate of the prisoner?

K. P. J.

Bacon's "Reflections on Death." — Are the "Reflections on Death" at the end of Montagu's edition of *Bacon's Essays* genuine? Which is the earliest edition of them? S. W. SINGER.

Lovelace's Lucasta. — This disguised lady, immortalised by Lovelace's charming lyrics, is now generally understood to have been the Lady Lucy Sacheverell. In Dulwich College there is (or was) a portrait of *Althea*, but without any clue to lead to the discovery of her real name. Lysons, in his *Environs of London*, speaks of her as the same with *Lucasta*. Is there any authority for such a supposition? EDWARD F. RIMBAULT.

The Drunken Sermon at Grantham. — Can any of your readers give a fuller account of this matter than is rendered in Turnor's *Grantham*? — where it is merely stated that —

"Michael Solomon, Gent, gave, out of the Angel Inn, in Grantham, in the year 1706, 40s. per annum for ever, for a sermon to be preached against drunkenness, the Sunday next after the Alderman's choice, in the afternoon."

Who, and what, was Mr. Solomon? Did he reside in Grantham? Had he any especial motive or reason for instituting an annual sermon against inebriety? Were the Granthamites of that day unusually bibulous? If the worthy Solomon intended to deter people from getting "bosky," it was strange that he should direct his sermon to be preached on the Sunday *after* the alderman's choice, when it would merely amount to a *post mortem* examination. His appointing the sermon for the afternoon no doubt arose from his considering that it would be too personal to have it preached in the morning, when the alderman and corporation attended the church, in state, after partaking of what is, even to the present day, "neatly wrapped up" in the innocent term "chocolate," with the new chief magistrate.

HENRY. KENSINGTON.

Lord Dongan. — Who was Lord Dongan, killed at the battle of the Boyne? Was he William Dongan, Earl of Limerick, or the son of this nobleman? G. STEINMAN STEINMAN.

"England and Wales." — What is the date of a *Topographical Account of England and Wales*, with maps, by John Bill. I am led to suppose it of the time of James II., or Charles I., but the title-page is wanting in my copy.* J. K.

Batterdashes. — Mr. Aubrey, in a MS. Preface to his intended History of North Wiltshire (a MS. in the Ashmolean Library at Oxford), in treating of the manners and habits of the noblemen and gentlemen who lived in the time of his grandfather, Mr. Lyte, *temp.* Hen. VIII. (this Preface being dated April 28, 1670), says:

"Every baron and gentleman of estate kept great horses for men at arms. Lords had their armories to furnish some hundreds of men. The halls of Justices of the Peace were dreadful to behold; the skreenes were garnished with corsletts and helmets, gaping with open mouth, with coates of mail, lances, pikes, halberts, brown-bills, *batterdashes*, bucklers, and the moderne colivers and petronells (in King Charles's time) turned into musketts and pistols."

A part of this MS. Preface (not the whole of it) was printed by Curll in his *Miscellanies*, in 1714, and there this word is printed "Batterdashes." What were batterdashes, or batterdashes? In the reign of King George III., *spatterdashes* were military gaiters, and in the farce of the *Review on the Wags of Windsor*, written by George Colman the younger, Phæbe Whitethorn, who follows her lover in military attire, sings of "Spatterdash neat, and my hair in a club." — *Military Costume of the Reign of King George III.* F. A. C.

The Tythe Improropriators of Benefices in Capitular Patronage. — In looking over the list of benefices in the gift of the various deans and chapters, appended to the *Clergy List*, I perceive that only about 135 of them are rectories, the rest being vicarages and perpetual curacies.

Is there any book which affords accurate information as to who are the impropropriators (in plain words, the *receivers*) of the tithe-rent-charge of all the vicarages and perpetual curacies in the gift of deans and chapters? (I may add, of those in the gift of colleges, and other public corporate bodies also?) In some cases, I know that the capitular patrons themselves are the impropropriators. Is it so in all cases, or at least in most of them? If so, when and how did they become possessed of them? I mean, of course, as a general rule, when and how did they become possessed of them?

C. H. DAVIS, M.A. (Clergyman).

Eck's "Irish Ecclesiastical Register." — Can you, or any of your readers, tell me (what I am anxious to know) how many editions there have been of the late Dr. Eck's *Irish Ecclesiastical*

[* Our correspondent should have given the size of the work.]

Register? I have now before me a copy of the edition of 1820, and one of that of 1830 (the latest, and by far the best); but I am aware of the existence of several besides the two I specify. Mr. (now Bishop) Knox's *Ecclesiastical Index* is good so far as it goes, and so is Mr. Thom's *Ecclesiastical Directory*, published annually as part of his *Irish Almanac and Official Directory*; but nevertheless, would not a new and carefully revised edition of Erek's *Register* be a boon to the public? ABHBA.

Mare and Foal.—M. Anatole Demidoff (*Travels in Southern Russia*, &c. &c., vol. i. p. 31.), describing Stuttgardt, says, "A mare with her foal is also frequently found sculptured on both ancient and modern public monuments of the olden time," &c. What may this mean? Has it any connexion with the white horse of the Saxons?

The horse, we know, was held in veneration by most of the northern nations. Perhaps some of your learned correspondents may be kind enough to explain the meaning of this oft-recurring emblem. A. C. M.

Exeter.

"*The Art of Sneezing at Will*."—Can any of your readers oblige me by stating where a copy of the following work can be seen? It is thus mentioned in Wadd's *Memorabilia*:

"*Sternutatorium Hemicraniologicum*, or the Arte of Sneezing at Will, and curing all sortes of Megrimms and Disorders of the Head, by Thomas Whishe, practitioner extra to the King's Grace. Black Letter, 4to., no date."

HENRY KENSINGTON.

Greek Marriages.—Where is a description of the rites and ceremonies of marriage amongst persons professing the orthodox and heterodox varieties of the Greek church? Is it a religious rite, and always celebrated in a church? or may it be celebrated merely as a civil ceremony?

Y. S. M.

Dublin.

Deard, a Fabricator of Antiques.—In Anstey's "Verses to Sir W. Draper, with a present of Cheese" (*New Foundling Hospital for Wit*) part v. p. 99.), he says:

"Freely I'd give ye cups of gold,
Rich with the curious works of old;
With coins and medals I'd present ye,
And send ye rings and seals in plenty;
Reward ye like the valiant Greeks,
If I, like Deard, could make antiques."

Who was Deard? and where can I find any particulars of his "making antiques"? D. (2.)

Painter and Engraver.—There is a picture in existence painted to celebrate a political event in the life of an ancestor of mine, from which a large number of engravings were taken at the time. The painter was "Steevens, 1749;" the engraver

was "Andrew Miller;" the engraving was published by "Thomas Sillcock, Nicholas Street, Dublin." I should be glad to have any information respecting all these persons. Perhaps the author of *The History of Dublin*, lately published, can assist me. Y. S. M.

Dublin.

Gower's "Confessio."—Can any of your readers assist me in discovering the meaning of the words printed in italics in the undermentioned quotations from Gower?

F. R. DALDY.

"Forth with his counsell came the Lorde,
The thinges stoden of recorde,
He send up for the lady sone,
And forth she came that old mone."*

Confessio Amantis, Book I.

"Loke how a seke man for his hele,
Taketh baldemoin with cane."†

Ib. Book I.

"She leveth nought all that she hereth,
And thus full oft herself she skiereth,
And is all ware of '*had I wist*.'"

Ib. Book II.

"And afterward the yere suende,
Tho God hath made of her an ende,
And fro this worldes *fairie*‡
Hath taken her into compaignie."

Ib. Book II.

"But all that may me nought availe,
With cheste though I me travaile,
But oule on stoke and stoke on oule,
The more that a man defoule,
Men witen well which hath the werse."

Ib. Book III.

"So what with *hepe*, and what with *croke*,
They make her maister often winne,
And woll nought knowe, what is sinne
For covetise, and thus men sain,
They maken many a fals bargein."

Ib. Book V.

The Pronunciation of "Falchion."—Should this word be pronounced *faltshion*, *falschion*, or *fulkion*? The true English sound of *ch* seems to be *tsh*, as in *chicken*, *children*. Then in words which have come to us through the French, we find the sound *sh*, as in *chaperon*, *chaise*; and in words of Greek origin we have the *k*, as in *character*, *melancholy*, *anchor*. The *ch* in these cases represents the Greek χ or κ , as the case may be.

So much for a general rule. It is very possible that many exceptions may be found. *Falchion*, I suppose, is from *falx*, and I consider *falkion* to be out of the question. Our choice lies between the other two modes. Dr. Johnson gives *faltshun* as the true pronunciation, and it certainly appears to me to be the preferable one.

We have *luncheon*, *truncheon*, *puncheon*, and *escutcheon*, and I cannot, at the moment, remember any other words of similar formation. For all of these the great doctor gives the sound *tsh*. We are rather apt to talk of *lunsheon* and *trun-*

[* Wicked hag? † Cinnamon. ‡ Pilgrimage.]

sheon, but, doubtless, incorrectly. Perhaps some reader of "N. & Q." will settle this point.

ERICA.

Warwick.

Portrait of First Duke of St. Albans by Le Duc. — I have lately purchased a small oil picture said to be a portrait of the first Duke of St. Albans, and painted by Le Duc. It had been for upwards of a century in the possession of one family before it became mine. Could any of your correspondents inform me if it is known that Le Duc painted any portrait of the duke? C. M.

Construction of Quadrants. — Information is requested of any work in which I may find instructions for the construction of quadrants, particularly Sutton's or Collins's. WILLIAM TUCKER, M.D.

The Lodge, Higher Brixham, Torquay.

William III., &c. — 1. Where am I likely to find copies of the warrants issued to the Masters-General of the Ordnance, during the reign of William III., authorising the various trains of artillery, &c., required for the campaign in Flanders?

2. Where can I find a detailed account of the campaign in Flanders during the reign of William III.?

3. What are the contemporary histories of this reign?*

R. R. A.

Knights of St. John of Jerusalem. — Among the Irish Knights of St. John were, in the reign of Henry VIII., some of the Fitzgeralds. On the 2nd Feb. 1535-6 were executed at Tyburn, Thomas, Earl of Kildare, and the whole of his five uncles, Sir James, Oliver, Richard, Sir John, and Walter. The peerages describe Sir James and Sir John both as Knights of St. John of Jerusalem. In the *Chronicle of the Grey Friars of London* (printed for the Camden Society, 1852), p. 39., all five brothers are designated "Sir" as being knights, but "Sir Richard" only is called "Lord of St. John's in Ireland," and not Sir James or Sir John. It is probable that CERYP, or some other of the correspondents of "N. & Q." on this subject, can refer to the lists which contain the names of the Irish knights, and say which of the preceding accounts is correct. J. G. N.

Minor Queries with Answers.

Dr. Thomas Deacon and Bishop Cartwright (1st S. xii. 85.) — I happened to mention to one who, as far as this neighbourhood is concerned, is the walking register of births, deaths, and marriages, the account which appeared in your number for last August of Dr. Thomas Deacon, one of

the nonjuring bishops. He gave me this account of Dr. Deacon's son-in-law, to which I hope you will give insertion; and so enable me to obtain answers to the two Queries which I wish to propose. There lived in this town (Shrewsbury), during the latter part of the last century, an apothecary, one William Cartwright; he had been consecrated a bishop by Dr. Deacon, whose daughter he had married. He was a retiring, worthy man, esteemed much by all who knew him. He had only one son, Thomas Theodorus, who died unmarried. Bishop Cartwright was often visited by his people for instruction, who, most of them, lived in Manchester, to which place he made occasional journeys. He used to read the service for the dead over the bodies of his followers before they were removed from the house. He ordained one Presbyter, a Mr. Podmore, who was master of a school in this town, near which he lies buried. The bishop is interred in St. Giles's churchyard; the words on the stone marking the spot are, "Underneath lie the remains of William Cartwright, Apothecary, who died Oct. 14, 1799, aged 69." The questions which I wish to put are: 1. Do any records exist of the consecrations, ordinations, &c., amongst the nonjurors? 2. Was William Cartwright the last of the nonjuring bishops? D. MOUNTFIELD.

Claremont, Shrewsbury.

[For the records relating to the consecrations among the nonjurors consult the Appendix to the Hon. and Rev. A. P. Perceval's *Apology for the Doctrine of Apostolical Succession*, as well as a valuable paper by that gentleman in the *British Magazine*, vol. xviii. p. 23. There were two more consecrations after that of Cartwright. In 1780 Cartwright and Price were consecrated by Dr. Deacon. In 1795 Cartwright consecrated Thomas Garnett, and at a later period Charles Boothe, and with him this line terminated. It may not be generally known that Dr. Seabury, on his arrival in England in 1783, with a view of obtaining consecration as Bishop of Connecticut, had some correspondence with Mr. Cartwright, previous to his application to the Church in Scotland, from whose prelates he eventually received his orders. Mr. Cartwright's letter is preserved in the library of the late Rev. H. H. Norris, of Hackney, and printed in *The Colonial Church Chronicle* for December, 1849, p. 217. This letter is particularly interesting, as throwing light upon the condition, at that period, of the remnant of that distinguished body of men. It also shows that Cartwright was a man well versed in theology, thoroughly acquainted with the writings of the nonjuring divines, such as Dr. Hickes, Jeremy Collier, Leslie, Brett, &c., and strongly attached to their tenets. William Cartwright died in 1799. On his death-bed he declared his conformity to the Church of England, and received the Eucharist according to the rites of that Church, from the Rev. W. G. Rowland. Boothe, the last of the nonjuring bishops, died in Ireland in the year 1805.]

The Somersetshire Family of Strong. — Allow me to inquire, if any of your learned readers can supply a clue or materials for the history or parentage of James Strong, who published, in 1645,

[* See "N. & Q." 1st S. ix. 542.]

Joanereidos, or Feminine Valour eminently discovered at the Siege of Lyme, in verse, 4to., which I saw some years ago at the British Museum. The religious and political views he advocated, together with the complimentary verses addressed to him upon his performance, may well suggest, not to say warrant, a connexion with the famous Cromwellite preacher at Westminster, William Strong, who was at one time resident in the West of England, but buried in Westminster Abbey, and whose remains were afterwards riotously torn up by the populace at the Restoration.

EDMUND ROBERTS.

Taplow.

[Our correspondent should consult the second edition of *Joanereidos*, 4to., 1674, containing ballads and other pieces, with marginal notes by "a club of gentlemen." It appears that his original name was Strang, and that his father was a poor tailor at Churchstoke, in Dorsetshire, "and wrought for a groat a day, his pottage, and bread and cheese." James was entered as a poor scholar for a year or two at Oxford, and subsequently settled at Bettiscombe, and afterwards at Ilminster, in Somersetshire.]

Anonymous Books.—

1. "Οὖνος Κριθῖνος. A Dissertation concerning the Origin and Antiquity of Barley Wine. 4to., Oxford, 1750."

2. "A Philosophical Dialogue concerning Decency, to which is added a Critical and Historical Dissertation on Places of Retirement for necessary Occasions, together with an Account of the Vessels and Utensils in use amongst the Ancients; &c. 4to., London, 1751."

Who was the author of these two very singular productions? T. G. S.

Edinburgh.

[The author of these two works was the Rev. Samuel Rolleston, installed Archdeacon of Salisbury, July 12, 1732. Among the Additional MSS., British Museum, are several of his Letters, as well as a "Dissertation concerning the Antiquity of Malt Liquor," and a "Dissertation on Close-Stools!" &c.]

A New Nation in Italy.—To what people does the following statement, given in Edwards's *Cork Remembrancer*, p. 196. refer?

"1760 There was lately discovered in Italy a new nation, which has subsisted there for many hundred years. These people live in several villages in the mountains lying north of Verona and Vicenza, and speak a language of their own, which hitherto was thought a corrupt German, but upon a closer inquiry is found to be pure Danish. Signior Marco Pezzo has written a very learned dissertation, to prove that these people are a remnant of the Cimbrians, defeated by Caius Marius."

ABHBA.

[The work by Marco Pezzo is entitled "*Dei Cimbri Veronesi e Vicentini libri due di Marco Pezzo, P. Veronese. Terza edizione. Di molto accresciuta del Primo, e prima del Secondo, che n'è il Vocabolario. In Verona, 1763.*" This colony is thus noticed by Dr. Symonds, in one of his lectures at Cambridge: "In the mountains near Barano there are seven villages inhabited by the descendants of the Cimbri, who invaded Italy in the time of Marius;

there are also twelve more about twelve miles from Verona, inhabited by the same people. They still speak the Cimbrian language; and when the King of Denmark visited Verona, about 1630, they came down to see him in great numbers, and conversed with him in the Danish language, so similar was it to their own." Dr. Symonds spent some days among them, and found them in every respect a different people from the Italians. Some further notices of these people will be found in Maffei's *Verona Illustrata*.]

Sir George Vandergucht.—Information is desired respecting Sir George Vandergucht, mentioned in Lord Rochford's letter, 2nd S. i. 71. ? or can you tell me where I can find any account of him and his contested election? C. C. T.

Bath.

[The individual referred to in Lord Rochford's letter is Sir George Vandeput, Bart., grandson to Sir Peter Vandeput, formerly of Mark Lane, merchant. In 1749, Sir George was nominated as M.P. for Westminster, in opposition to Lord Trentham, eldest son of Lord Gower. The election caused much excitement at the time. From one paper we learn that "Sir George's ancestors came here in the reign of Elizabeth with a considerable fortune; that his grandfather was sheriff of London in the reign of James II., and that his firm and glorious stand will ever be remembered." At the close of the poll the numbers were, for Lord Trentham, 4811; Sir George, 4654. A scrutiny was demanded, when Lord Trentham was returned by a majority of 170. Sir George Vandeput died at Kensington, June 17, 1784. For notices of the election see *Gentleman's Magazine*, vol. xix. pp. 521. 569.; vol. xx. pp. 41. 233.]

Sir John Davies.—Who wrote the "Life," prefixed to Sir John Davies's *Historical Tracts*, 8vo., Dublin, 1787? ABHBA.

[The "Life" was written by the late George Chalmers, F.R.S., author of *Caledonia*, &c. Ob. 1825.]

"*Thoughts in Past Years.*"—Can you inform me who is the author of *Thoughts in Past Years*? EASBY.

[This work is by the Rev. Isaac Williams, of Trinity College, Oxford, author of *The Cathedral, The Baptistry*, &c.]

Replies.

ARCHBISHOP LAW, OF GLASGOW.

(2nd S. i. 56. 141.)

The archbishop appears to have been son of John Law, proprietor of part of the lands of Lithrie in Fifeshire, which also belonged to his grandfather, Hector Law, and his great-grandfather, George Law. His mother was Margaret Strang, of the family of Balcaskie, from which the celebrated engraver, Sir Robert Strange, claimed descent. His monument is to be seen in Glasgow Cathedral, if it has not been removed, as was certainly in contemplation by an apparent act of Vandalism of the "Woods and Forests." He pur-

chased the estate of Brunton, in Fife, and having been thrice married, was succeeded therein by his eldest son James. He had another son, Thomas Law, minister of Inchinnan, from whom descended the family of Elvingston, in East Lothian. The elder branch continued for several generations, but it is believed the male line is now extinct.

There is no evidence that the notorious John Law, Comptroller-General of France, was a cadet of this family, but, on the contrary, there is authority to show that his grandfather was Andrew Law, minister of Neilston, and son of John Law of Waterfoot, in Renfrewshire. His father, William Law, goldsmith in Edinburgh, could not have been (as has been asserted) son of James Law of Brunton (grandson of the archbishop) by Miss Preston, as it can be proved that their marriage took place 2nd October, 1668, while the eldest child of William and his wife Jean Campbell was born 1st February, 1666.

As to the notable mother of the comptroller, I cannot say whether she could count kindred with Maccallummore, but, from the designations of the individuals of her name who figure in family matters, her relatives do not seem to have held an elevated status. Thus, Hugh Campbell, merchant, was one of the witnesses to the baptism of her son John, in April, 1671, and Robert Campbell, merchant, in Edinburgh, was one of the tutors nominated by her husband in his will, in 1683, to his children, of whom one was named Robert and another Hugh. William, the goldsmith, purchased the lands of Lauriston, near Edinburgh, in 1683, and died in Paris in the same year. From his third surviving son descended the late Maréchal Marquis de Lauriston, Pair de France. Jean Campbell, "Lady Lauriston," died 21st July, 1707, aged sixty-seven. William had a brother, John Law, also a goldsmith, whose eldest son, William, followed the same trade, and died in 1701. I suppose Mr. LEE has seen Wood's *Memoirs of the Life of John Law, of Lauriston*.
R. R.

In Keith's *Historical Catalogue of the Scottish Bishops*, by Russell, 8vo., 1824, is the following account of this prelate:

"James Law, son to Mr. Law, portioner of Lathrish, in Fife, and Agnes Strang, of the house of Balcasky, was first minister at Kirkliston in the year 1582 (some think 1585), where he married a daughter of Dundas of Newliston. He was afterwards Bishop of Orkney, and consecrated by Archbishop Spotswood, anno 1610. From that see he was translated to Glasgow in the year 1615, where he spent the remainder of his days, and died in the month of November, anno 1632, and was interred in the upper end of the chancel of the cathedral, where his second lady, Marion Boyle, daughter of Boyle of Kelburn, caused to be erected a very handsome monument over his grave. He was esteemed a man of good learning, and had a grave and venerable aspect. He left behind him

a commentary upon several places of Scripture, which remains still in MS., and gives a good specimen of his knowledge, both in the fathers and the history of the Church. He left his son the estate of Brunton, in Fife, and he completed the leaden roof of the cathedral of Glasgow."—P. 264.

JOHN I. DREDGE.

In speaking of the mother of the financier Law, she is said "to be descended from one of the branches of the house of Argyll." There is little authority for this beyond the gratuitous statement of Mr. Wood in his *Life of John Law, of Lauriston*, a work which, nevertheless, has great merit, and which will afford Mr. LEE all the information relative to the Law pedigree which had been collected at the date of its publication.

I have a discharge by this lady, wherein she is designed "Jean Campbell, relict of the deceased William Law, goldsmith, burges of Edinburgh," of the sum of 533*l.* 4*s.* 2*d.* Scots, being part of a larger sum of 1344*l.* Scots, due by Thomas Robertson, of Loch-bank, an Edinburgh tradesman, whose failure occasioned much distress in that city. The money, which was heritably secured, or, in English parlance, secured by mortgage, was paid by the trustees for Robertson's creditors. Mr. Law's agent was Mr. James Anderson the antiquary, whose *Diplomata Scotiæ* reflect so much credit on Scotland, and which would have done honour to a richer country. Law, her husband, was an Edinburgh burges, and it is not very likely that the Argyll family would have been gratified by even a second cousin marrying a tradesman, for such in truth William Law was. I have an account in his own handwriting, dated in "Februar," 1669, headed "David Pringell, his accompt to William Law," and bearing his discharge. Amongst the witnesses of the baptism of his son John, occurs the name of "Heugh Campbell," who is designed as a "merchant," meaning, *scoticè*, a shop-keeper. Another witness is "Archibald Hislop, bookbinder." It is not very likely that a "lass wi a lang pedigree" would have had persons in so humble a position as witnesses to the baptism of her offspring, when there were plenty of Highland cousins to be got.
J. M. (2.)

RUNNING FOOTMEN.

(2nd S. i. 9. 80. 121.)

Scott, in *Bride of Lammermoor*, vol. ii. p. 197., editor Ed. Cadell, 1830, has the following:

"Two running footmen, dressed in white, with black jockey-caps, and long staffs in their hands, headed the train; and such was their agility, that they found no difficulty in keeping the necessary advance, which the etiquette of their station required, before the carriage and

horsemen. Onward they came at a long, swinging trot, arguing unwearied speed in their long-breathed calling. Such running footmen are *often alluded to* in old plays (I would particularly instance Middleton's *Mad World, my Masters*), and perhaps may be still remembered by some old persons in Scotland, as part of the retinue of the ancient nobility when travelling in full ceremony."

In a note, Scott, in his character of Jedediah Cleishbotham, says he remembers "to have seen one of this tribe clothed in white, and bearing a staff, who ran daily before the state-coach of John Earl of Hopeton." Like Domine Cleishbotham, I too have seen some of "this tribe" at their duties. I was in Dresden during the life-time of the late king, when his travelling-coach and four passed me on the road to the palace at Pillnitz, on a hot day in July, 1845. I recollect vividly how startled I was at the running footmen, three in number, who preceded it, dressed and accoutred as I had never seen mortal man, nor ever heard described even in the most romantic of romances. The costume and appearance of these strange officials, whom I afterwards saw and examined when at rest, at the palace, I shall describe as well as I can recollect. First, in the centre of the dusty chaussée, about thirty yards a-head of the foremost horses' heads, came a tall, thin, white-haired old man; he looked six feet high, about seventy years of age, but as lithe as a deer; his legs and body were clothed in drawers or tights of white linen, his jacket was like a jockey's, the colours blue and yellow, with lace and fringes on the facings; on his head a sort of barret-cap, slashed and ornamented with lace and embroidery, and decorated in front with two curling heron's plumes; round his waist a deep belt of leather with silk and lace fringes, tassels, and quaint embroidery, which seemed to serve as a sort of pouch to the wearer. In his right hand he held, grasped by the middle, a staff about two feet long, carved and pointed with a silver head, and something like bells or metal drops hung round it, that ginkled as he ran. Behind him, one on each side of the road, dressed and accoutred in the same style, came his two sons, two handsome, tall young fellows of from twenty to twenty-five years of age; and so the king passed on.

From the gallery of the dining-hall at the palace at Pillnitz I saw his majesty the king at dinner (a strange but very ancient custom), and the grey-haired old footman waited behind the king's chair in full running costume, all except the staff.

A custom once common in this country, of bearing torches by the servants of the nobility, I found at this time alive still in Dresden, although the city is lighted with gas. The footmen standing behind the king's carriage bore lighted torches in their hands (holding them high above their heads) when his majesty returned from the Opera at night, and trimmed the torches by striking

them on an iron plate, and finally, on the arrival at the palace, extinguished them in iron cups fixed to the footboard for the purpose, like those still to be seen at the doors of old houses in London.

C. D. LAMONT.

"RIGHT" AND "LEFT" HAND.

(1st S. xii. 317. 404.; 2nd S. i. 187.)

This question is of great antiquity. Marcus Antoninus, in his 12th book, sect. vi., says (in the translation of Gataker):

"Illis etiam assuesce, quæ fieri posse desperat, nam et sinistra manus, cum ad alia opera per desuetudinem inepta, frænum quam dextra validius tenet; quia huic operi assuevit."

In the very learned notes of the above editor are collected many passages from the classical authors, which have reference to this subject. Aristotle strongly contends that, in this, as in all other instances, the organs of the right side are more powerful than those on the left. (See *De Partibus Animal.*, lib. iii. c. 4. and lib. iv. c. 8.; *De Animal. incessu*, c. 4.; *Ethic. Nicom.*, lib. v. c. 7.; and *Eudem.*, lib. iv. c. 5.; and in *Prob.*, lib. 21. 9. 12. 13. and 19. and 31.). Plato (*De Leg.*, lib. vii.) ridicules this idea, and attributes the weakness of the left side to the bad habits established by nurses and mothers. He rejects, also, the supposed instances of natural inability; saying that the great difference arises from want of use. But he seems to admit some contradiction, when he asserts:

"Ideo usus obtinuit ut ad frænum sinistra adhibeatur, quo dextra, vel virgæ quæ equus regitur, vel armis, quæ gestanda ac utenda fuerint, puta ensi hastæve exerendis, exercendisque, immunis reliquatur."

Solinus (*Polyhist.*, c. 1.), says: "Parti dextræ habilior ascribitur motus, lævæ firmitas major." A notion which Salmasius rejects.

Without pretending to compete in physiological or anatomical knowledge with Sir B. Brodie, or your other distinguished correspondents, I may be permitted to say, that, to me, this partial use of the left hand has, for all past years, appeared a very providential instinct to save and protect the great and important central organ of the circulation, which is chiefly situated on the left side of the body. I have been disposed to fancy that very great derangements must ensue in this system, were those functions exercised by the left hand, which are now daily and hourly referred to the right hand. It may indeed be asked, whether the sledge hammer, wielded by the hands of the smith or mason, or any other exercise of force or rapid motion, might not ultimately and materially affect those internal parts on which the health and safety of the whole body depends; while, at the same time, such operations on the right side might rather

beneficially stimulate the organs there situated? Many cases which might illustrate this hypothesis, I leave to the intelligent examination of the able contributors to your pages. I may further add, that the possible protection afforded by the unemployed left hand to the side where the most important organ of the body is placed, has also been, perhaps fancifully, assumed as a final cause of what I have been disposed to consider the instinctive abandonment of functions in which the right hand is now commonly employed.

C. H. P.

Brighton.

TRIAL OF THE CALAS.

(2nd S. i. 13. 122.)

In the valuable collection, presented by Mr. Hope to the University of Oxford, there is a copy of a scarce French print representing this unfortunate family in prison, and listening to the reading of the *Mémoire* by M. Lavaysse, which was drawn up in their defence by M. Elie de Beaumont. The inscription on the print is as follows:

"La Malheureuse Famille Calas, la Mère, les deux filles, avec Jeanne Viguière leur bonne Servante, le Fils et son ami le jeune Lavaysse. C. De Carmontelle delinavit, 1765. Delafosse, sculptit."

Carmontelle was an amateur sketcher, who was happy in taking excellent likenesses of the distinguished characters of his time; but he is better known as the author of the *Proverbes Dramatiques*. Delafosse was an able engraver, who made it his chief business to take faithful copies of Carmontelle's productions. The following description of the print, and of the reparation made to the family, is extracted from Grimm's *Correspondance Littéraire* (tome iv. pp. 249—251.), and will be read with interest:

"Toute cette malheureuse famille a été présentée au Roi et à la famille royale. Le Roi lui a accordé une gratification de trente six mille livres une fois payée. . . . Dans la détresse qui est à redouter pour ces infortunés nous apprenons qu'on a ouvert en Angleterre une souscription en leur faveur, et nous voudrions imiter de loin ce généreux exemple, bien fâchés que nos moyens répondent si peu à nos intentions. M. De Carmontelle, lecteur de M. le Duc de Chartres, sans être un académicien profond, dessine avec beaucoup de d'agrément et de facilité; il sait surtout saisir avec la ressemblance l'esprit et le caractère d'une figure, et c'est ce qui suffit à notre projet. Il a fait le tableau de toute la famille de Calas. La veuve est assise dans un fauteuil; on voit dans l'altération de ses traits et de son visage les traces de son infortune; sa fille aînée, d'une aimable figure, est assise à côté d'elle, la tête appuyée sur son bras. La fille cadette est debout derrière sa mère, et appuyée sur son fauteuil. Cette fille cadette est de la figure la plus agréable et la plus intéressante; elle ressemble à une Vierge du Guide; l'impresion du malheur donne à ses grâces naturelles je ne sais quoi de touchant et d'attendrissant. Ces trois figures, dont la ressemblance est parfaite, ont les yeux fixés sur le jeune Lavaysse, qui est debout vis-à-vis d'elles, et qui

leur lit le *Mémoire* d'Elie de Beaumont; derrière lui, Pierre Calas, fils, lit par-dessus ses épaules avec lui. Entre ce groupe et celui de la mère et des filles, on voit la vieille servante, toute droite, écoutant cette lecture. Pierre Calas est celui de la famille que le malheur paraît avoir le plus aigri: son âme a de la peine à reprendre de la sérénité. Le compagnon de son malheur, Lavaysse, est d'une figure aimable et douce. L'ensemble de ce tableau sera donc intéressant de toutes manières. Notre projet est de le faire graver, et d'en offrir la planche à Madame Calas. Nous ne pouvons partager avec personne le bonheur de contribuer aux frais de la gravure; il est juste que le petit nombre d'amis à qui cette idée est venue en conserve le privilège exclusif; mais nous comptons faire ouvrir une souscription pour l'estampe au profit de cette famille si digne de l'intérêt de toute l'Europe. . . . Nous n'offrirons pas au public un chef-d'œuvre de gravure, mais nous lui offrirons les traits de la vertu et de l'innocence barbalement outragées et faiblement vengées: ce tableau est sans prix, s'il peut servir aux cœurs sensibles de prétexte pour remplir les vœux de leur bienfaisance. . . . Tout est affreux dans l'histoire de cette déplorable aventure."

"La souscription pour l'estampe de la famille Calas, au profit des infortunés qui ont survécu a été accueillie du public avec la chaleur et l'intérêt dont l'humanité et la compassion la plus juste lui faisaient une loi; mais le sort qu'elle vient d'éprouver à Paris paraît incroyable, même à ceux qui connaissent le mieux les fureurs du fanatisme. . . ."

Here follows an account of an attempt by the police to stop the subscription to the print.

"Il faut-faire diversion aux réflexions affligeantes qui résultent de tous ces faits par un fait dont j'ai eu le bonheur d'être témoin. La veille du jour que la suspension de la souscription a été ordonnée, Andre Souhart, maitre-maçon, arriva chez le notaire. 'Est-ce ici, dit-il, qu'on souscrit pour Madame Calas? Je voudrais avoir quarante mille livres de rente, pour les partager avec cette femme malheureuse; mais je n'ai que mon travail et sept enfans à nourrir; donnez-moi une souscription: voilà mon écu.' . . . O maitre Souhart! je n'oublierai jamais ce discours sublime, ni l'air dont vous l'avez prononcé, et je n'y penserai jamais sans sentir les larmes couler de mes yeux."—Pp. 350—353.

JOHN MACRAY.

PHOTOGRAPHIC CORRESPONDENCE.

Alteration of Positives.—The following article is extracted from a communication by MM. Davanne, and Girard, to the "Académie des Sciences," on the subject of the alteration of positives. MM. Davanne and Girard commence by saying, that in speaking of the instability of positive proofs, they only mean those which are prepared in the ordinary manner with hyposulphite of soda, and not those in the preparation of which any of the salts of gold are used. The first of these processes, and the one hitherto most employed by photographers, as is well known, consists in first soaking the print in hyposulphite of soda, in order to dissolve the undecomposed chloride of silver. It acquires by this the red colour which one endeavours to replace by the beautiful black violet tints that are obtained in the toning bath, composed of hyposulphite of soda, to which either acetic acid or hyposulphite of silver has been added. Everything that they had observed induced them to believe that a red proof, which has not been fixed in the toning bath, was formed by metallic silver, and not by

sub-chloride of silver, as has usually been supposed; that this silver, by contact with the baths above mentioned, is transformed into sulphide of silver, which is afterwards modified by the vapours in the atmosphere. Experience has proved the correctness of this hypothesis.

To verify this analytically, MM. Davanne and Girard endeavoured to ascertain firstly, what was the state of the silver in the positive, fixed, and not toned, examining incidentally if there remained any hyposulphite of soda in the substance of the paper. Secondly, what was the state of the silver on a positive proof toned in the usual way, that is to say, by means of the hyposulphites charged with chloride of silver or acetic acid, those baths which photographers call *old hyposulphites*. The process which they employed to effect this analysis was very simple; it consisted of impregnating the sheet of paper with a solution of nitrate of potash and carbonate of soda, burning it and submitting the ashes to analysis; after the calcination, the silver remained in an insoluble state, whilst the chlorine and the sulphur were transformed into chloride and sulphate. The accuracy of this process was first verified by burning a sheet of paper impregnated with chloride of silver, and determining the quantity of silver in the ash by chlorine, and the quantity of chlorine by means of silver, and weighing the two precipitates of chloride, they were found to be identical. In the same way the composition of the ash of photographic paper was determined, with a view to further analyses.

To decide the first question, a sheet of paper, impregnated with chloride of silver, was completely blackened by exposure to the light, washed in fresh hyposulphite of soda, then in distilled water, and finally burned; no trace of sulphate was found in the ash. The quantity of chlorine amounted to 0.002 grammes; that of the silver to 0.124 grammes. It was evident from this, in the first place, that the fresh hyposulphite of soda had left no trace of sulphur, and in the next place, that the proportion of chlorine was so small compared with that of the silver, that it might be considered as an impurity in the paper; the formula Ag_2Cl would have required ten times as much, that is to say, 0.020 grammes. Several times repeated, this analysis always gave the same results. But before drawing a conclusion, MM. Davanne and Girard wished to give it a more palpable form. They prepared a considerable quantity of chloride of silver, and spread it in a capsule, and exposed it to the light of the sun for a whole day, stirring it continually; it was washed with hyposulphite of soda, then with distilled water, and the residue, fused with pure carbonate of soda, gave a button of metallic silver, but the flux did not contain any traces of chlorine. It must be added, that the surface of a photographic print is perfectly soluble in acetic acid, whilst the sub-chloride is considered insoluble.

From these experiments, it may be concluded that the positive photographic image is formed by metallic silver, and not by sub-chloride of silver, as has been hitherto supposed.

To determine, in the next place, what was the state of the silver on the toned proofs, they analysed a certain number, on which the desired black tints had been produced, by means of the ordinary toning baths (hyposulphite of soda mixed with acetic acid, or salts of silver), and not only was silver always found, but sulphur also; these two substances occur together almost in atomic proportions, such as are required in the formula Ag_2S . This result is continually reproduced, and we may therefore conclude, that in the above-mentioned toning baths, the silver with which the paper is covered is transformed into sulphide,—a reaction easy to comprehend when we recollect that the hyposulphites are immediately decomposed by acetic acid, and, as experience has shown, these

salts mixed with a solution of nitrate of silver are transformed almost instantaneously into sulphide of silver.

Proceeding from this to the study of prints that had suffered a change, they submitted to analysis some that had been prepared several years ago, and of which the black colour had been transformed into yellow; these they had prepared themselves, and had washed them for several days with water, after coming from the toning bath; and also others that they had directly sulphurised. In each case they found sulphur and silver, and, what was curious, the proportions were the same as in the black prints coming from the toning bath.

It seems to be clear, therefore, that in prints that have merely been *fixed*, analysis indicates only the presence of silver, while in those that have been *toned*, whether they are black or yellow, there is both sulphur and silver, and these substances only. It remained to be seen whether this sulphuration was really the cause of the destruction of the image. In order to determine this, they sulphurised properly fixed prints, both by the photographic process, a bath of hydrosulphuric acid, and a current of sulphuretted hydrogen, and in every instance where the sulphurised prints came in contact with moisture, the black tones rapidly disappeared and gave place to yellow, while those prints that had merely undergone the fixing process showed no change.

The conclusion which MM. Davanne and Girard deduce from this is, that sulphuration is the cause of the toning, and, in the presence of moisture, causes the destruction of the print. But that the employment of the salts of gold, which give rise to a totally different reaction, is productive of no mischief.

The question still remains to be investigated, why the black sulphide of silver becomes yellow in the presence of moisture. As there is no change in the proportion of the elements constituting it, we are forced to admit, either a hydration of the compound, or an isomeric modification, analogous to the red and black sulphides of mercury.

In conclusion, they state, that it is easy, when a print has become faded, to restore the black tones, which may be augmented or diminished at pleasure. All that is necessary is to immerse it for a few hours, and in the dark, in a bath containing two or three grammes of tetrachloride of gold to a litre of water; a double decomposition takes place, and the gold is deposited in the place of the silver. The chloride of silver formed, is then removed by a weak solution of hyposulphite of soda and the print washed; the picture will be found to be completely restored.

Replies to Minor Queries.

"*Myrrour of the Worlde*" (2nd S. i. 153.)—As I possess a copy of the *second* edition of this work mentioned by you, a volume also of the greatest rarity, if Mr. KENSINGTON would like to compare it with his imperfect copy of the first, it will give me much pleasure to show it him; and I should also be gratified by a sight of the one in his possession. My address is No. 6. St. Mary's Place, West Brompton, and perhaps he will kindly communicate with me on the subject. The actual comparison of copies of these very early printed books is of great importance. J. O. HALLIWELL.

"*The Wanderer and Traveller*" (2nd S. i. 94.)—The author of *The Wanderer and Traveller*

was the Reverend John Hunter, minister at Ayr, who died 12th February, 1756, aged eighty-six, at that time the oldest clergyman of the established church in Scotland. This drama, if it may be so termed, is of the greatest rarity; it was printed at Glasgow in 1783, but does not appear to have been published. It is dedicated to the Patroness of the Gentle Shepherd — the Countess of Eglington. No copy has been traced in any of the public libraries north the Tweed. Mr. Hunter was the author of a rare theological volume, called *Spiritual Pleadings*, being an imitation and supplement of Mr. Thomas Harrison's book, entitled *Topica Sacra*; Kirkbride: printed by Robert Rae, 1711. This I never saw in a complete state, but I preserved the title of a mutilated copy, which was not only wretchedly imperfect, but destroyed by damp.

The *dramatis personæ* of the play consist of the Traveller, a Christian "set out for Heaven;" the Inhabitant, who "has attained it;" and the Wanderer, a Pagan, "who cannot find his way." These are the leading personages; but certain ghosts are summoned from "Hades" — as Apuleius, Zoroaster, Socrates, &c. Next come Faith, Hope, and Love, &c. &c.; Stephen, the protomartyr, David, "the most devout of Old Testament Saints," and Paul, "the greatest of the Apostles." The drama opens with the traveller discovering the Wanderer, who says:

"Thrust from mine home
By ancient doom,
I tread around
Inchanted ground,
Winding, turning,
Freezing, burning,
Fond to regain,
Ah, all in vain,
The forsaken seats of Day."

The versification is generally good, and many spirited passages might be pointed out.

J. M. (2.)

Rickling Pig (2nd S. i. 75.) — Halliwell, in his *Dictionary of Archaic and Provincial Words*, calls *reckling* a north country word; and defines it as "the smallest and meanest of a brood of animals." It is derived from the Anglo-Saxon *Hric*, back, whence our word *ridge*; and means *hindmost*, or *last*. The German adverb *Rücklings* stands in the same relation to *Rücken*. From the Anglo-Saxon *Hreac* is also derived the word *rick*; as well as *ruck*, in the sense of a heap, a crease. Other provincial words, denoting the same idea of the smallest of a brood, are derived from the Anglo-Saxon *Hnesc*; namely, *niscal*, *nestling*, *nestlecock*, *nestlebug*, *nestgulp*, *nestletripe*, *nestledraft*. The words *burra-pig*, *pitman*, *pinbasket*, *cadma*, and *whinnock*, likewise occur in the same sense. The terms *pitman* and *pinbasket* probably allude to local usages, which some of your correspondents

may be able to explain. (See the *Herefordshire Glossary*, in *NISCAL*). Some remarks on the termination *-ling*, as used in our language, will be found in the *Philological Museum*, vol. i. p. 685.

L.

The Eugubian Tables (2nd S. i. 108.) — The best work on these monuments, which are in two different languages or dialects (one of which in particular has much in common with the Old Latin) is by Aufrecht and Kirchhoff. The title is *Die Umbrischen Sprachdenkmäler*, Berlin, 1851. The tables relate to the worship of the different deities, at the different seasons. Neither Sir W. Betham, nor your correspondent, has approximated to the meaning of even a single sentence.

E. H. D. D.

Philæ (2nd S. i. 115.) — The most solemn of Egyptian adjurations, was "by him who sleeps in Philæ," meaning thereby the good Osiris; who, after he succumbed to the red-haired Typho, tradition buried in the cataracts, whence he annually steps forth and manures the earth.

It is almost needless to add that, by Osiris, was originally understood the Nile itself. For subsequent changes in the ideas, respecting this divinity, consult Smith's *Dict. of G. and R. Biog. and Myth.*, &c.

A. CHALLSTETH.

Mr. William Clapperton (2nd S. i. 113.) — I am happy to be able to give your correspondent some information relative to this gentleman. He was a son of the late George Clapperton, Esq., writer to the Signet, in Edinburgh, by a lady of the name of Buncle. The father died in October, 1814, leaving William, James, and Andrew, sons, and Helen and Anne, daughters. With the exception of James, who is a medical gentleman in high estimation in India, the others are all dead. William's death took place in London Street, Edinburgh, on the 10th January, 1849. He was a very amiable person, of kind and gentle manners, and a great enthusiast in poetical matters, Virgil he perfectly worshipped, and his edition of the Latin epic poet, as translated by Dr. Ring, is remarkable in its way. Clapperton supplied many hundred deficient lines, either by re-translation, or by adopting those of earlier writers; in this way he made a curious and, considering everything, a successful mosaic of the whole. He was brought up to the legal profession, but the Muses had more attractions than the law courts. For many years he was a clerk in the banking house of Sir Wm. Forbes & Co., and latterly set up as a French teacher. He died in not very affluent circumstances. His father was as enthusiastic about music as his son was about poetry. He was an admirable player on the violin, and excelled in Scottish airs, which he gave with intense feeling. The late George Thomson, so well known as the friend of Burns, and editor of his

songs, was an inseparable companion of Mr. Clapperton; and for a long series of years, these gentlemen, and others musically inclined, used to meet and have concerts in each other's houses. Although possessed of an excellent and respectable business as a writer to the Signet, Mr. Clapperton left no fortune behind him. The support and education of a very large family, of whom, as before noticed, only five survived him, prevented his accumulating money.

J. M. (2.)

Albert Durer's Picture of Melancholy (2nd S. i. 12. 101.)—With a view of assisting your correspondent G. F., in his endeavours to comprehend that strange picture, Albert Durer's Melancholy, and drawing attention to a somewhat interesting parallelism in Tennyson's *Palace of Art*, I would suggest his reading one by the light of the other. Of course he will find there no key to the detail, but I think, on an attentive perusal of both, he will agree with me, that the same idea is intended to be conveyed.

Indeed, all the concluding portion of the poem, commencing with—

"Full oft the riddle of the painful earth,"

contains an exact description of the mystical figure, seated so despairingly at the foot of the tower—"her lordly pleasure house." (?)

Query, Did Tennyson take the notion of his beautiful allegory from this remarkable picture?

If he did not, here is another of those singular coincidences of the same idea, finding utterance in widely different times; and genius, though differing in mode of speech, enunciating to the world, each in its own way, that—

Not for this
Was common clay ta'en from the common earth,
Moulded by God, and temper'd with the tears
Of angels to the perfect shape of man."

I will not occupy your valuable space by saying anything on the subject of the emblems; but if any of your correspondents could help me to the meaning of the square of figures against the side of the tower, I should be very much obliged to him.

R. W. P.

Bristol.

Song on Tobacco (2nd S. i. 115.)—One of your correspondents, the other day, wrote all the way from Malta to say that the word *tobacco*, originally applied to the *pipe* and not to the *weed*. This had been previously stated in 1st S. x. 24. In the same place will be found, I think, an answer to J. B. The line he quotes seems to be merely a variation of one of the lines of the Rev. R. Erskine, to be found at the end of his *Gospel Sonnets*.

While upon the subject, allow me to add the following notes relating to its literature. I have the titles only of a book called *A Paper of Tobacco*, another *A History of Tobacco*, and a third,

by Fr. Tiedemann, *Geschichte des Tabaks*. This last is just published, and contains eighteen illustrations. I also remember to have seen an article in favour of tobacco in a Spanish miscellany, but omitted to make a note of it. And there are several pieces in rhyme on the same subject in the *London Magazine* for 1735. To these I may add, an article in one of the early volumes of the *Penny Magazine* for 1835, pp. 349—351.

B. H. C.

In the old MS. common-place book, mentioned in 1st S. xi. 23., the following version of the song is given:

"The Indian weede that's withered quite,
Greene at morne, cut downe at night,
Showes that like it we must decay.
Thus think ye when ye smoke tobacco.

"The pipe, that is so lylly white,
Shews thou art a mortall wight;
Even such breaks with a touch.
Thus think ye, &c.

"And when the pipe is foule within,
Think of thy soule defil'd with sin;
And then the fire it doth require.
Thus think ye, &c.

"And then the ashes left behind,
May serve to put thee still in mind,
That unto dust returne thou must.
Thus think ye, &c."

T. Q. C.

Tobacco (2nd S. i. 53.)—The Island of Tobago was first so called by Columbus, who gave it that name from *tobacco*, the pipe which the aborigines, to the surprise of the Spanish, smoked.

R. W. HACKWOOD.

Mason's "History of St. Patrick's Cathedral" (2nd S. i. 96.)—This work was originally published in 1819, under the title of *Hibernia*, Part I.; containing only 444 pages, exclusive of the Appendix. It is probably *this* which your correspondent ABUBA has heard spoken of as an imperfect edition. Perhaps some other correspondent will be kind enough to say, whether there be any means of obtaining the deficient thirty-four pages. I should fear not.

E. H. D. D.

Kentish Fire (1st S. vii. 155.)—In reply to this long-standing Query, I beg to inform Rosa that when the Earl of Winchelsea, about the year 1834, attended a very great meeting in Dublin of Protestants, who met to consider the then political state in which the kingdom was placed, the particular mode of expressing great applause, called, in honour of the earl, the "*Kentish Fire*," was invented.

Y. S. M.

Dublin.

Priests' Hiding-places (1st S. xii. 14., &c.)—At Watcomb, Berks, in what was once the manor-house, but now a farmstead, may be found one of such nooks, the entrance to which is by uplifting

a board on the staircase. But of all those numerous refuges in times of religious persecutions, by far the most interesting and celebrated are those two in Staffordshire, where the fallen and the flying royalty of England found safety. Milner, after telling us, that "on two occasions the king (Charles II., after the battle of Worcester) owed his life to the care and ingenuity of priests, who concealed him in the hiding-hole provided for their own safety," adds, in a foot-note:

"The above mentioned hiding-hole is still to be seen at the present Mr. Whitegrave's house, at Mosely, near Wolverhampton; as is also the priest's hiding-hole (which concealed the king, whilst he did not sit in the oak-tree), at White-ladies, about ten miles from that town."—*Letters to a Prebendary*, 7th edit., p. 217.

CEPHAS.

Moustache worn by Clergy—Episcopal Wig (1st S. xi. 53.; xii. 202.)—I have a copy I had made of an original miniature of Adam Loftus, Archbishop of Dublin, and also Lord Chancellor of Ireland, who died in 1605. He is there represented with a short moustache and a flowing beard, both of them nearly white. His countenance displays the intellect one would expect to see in this talented prelate, whose abilities obtained, and for such a long period retained, the favour of his royal mistress. The archbishop has no wig, though his hair appears scanty.

Y. S. M.

Dublin.

Saunders's "Physiognomy" (2nd S. i. 55.)—The book referred to by Mr. Temple is evidently the first edition of Richard Saunders's curious work. I possess a copy of the "second edition, very much enlarged," folio. The dedication to Ashmole has no date, but the Preface to the Reader is dated from "The Three Cranes, in Chancery Lane, October 13, 1670." It is published at London, by Henry Brugie, for Nathaniel Brook, in 1671; and, besides dedication and preface, contains 377 pages, a brief table of the chapters contained in this volume, of four pages, and a leaf of errata. There is a very fine engraving of Saunders prefixed, and the work is considered as of uncommon occurrence. I purchased it several years since at the sale of the very valuable library of the Earl of Mar.

J. M. (2.)

William Kennedy (2nd S. i. 113.)—PATRICIUS asks where he may see *The Arrow and the Rose*, by this poet; also, for information of him. He was connected with the daily press in Paisley; but, I believe, afterwards went to London, and died there. "Ned Bolton" is one of the pieces in a volume, entitled, *Fifful Fancies*, published by poor Kennedy in 1827, and dedicated to "the Right Hon. Robert Peel." The publishers are Oliver & Boyd, Edinburgh. If this information

assists your correspondent to a better knowledge of Kennedy, I shall be glad. His inquiry will send me a-seeking also for *The Arrow and the Rose*.
DOOWRIF.

Eleven Thousand Pounds Reward for the Discovery of a Will (2nd S. p. 88.)—In reply to Mr. FITZ-PATRICK's inquiry whether Mr. Walker's will ever came to light, I beg to inform him that, unfortunately for the interests of the charitable institutions, and of the members of my grandfather's family who were to have benefited by it, the will has not been discovered.

GEO. RICH. WEBB.

Barker of Chiswick (2nd S. i. 94.)—This is an ancient family, long settled in the parish of Chiswick. Scory Barker, Esq., M.P. for Middlesex, lived at Grove House in 1705, a noble mansion within a quarter of a mile of the Chiswick Station of the South Western Railway, and which, some years ago, was bought by the Duke of Devonshire; and what had been the seat, for more than a century, of great hospitality and unbounded charity to the very populous and poor hamlet of Strand-on-the-Green, in the parish of Chiswick, where—

"One only master grasp'd the whole domain."

And the mansion has remained tenantless ever since. Inscriptions on two monuments of the Barker family, in Chiswick Church, will be found in Bowack's *Antiquities of Middlesex*, pp. 44, 45. (fol., 1705-6); namely, to Anne Barker, widow, ob. 1607; and Thomas Barker, Esq., ob. 1630.

Grove House was once the residence of Sir John Denham, K.B., the poet, and also of a great sportsman and benevolent and somewhat eccentric old English gentleman, of a good family, the Right Hon. Humphrey Morice, M.P., Lord Warden of the Stannaries, Steward of the Duchy of Cornwall, &c., who died at Naples, Oct. 18, 1785; bequeathing these premises as a provision for thirty old hunters, dogs, &c., which lived, some of them, a great many years—to the age of forty and fifty.

George Colman, the younger (*Random Records*, 2 vols., London, 1830), gives an account of Mr. Humphrey Morice, and his horses and dogs, &c.; which however has, as may be expected from that author, a good deal of the *caricatura* in it. Φ.

Miscellaneous.

NOTES ON BOOKS, ETC.

After half a century spent in the service of the British Museum, Sir Henry Ellis has retired from the important office of Principal Librarian and Secretary. To few men has it been given to take part for so many years in the progressive development of an institution of such vast magnitude and importance; and to his thorough business habits, no less than to his varied literary acquirements,

has Sir Henry Ellis been indebted for the success with which he has discharged the duties of his most responsible office. We are sure that the good wishes which have, we understand, been conveyed to him from the highest quarters, that he may long enjoy the leisure which he has so well earned, will be echoed by all who know him.

The columns of *The Athenæum* have of late borne frequent and unmistakeable evidence of a desire on the part of the public for the establishment of a *National Portrait Gallery*. We are glad to see that the subject is attracting such general attention; and that Lord Stanhope has given notice of his intention to move, in his place in the House of Lords, on Tuesday next, "an Address to Her Majesty, praying that Her Majesty would be graciously pleased to take into her royal consideration, in connexion with the site of the present National Gallery, the practicability and expediency of forming by degrees a Gallery of Original Portraits, such portraits to consist as far as possible of those persons who are most honourably commemorated in British history as warriors or as statesmen, or in arts, in literature, or in science." The country, we are sure, will be well pleased to see this matter in Lord Stanhope's hands. As the hereditary representative of men whose portraits should grace the walls of such a gallery—as himself the historian of a most important period in England's history—and though last, not least, as President of the Society of Antiquaries, the task of awakening the attention of Parliament to this interesting subject seems to belong peculiarly to his Lordship.

BOOKS RECEIVED.—*Men of the Time. Biographical Sketches of Eminent Living Characters; with Biographical Sketches of Celebrated Women of the Time.* This is the third and greatly enlarged edition, and quite as much improved as enlarged, of a volume intended to furnish, in as compact a form as possible, a series of biographical sketches of eminent living persons in all parts of the civilised world. It claims to furnish the largest body of contemporary biography which has hitherto appeared in this or any other country. Without vouching for this, we may confidently recommend it as an indispensable adjunct to the reading table of every one who takes an interest in the history, politics, literature, or art of our own day. There exists no book of reference with which we are acquainted which will at all supply its place as a *Newspaper Companion*. Mr. Bogue deserves credit for the pains which he has taken to render it as complete as possible.

Hallam's Introduction to the Literature of Europe in the Fifteenth, Sixteenth, and Seventeenth Centuries. Vol. III. The third volume of this cheap and excellent reprint of Mr. Hallam's most valuable contribution to Literary History is devoted to the *Literature of the first half of the Seventeenth Century*, and embraces not only the History of Speculative Philosophy and the graver Sciences, but also that of Poetry and the Drama—for the same important period.

The Poetical Works of Lord Byron. A New Edition in Six Volumes. Vol. V. This cheap and handsome edition of Byron is now nearly completed. The volume before us contains "Cain," "The Deformed Transformed," "Werner," and the first three cantos of "Don Juan."

Popular Music of the Olden Time; a Selection of Ancient Songs, Ballads, and Dance Tunes, illustrative of the National Music of England, by W. Chappell, F.S.A. Part V. Excellent as any of its predecessors, and peculiarly rich in illustrating the songs quoted by Shakespeare. Mr. Chappell, in this division, speaks of the valuable assistance afforded him by Dr. Rimbault; and makes an announcement, which will be received with great satisfaction, that we may shortly expect to receive from that gentleman the *Collection of Ancient Music, illustrating the*

Plays and Poems of Shakespeare, to which he has devoted so many years of anxious research.

On Hallam's Constitutional History of England, by the Right Hon. T. B. Macaulay. This reprint, in Longman's *Traveller's Library*, of Mr. Macaulay's comments on his learned friend's view of the development of our Constitution, will be very welcome to a large class of readers.

Our want of space compels us to be content with announcing the receipt of the following pamphlets:—

Popular Education; its Present Condition and Future Prospects considered. In a Letter to Earl Granville. By the Rev. J. Armistead.

Narrative of the Origin and Formation of the International Association for obtaining a Uniform Decimal System of Measures, Weights, and Coins. By James Yates, M.A.

The War and the Newspapers. A Lecture delivered to the Members of the Literary Institution at Ottery St. Mary. By the Rev. C. E. Kennaway, M.A.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

TALIS of the CLASSICS; FABLES, LEGENDS, &c. 3 Vols.

BOTLER'S MODURAS, with NOTES by NASR.

J. MARRYAT'S HISTORY OF POTTERY AND PORCELAIN.

Wanted by W. Blackwood & Sons, Edinburgh.

ASCHAM'S EPISTOLÆ. 8vo. 1703.

ASCHAM'S ENGLISH WORKS. 12mo. 1815.

DICTIONARY OF MUSICIANS. 2 Vols. 8vo. 1824.

GOODALL'S (Charles) COLLEGE OF PHYSICIANS OF LONDON, AND HISTORICAL ACCOUNT OF PROCEEDINGS AGAINST EMPIRICALS. 4to. 1684.

HUTCHINSON'S BIOGRAPHIA MEDICA. 2 Vols. 8vo. 1799.

MUSICAL BIOGRAPHY. 2 Vols. 8vo. 1814.

NEAL'S HISTORY OF NEW ENGLAND. 2nd Edition. 2 Vols. 8vo. 1747.

FOULSON'S BEVERLAC. 2 Vols. Royal 8vo. 1829.

Wanted by C. H. Cooper, Town Clerk, Cambridge.

GILBERT WAKEFIELD'S MEMOIRS. Vol. II.

GREAVES' (Prof.) WORKS. Vol. I. Of the portion relating to the Pyramids.

FLORA BEDFORDENSIS. 8vo.

PILKINGTON (Mrs.) MEMOIRS.

Wanted by Mr. Sternberg, 15, Store Street, Bedford Square.

PENNY MAGAZINE. Old Series, in Parts.

Wanted by Charles F. Blackburn, Bookseller, Leamington.

• Notices to Correspondents.

Among other interesting articles which are unavoidably postponed until next week are Who was Janus? a biography of works written on that subject; Suffolk Notes; Mahomet and his Successors; and many other papers of interest.

THE RIGHTEOUS MAN, &c. Our Quærist was perfectly aware of the corresponding passage in Proverbs xii. 10. The quotation wanted is the one in such frequent use, which substitutes "is merciful to" for "considereth the life of."

T. E. B. will find an account of Sir Joseph Paxton in Men of the Time, which we have noticed in our present Number.

BUDDA. Pall Mall is so called from a game of that name formerly played there. See Cunningham's Hand Book of London.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, Mr. GEORGE BELL, No. 166, Fleet Street.

LONDON, SATURDAY, MARCH 8, 1856.

Notes.

WHO WAS JUNIUS?

The following Notes are to be understood not as a report of all the speculations and discussions on this vexed subject which have from time to time appeared in the newspapers and magazines, and in Preliminary Essays and Introductions to the various editions of the *Letters*, but simply as a bibliographical account of the controversy.

The first substantive work, so far as I know, was, —

"Anecdotes of Junius; to which is prefixed the King's Reply. Southampton. 8vo."

This is a mere reprint of *Anecdotes of the Author*, prefixed to the edition of 1771, with "Piccadilly" in the title-page; and the writer assumes that Edmund Burke was the author of the *Letters*.

In or about 1789 a pamphlet was published by Philip Thicknesse, entitled, —

"Junius Discovered. By P. T. London: Fores."

in which he advocated the claims of Horne Tooke.

I ought not, I presume, to include in this list the *Miscellaneous Works of Hugh Boyd*, 1800, although I doubt whether Boyd's Works would have been either collected or published, but that Mr. Campbell hoped in the memoir prefixed to prove that Boyd was Junius. Be this as it may, about the same time appeared as a separate pamphlet, —

"An Appendix to the Supplemental Apology for the Believers in the supposititious Shakspeare Papers: being the Documents for the opinion that Hugh Mc Aulay Boyd wrote Junius's Letters. By George Chalmers, F. R. S. S. A. London: Thomas Egerton. 1800."

The next special publication, so far as I know, was not till 1807, when Dr. Girdlestone published, —

"Reasons for rejecting the presumptive evidence of Mr. Almon, that Mr. Hugh Boyd was the writer of Junius, with passages selected to prove the real author of the Letters of Junius."

Mr. Almon's "presumptive evidence" was prefixed to his edition of *Junius's Letters*, published in 1806; and the "real author," according to Dr. Girdlestone, was General Lee. I have never seen this pamphlet, but it was, I believe, republished, with additional facts and arguments by Dr. Girdlestone in 1813. This was followed by —

"Another Guess at Junius, and a Dialogue between Mr. Pitt, father and son. London: Hookham. 1809."

The edition of *Junius* in 1812, with the private letters to the printer, gave new life to the controversy, and amongst the earliest publications on the subject was, —

"An Attempt to ascertain the Authors of the Letters

published under the signature of Junius. By the Rev. J. B. Blakeway, M.A., F.S.A. Shrewsbury: W. Eddowes. 1813."

To this "A Sequel" was published by Mr. Blakeway in 1815.

Mr. Blakeway concludes, rejoicingly, that he has "proved" that Horne Tooke was the writer, "an historical fact which will not hereafter be disputed." The same year produced the following:

"The Life of the Author of the Letters of Junius, the Rev. James Wilmot, D.D., &c. By his niece, Olivia Wilmot Serres. London: Williams. 1813."

"Facts tending to prove that General Lee was never absent from this country, for any length of time, during the years 1767, 1768, 1769, 1770, 1771, 1772, and that he was the author of Junius. By Thomas Girdlestone, M.D. London: P. Martin. 1813."

"An Enquiry, concerning the Author of the Letters of Junius; in which it is proved, by internal, as well as by direct and satisfactory evidence, that they were written by the late Right Hon. Edmund Burke. By John Roche, Esq. London: J. Carpenter. 1813."

"A Discovery of the Author of the Letters of Junius, founded on such evidence and illustrations as explain all the mysterious circumstances and apparent contradictions which have contributed to the concealment of this 'most important secret of our times.' London: Taylor and Hessey. 1813."

Here "all the mysterious circumstances and apparent contradictions" were explained by the assumption that Dr. Francis was "the author." The proofs, however, were not considered conclusive by the public, and the pamphlet was soon followed by, —

"An Enquiry concerning the Author of the Letters of Junius, with reference to the Memoirs by a celebrated literary and political Character. London: John Murray. 1814."

The intention was to show from the "Memoirs," that Glover, the author of *Leonidas*, was the writer. This was followed by, —

"Arguments and Facts demonstrating that the Letters of Junius were written by John Lewis de Lolme, LL.D., Advocate. Accompanied with Memoirs of that 'most ingenious foreigner,' &c. By Thomas Busby, Mus. Doc., author of a translation of Lucretius. London: Sherwood & Co. 1816."

"Letters to a Nobleman, proving a late Prime Minister to have been Junius; and developing the secret motives which induced him to write under that and other signatures. With an Appendix, containing a celebrated case, published by Almon in 1768. London: Longman & Co. 1816."

The "late Prime Minister" was the Duke of Portland.

The "distinguished living character" of the next pamphlet was Sir Philip Francis:

"The Identity of Junius with a distinguished living character established. London: printed for Taylor and Hessey, Fleet Street. 1816."

To this was subsequently added:

"A Supplement to Junius Identified, consisting of fac-similes of handwriting and other illustrations. Taylor & Hessey: 1817. 8vo."

Of this work a second edition, including the Supplement, was published in 1818.

The following was by Olivia W. Serres, and intended to enforce her former arguments in favour of the claim of Dr. Wilmot :

"Junius. Sir Philip Francis Denied! A Letter addressed to the British Nation. London: Williams. 1817."

Mr. Chalmers now brushed up his old arguments, added new facts and circumstances, until, as he said, they amounted to "moral demonstration," and produced —

"The Author of Junius Ascertained: from a Concatenation of Circumstances, amounting to Moral Demonstration. By George Chalmers, F.R.S.S.A. London: T. Egerton, Whitehall, 1817."

This tract was re-issued in 1819, with a new title-page and a Postscript then first added.

"The Author of Junius Ascertained: from direct proofs, and a concatenation of circumstances, amounting to moral demonstration. A new Edition, with a postscript, evincing that Boyd wrote Junius, and not Francis. By George Chalmers, F.R.S.S.A. London: Egerton. 1819."

A claim was next put forward in favour of Gibbon the historian :

"Junius Unmasked. A well-known and most eminent literary character of the last century. London: Wilson. 1819."

The following I have not seen, and presume it was an American publication :

"A Refutation of the Claims preferred for Sir Philip Francis and Mr. Gibbon to the Letters of Junius. Reed. 1819."

The object of the writer of the next pamphlet was to ridicule the many absurd conjectures on the subject of Junius, by advocating the claims of Suet the comedian :

"Junius with his Vizer up! or the real author of the Letters published under that signature now for the first time unveiled, and revealed to the world. In two letters to my cousin in the country, from Oedipus Oronoko, tobaccoist and snuffseller. Sherwood: 1819."

There was published about this time, but I have not seen the pamphlet :

"Another Guess at Junius."

The following title-pages show the intentions of the several writers :

"The Author of Junius Discovered in the person of the celebrated Earl of Chesterfield. London: Longman & Co. 1821."

"A Critical Enquiry regarding the real author of the Letters of Junius; proving them to have been written by Lord Viscount Sackville. By George Coventry. London: Phillips. 1825."

"Junius proved to be Burke; with an outline of his biography. London: Longman & Co. 1826."

I. "The Claims of Sir Philip Francis, K.B., to the Authorship of Junius's Letters disproved. II. Some Enquiry into the Claims of the late Charles Lloyd, Esq., to the composition of them. III. Observations on the Conduct, Character, and Style of the Writings of the late Right Hon. Edmund Burke. IV. Extracts from the Writings of several Eminent Philologists, on the laconic

and Asiatic, the Attic and Rhodian styles of eloquence. By E. H. Barker, Esq., of Thetford, in Norfolk. London: John Bohn. 1828."

Mr. Barker argues in favour of the claims of Charles Lloyd.

The Americans appear, at this time, to have taken up the subject, and we have in rapid succession —

"Junius Unmasked; or Lord George Sackville proved to be Junius. With an Appendix, showing that the author of the Letters of Junius was also the author of 'The History of the Reign of George III,' and author of 'The North Briton,' ascribed to Mr. Wilkes. Boston: Hilliard & Co. 1828."

"Memoirs of John Horne Tooke, together with his valuable speeches and writings; also, containing proofs identifying him as the author of the celebrated Letters of Junius. By John A. Graham, LL.D. New York: Gould. 1828."

"The Posthumous Works of Junius. To which is prefixed an Enquiry respecting the author; also a Sketch of the Life of John Horne Tooke. New York: G. & C. & H. Carvil, 108. Broadway. 1829. 8vo."

As might be inferred from the title of the work, the writer advocates the claims of Horne Tooke.

"The Secret Revealed of the Authorship of Junius's Letters. By James Falconar, Esq., Jun. London: Holdsworth & Ball. 1830."

Mr. Falconar is of opinion that the coincidences, and the direct evidence adduced in his pamphlet prove so conclusively that Daniel Wray was the writer, that, "he who doubts," after reading it, "would doubt though one rose from the dead for his conviction."

"Letters on Junius, addressed to John Pickering, Esq., showing that the Author of that celebrated Work was Earl Temple. By Isaac Newhall. Boston: Hilliard. 1831."

"An Essay on Junius and his Letters; embracing a Sketch of the Life and Character of William Pitt, Earl of Chatham, and Memoirs of certain other distinguished Individuals; with Reflections, &c. By Benj. Waterhouse, M.D. Boston: Gray & Bowen. 1831."

In this, and the two following, the claims of Chatham are advocated.

"Junius Lord Chatham, and the 'Miscellaneous Letters' proved to be Spurious. By John Swinden. London: Longman & Co. 1833."

"Who was Junius. London: Glynn. 1837."

Mr. Jaques argues in favour of the claim of Lord G. Sackville :

"The History of Junius and his Works; and a Review of the Controversy respecting the Identity of Junius. With an Appendix, containing Portraits and Sketches by Junius. By John Jaques. London: Bell & Wood. 1843."

"The Authorship of the Letters of Junius Elucidated: including a Biographical Memoir of Lieutenant-Colonel Isaac Barré, M.P. By John Britton, F.S.A., &c. London: J. R. Smith, 1848."

"Some New Facts and a suggested New Theory as to the Authorship of Letters of Junius. By Sir Fortunatus Dwaris, Knt. [Privately Printed.] 1850."

In favour of Francis, with the assistance of others.

"Junius and his Works, compared with the Character and Writings of Philip Dormer Stanhope, Earl of Chesterfield. By William Cramp, Author of The Philosophy of Language. Lewes: Baxter & Son."

"Junius and his Works, compared with the Character and Writings of Philip Dormer Stanhope, Earl of Chesterfield. By William Cramp, &c. London: Hope & Co. 1850."

A mere re-issue, I believe, of the pamphlet published by Baxter & Son.

"Fac-simile Autograph Letters of Junius, Lord Chesterfield, and Mrs. C. Dayrolles. Showing that the Wife of Mr. Solomon Dayrolles was the Amanuensis employed in Copying the Letters of Junius for the Printer. With a Postscript to the First Essay on Junius and his Works. By William Cramp. London: Hope & Co. 1851."

"The Ghost of Junius: or, the Authorship of the celebrated 'Letters' by this Anonymous Writer deduced from a Letter, &c., addressed, in 1775-6, by Lieut.-Gen. Sir Robert Rich, Bart., &c., to the Right Hon. Lord Viscount Barrington, &c. Illustrated with a Genealogical Chart, shewing the Connexion between Sir Robert Rich and the ennobled Families of Grenville, Lyttelton, &c. By Francis Ayerst. London: Bosworth. 1853."

Mr. Ayerst's argument is in favour of Sir R. Rich.

So far as I know, the last work on the subject, in which the author endeavours to prove that the *Letters* were written by Governor Pownall, is —

"Junius Discovered. By Frederick Griffin. Boston: Little & Co. London: Trübner. 1854. Small 8vo."

That there are omissions in this list is more than probable; but, no doubt, your correspondents will enable you to make it perfect.

W. W. J.

CURIOSITIES OF DICTIONARIES: NATURAL HISTORY.

I confess that I have a great partiality for old dictionaries. Amongst much information, they contain some amusing articles. I will, however, confine myself to a few examples of the state of natural science in their days.

N. Bailey's *Dictionary*: —

"COLIBUS. The humming Bird, which makes a Noise like a Whirl-wind, though it be no bigger than a Fly; it feeds on Dew, has an admirable Beauty of Feathers, a Scent as sweet as that of Musk or Ambergrease."

"LORIOR. A Bird, that being looked upon by one that has the Yellow Jaundice, cures the Person, and dies itself."

This is the Golden Oriole, woodwale, or witwal, lately discussed in "N. & Q."

"NOSTROCK. Stinking tawney jelly of a fallen Planet; or the nocturnal Solution of some plethoretical and wanton Star."

Those who know the real value of old *Φιλολογος*, will excuse him for not being in advance of the science of his time, 135 years ago. But what can be said of the state of knowledge in the principality of Wales? where, in the present century, articles like the following were published in

Lewis's *Welsh-English Dictionary* (Carmarthen, 1805):

"HUDLEWYN. An Ignis fatuus, Will with a wisp, &c. Will with a wisp is more frequent in places unctuous, marshy, and abounding in reeds. They haunt burying-places, places of execution, and dunghills. *Some that have been catched* consist of a shining viscous matter, like the spawn of frogs, not hot, but only shining; so that the matter seems to be phosphorus, raised from putrefied plants or carcasses."

"LLEWPARD. A leopard. It is exceedingly swift, subtle, and fierce; most ferociously enraged against men, *and of such a sweet savour*, that it allures other beasts to it; by which means they are caught and devoured."

Delpino, *Spanish Dict.* (1763): —

"JEREPEMONGA. A sort of sea-snake in Brazil, which often lies still under the water; and whatever creature touches it, sticks so fast, that it can scarce be parted, on which the snake feeds. Sometimes it comes out, and coils itself on the shore; and if a man puts his hand to it, it sticks fast; and putting the other to get it off, that sticks too; then the serpent stretches itself out, and getting into the sea, feeds on its prey."

"GUACHICHIL, or CHUPAFLORES. A wonderful bird in New Spain, called by the latter name by the Spaniards; because it is always hanging in the air, sucking the flowers, as the word implies, never lighting on the ground. The Indians say they stick their beaks into the boughs of trees, for several months in the year; where they take them asleep, to make of them pictures, images, and other curiosities."

E. G. R.

THE BRITISH MUSEUM.

Assuming that no lover of literature can be without a touch of anxiety as to the qualifications and character of the successor of sir Henry Ellis in the honourable office of Principal Librarian of the British Museum, I have extracted from the Act of the twenty-sixth year of George the second a short paragraph descriptive of the mode in which that appointment is made.

"And be it enacted by the authority aforesaid, That the principal librarian, to whom the care and custody of the said general repository shall be chiefly committed, shall, from time to time, be nominated and appointed in manner following; that is to say, The said archbishop of Canterbury, lord chancellor, or lord keeper, and the speaker of the House of Commons, or any two of them, shall recommend to his Majesty, his heirs and successors, two persons, each of whom they shall judge fit to execute the said office; and such of the said two persons so recommended, as his Majesty, his heirs and successors, by writing under his or their sign manual, shall appoint, after he shall become bound to the said trustees by this act appointed, for the due and faithful discharge of his office, in such penal sum not being less than one thousand pounds, as the said trustees, at any general meeting assembled, or the major part of them, shall think proper, shall have and hold the said office, during such time as he shall behave well therein."

It thus appears that two qualified persons are to be recommended by certain officers of state, and that her MAJESTY, aided by the advice of her

ministers, will have to decide between the persons so recommended. Despite some sinister reports, I cannot anticipate a result which would be a satire on the literary character of England, but shall conclude with a pertinent hint from the writings of one of its master-minds:—

“LORDS AND COMMONS OF ENGLAND, consider what nation it is whereof ye are—a nation not slow and dull, but of a quick, ingenious and piercing spirit, acute to invent, subtle and sinewy to discourse, not beneath the reach of any point, the highest that human capacity can soar to.”—*Milton*.

BOLTON CORNEY.

The Terrace, Barnes.

GEORGE WHETSTONE'S WORKS.

On the back of the title-page to George Whetstone's *Enemie to Unthryftinesse*, printed by R. Jones in 1586, 4to., is the following very curious notice of the author's productions, which, as the volume is excessively rare, is worth recording in your pages:

“*The Printer to the Reader.*”

“To the intent that the variable humors of men (which delight as much in chaynge as they dyffer in-opinions) may be satisfied with the varietie of M. Whetston's workes and writinge, I have, therefore, not (here) thought it amisse, to set downe the severall workes already printed and compiled, viz.—

1. “The Enemie to Unthryftinesse.”
2. “The Rocke of Regarde.”
3. “The Honourable Reputation and Morall Vertues of a Souldier.”
4. “The Heptameron of Cyvill Discourses.”
5. “The Tragical Comedie of Promos and Cassandra.”
6. “The Lyfe and Death of M. G. Gascoyne.”
7. “The Lyfe and Death of Sir Nycholas Bacon.”
8. “The Lyfe and Death of the good L. Dyer.”
9. “The Lyfe and Death of the noble Earle of Sussex.”
10. “A Mirrour of True Honor, shewing the Lyfe, Death, and Vertues of Francis, Earle of Bedforde.”

“*Bookes redy to be printed.*”

11. “A Panoplie of Devices.”
12. “The English Mirrour.”
13. “The Image of Christian Justice.”

EDWARD F. RIMBAULT.

ILLUSTRATIONS OF MACAULAY.

King James's Embarkation for France.—Very few broadsides issued to the inhabitants of London, informing them of the progress of King William in Ireland, have come down to us. The anxiety manifested in this metropolis was very great; and in the days when electric telegraphs were unknown, long indeed before the birth of Thomas Davenport (the Vermont blacksmith, who, by his discovery in 1834 of the electro-magnetic rotary motion, paved the way for the telegraph), the

anxiety of the public was relieved by the issue of placards, which contained a summary of events: one of these placards, announcing the departure of James from Ireland, after the battle of the Boyne, is to be found in the recently catalogued collection of King's pamphlets in the British Museum (105. f. 17.). It was printed for R. Baldwin in the Old Bailey, 1690, and is intituled:

“An Exact Relation of the late King James's Embarking for France, and of the Proclaiming K. William; with the present Condition of Dublin, and other Places near that City. In a Letter from Dublin, dated Saturday, July 5, 1690.”

“Honoured Sir,—I presume, e're this, you have received the letter I sent you from our camp near the Boyne. Since that, you have known by other hands, that by one fight we have frighted and scattered our enemy, and were presently possessed of the strong town of Droghedah, and are now as quietly settled in this city; yet in much better condition than was expected. They left stores filled with provisions of mouth and war. They have great stores likewise in the country, which are all open for our receipt.

“Their King is run away, with the Duke of Powis, Tyrconnel, and some few more, towards Kingsale; their army all scattered in the country; so that the war seems now to be at an end. Galloway, Limerick, and Athlone are, as I hear, the only places like to stand out against us; and having no hopes of relief will, as it is thought, be easily surrendered.

“His Majesty, you see, hath conquered this kingdom with a ‘Veni, vidi, vici.’ It will require more of his trouble to settle than to conquer it. I cannot now further enlarge, the express waiting the motion of my pen, but to tell you, this day by post if possible, will send you a more particular account.”

Then follows a second letter, also dated from Dublin, July 5, 1690:

“Honoured Sir,—I sent you one of this date by the express; and have now to add, that we have sure and certain advertisement sent us by an express, that the late King James, on Wednesday night last, embarked at Duncannon, a fort that commands Passage-harbour, viz., the harbour of Waterford; and that he, Duke Powis, and Tyrconnel, and some others, are gone direct to France. Their army are scattered in the country, and are forced to turn Tories to get them a support; so that it's believed our King's work will be apply'd now rather to settle than to make further conquests here. His Majesty is not yet come to this town, but is this night encampt within two miles of this city; and, as we hear, intends to be here tomorrow.

“The Protestants of Wexford hath seized that garrison, and declare for K. William and Q. Mary. The other towns, where Protestants are, will, we expect, follow that president; of which we have already some reports, particularly Waterford and Kilkenny.

“We cannot learn that there is 5000 of the enemy in a body, nor understand that there are any of them appears within thirty miles of this city. What forces they lately had of the Germans that were Protestants are gone in to us. The French are gone, with three field pieces, toward Limerick, but its thought they will be met in the way. Our horse are now scattering to pick up the scatterers of the enemies scattered army.

“We all believe that there will not be struck one stroke more in this war; and we have many reasons to wish and expect it; but none more important, than that

we hope thereby our King may return to you, as safe as he came to us.

"His active and invincible courage gave us horrid frights, finding that he acted in the field, rather as a courageous captain, than a great king. This success may, we hope, justly entitle him to the character of the greatest monarch in the European world.

"Our enemy is run in that hast, that they have left vaster stores than we could have imagined than they had, not only of war, but of provisions behind them.

"Not an hour but we have some news of loss to them and gain to us. I am under those straits of time, that I can neither be so full or methodical in account of persons and things, as I wish. I have sent you enclosed the copy of a prophecy, which you may put into English, having onely time to write it; and that I am

"Your affectionate friend and servant."
(No signature.)

The enclosure is —

"A prophesie found near one hundred years since in Chancellor Loftus his studdy, and since this war shewed often to King James his ministers here."

Beneath the broadside is this very significant advertisement:

"The Secret History of the Dutchess of *Portsmouth*. Giving an Account of the Intreagues of the Court during her Ministry. And of the Death of King Charles the Second. Printed for Richard Baldwin, in the *Old Bailey*."

Although these letters are not communicated with the compliments of the Secretary of the War Department, they evidently came from an official source, and are worthy of record in "N. & Q."

WM. DURRANT COOPER.

The Escape of James II. — Macaulay, at the end of his 9th chapter, vol. i., states that King James II. on leaving London "repaired to Sheerness, where a hoy belonging to the Custom-House had been ordered to await his arrival." When I was at Sheerness, in 1853, there was in the dock-yard there a hoy called the "Royal Escape," which was said to be the identical one in which James II. escaped to France. R. R. A.

Macaulay's "England" and Dr. Routh. — Can any of your readers inform the world what has become of the work or pamphlet which the late President of Magdalen College was said to be engaged upon for some time before his death, in reply to several statements in the first and second volumes of Macaulay's *History of England*? Should the venerable and learned president have left his thoughts in too disjointed and unfinished a state to be fit for publication in a separate form, permit me to suggest to his executors that they would confer a benefit on the literary world by permitting the *disjecta membra* to appear in a "Macaulay Number" of "N. & Q."

CERTAMEN.

VERSES BY THOMAS BROOKE.

The following is taken from a black-letter original, copied by Leland from a very old roll, partly manuscript, partly printed, in the Bodleian Library. It is attached by paste to the roll, and is adduced by Leland as a proof that the art of printing was practised much sooner at Norwich than is generally imagined.

The author of the verses was Thomas Brooke, Gent., being written by him just before his execution for high treason, he being one of those that were engaged in the plot hatched in Norfolk in the year 1570 against Queen Elizabeth.

"*Certayne Versis, writtene by Thomas Brooke, Gentleman, in the tyme of his imprysonment, the daye before his deathe, who sufferyd at Norwich the 30 of August, 1570.*"

"All languishing I lye,
And death doth make me thrall
To cares which death shall sone cut of,
And sett me quyt of all.

"Yet feble flesh would faynt,
To feale so sharpe a fyght,
Save fayth in Christ doth comfort me,
And sieithe such fancy quyght.

"For fynding forth howe frayle
Each worldly state doth stande,
I hould him blyst that, fearyng God,
Is redd of such a band.

"For he that longest lyves,
And Nestor's yeares doth gayne,
Hath so much more accompte to make,
And fyndeth lyfe but vayne.

"What cause ys then to quayle?
I called am before,
To tast the joyes which Christis bloode
Hath bowght and layde in store.

"No, no, no greter joy,
Can eny hart posses,
Then thorough the death to gayne a lyfe,
Wyth him in byssednes.

"Who sende the Queen long lyfe,
Much joy and contries peace,
Her counsell health, hyr fryndes good lucke,
To all ther joyes increase.

"Thus puttyng uppe my greaves,
I grownde my lyfe on God,
And thanke him with most humble hart,
And mekelye kisse his rodde.

"*Finis, quod Thomas Brooke.*"

"Seane and allowd, accordyng to the Quenes Majestyes injunction.

"GOD SAVE THE QUENE.

"Imprynted at Norwich, in the Paryshe Saynte Andrewe, by Anthony de Solempne. 1570."

HENRY KENSINGTON.

Minor Notes.

Impoverished Covers of certain Old Calf Bindings: its Cause. — I dare say many of your bibliographic readers are well aware of the processes

employed in "marbling" calf book-covers, and the effects produced upon the leather by the acid stains placed there years ago, causing a corrosion of the leather in places, spots and streaks upon the surface that may be scraped into powder by the finger-nail. I am a great admirer of marbled calf and all natural stains upon book-bindings, except where they destroy the surface of the leather. "Tree marbled" and "French dab" patterns, effected by iron black and Tartan brown, not deeply stained are durable; those produced by vitriol and other burning acids ought to be avoided, for though beautiful at first, become in time rotten where touched by the destructive chemical.

The dyeing of calf skins has almost superseded the binder's stains—so familiar to the last generation—a beautiful process that I would not abolish from my shelves; my Note being merely one of warning to the lovers of good bindings against the elaborate marbles effected by acids deleterious to leather.

LUKE LIMNER, F.S.A.

Regent's Park.

"Winchelsea," its *Etymology*.—I have never been satisfied with the derivations of this name, as given by ancient and modern historians, viz.:

"Wincel-angulus; Ea, mare; a nook or bend of the sea coast."

"Wind, chills, sea; Friget mare ventus."

"Wind, chelseum; exposed to winds."

"Wind cold island," or "Cold wind island."

The first syllable, *Win*, we find as a prefix to the names of several places, as *Wincanton*, *Winborne*, *Winchester*. It is derived from the British *gwent*, white; which the Romans converted into *venta*, and the Saxons transformed into *winta*. Thus, *Caer gwent*, the white city, became *Venta Belgarum*; then *Winta* ceaster, *Winchester*. The second syllable is probably derived from the Saxon word *Ceysel*, chysel, thesil, gravel, or shingle; the transformation into *chyls*, or *chels*, being easy and natural enough. The third syllable is manifestly from the Saxon *Ig*, *Ey*, *Ea*, island. Thus *Winchysel-ea*, or *Win-chyls-ea*, would signify "white shingle island;" and might have been appropriately applied by the early inhabitants to the piece of land consisting of sand and shingle washed up by the sea, and surrounded by it at high tide, on which the ancient town of Winchelsea was built; and from thence the name was transferred to the town itself.

W. S.

Hastings.

Lady Arabella Denny.—The following piece of information, as given in Edwards's *Cork Remembrancer* (p. 196.), may be worthy of a corner in "N. & Q.":

"1760. The thanks of the governors of the workhouse of Dublin were presented to Lady Arabella Denny for her unremitting attention to the foundling children, but particularly for a clock lately put up at her ladyship's

expense in the nursery, with the following inscription: 'For the benefit of infants protected by this hospital, Lady Arabella Denny presents this clock, to mark, that as the children reared by the spoon must have but a small quantity of food at a time, it must be offered frequently; for which purpose this clock strikes every twenty minutes, at which notice all the infants that are not asleep must be discreetly fed.'"

ABHBA.

Village Signs.—The following rhyme might, until recently, have been seen under the sign-board of the "Fox Tavern," at Frandley [Frankby?], Cheshire:

"Behold the Fox, near Frandley Stocks,
Pray catch him when you can;
For they sell here good ale and beer,
To any honest man."

J. K.

Epitaph at Kailzie.—The following quaint epitaph I copied from a tombstone in the churchyard belonging to what was formerly the parish church of Kailzie, near Peebles:

"Gulielmus Horsburgh,
De eodem obiit
Edinburg Septimo
Julii, 1711, anno
Ætat XXIV.

"Of four and twenty years of age here lies
Th' apparent chief of two old families:
The Horsburgh of that Ilk, and Tait of Pirn,
Lies in one person in his isle and urn;
A man of courage, strength, and comely feature,
Of a good temper and obliging nature."

P. D.

Monkshood.—Two cases of dogs eating this plant (the *Aconitum napellus*) have occurred within two years in Yarmouth, Norfolk. Now as it, as well as the *A. lycoctonum*, is also called wolfsbane, and is said to have been used for destroying wolves, the question occurs, how was it administered? The dogs above-mentioned ate the green leaves and stems when it first appeared in the garden in spring. One died in convulsions in twenty minutes; the other's life was saved by the copious administration of castor oil. But both were pets, and might therefore eat it from a depraved appetite, instead of grass which, as is well known, dogs eat when they require an emetic. It does not seem probable that wolves or other animals in a state of nature would commit a similar mistake with such a pungent and acrid plant. Could it have been mixed with carrion and laid as a bait for wolves? It may be doubted whether this would effectually conceal its taste, and also whether putrid flesh would not be an antidote to it, or at least diminish its virulence.

I have read somewhere, that in our war with Nepal, the Nepales poisoned the wells with a plant called bikh—*Aconitum ferox*—and that its pernicious effects were neutralised by adding putrid horseflesh to the water. This result must be due to the same chemical process which renders

vegetable poisons so difficult to detect by analysis in post-mortem examinations too long postponed.

Besides any information on the action of this vegetable poison, rendered so painfully interesting by the recent case at Dingwall, I would feel obliged for an account of its use by the Nepàlese, or at least a reference to some easily-procured book where it may be found. I would also ask, if any person has experienced effects similar to those described by Baptist Van Helmont, as having resulted from his merely tasting the napellus. — *Opera Omnia*. Francofurt: 1682, p. 264. c. xii.

E. G. R.

The Christmas Tree. — Is not the Christmas tree, recently introduced from Germany, a relic of the old Christmas pageants? Hall the historian (*Chronicle*, reprint, p. 517.) evidently alludes to something of the kind in the following passage:

"Agaynste the xii daye, or the day of the Epiphanie, at night, before the banquet in the Hall at Richemond, was a pageant devised like a mountayne glisteringe by night, as though it had bene all of golde, and set with stones; on the top of which mountayne was a tree of golde, the branches and bowes frysed with golde, spredynge on every side over the mountayne with roses and pomegarnettes. The which mountain was with vices [screws] brought up towards the Kyng, and out of the same came a ladye appparelled in cloth of golde, and the chyl dren of honour, called the henchemen, whiche were freshly disguised, and danced a morice before the Kyng, and that done, re-entred the mountaine; and then it was drawnen backe, the wassail or bankit brought in, and so brake up Christmas."

The late Mr. A. J. Kempe in a note to *The Loseley Manuscripts* (p. 75.), says:

"We remember a German of the household of the late Queen Caroline, making what he termed a *Christmas tree* for a juvenile party at that festive season. The tree was a branch of some evergreen fastened on a board. The boughs bent under the weight of gilt oranges, almonds, &c., and under it was a neat model of a farmhouse, surrounded by figures of animals, &c., and all due accompaniments. The forming Christmas trees is, we believe, a common custom in Germany, evidently a remain of the pageants constructed at that season in ancient days."

The Christmas tree does not appear to be mentioned in the last edition of Brand's *Popular Antiquities*.

EDWARD F. RIMBAULT.

Queries.

M. H. SPANG, A SCULPTOR OF THE MIDDLE OF THE LAST CENTURY.

Any information and all particulars of this man will be acceptable to those who cherish the early records of native art. I find M. Spang an exhibitor at the Society of the Artists of Great Britain in 1760, and in the two following years side by side with the mighty Roubiliac, whose death in 1762 left the aforesaid Spang for one year in the field with Carlnii, Pingo, Wilton, and

Tyler, to be followed by Rysbraeck in 1763, who had not "shown" in the two preceding years.

As Spang's name does not reappear on the roll of the Royal Academy in 1769, we must conclude he may have "slept with his fathers" in the intervening six years. Permit me to ask if other traces in his career can be pointed out. Was he as well as Roubiliac a pupil of Cheere, and what were their relative ages? We know that Roubiliac died 11th Jan. 1762, and it would seem that Spang's light burnt out in the Exhibition of the succeeding year.

From the authority of the catalogue before me it appears that even in this infant state of Schools in 1760 —

Carlnii had —

"A Design for the Monument of General Wolfe."

M. Spang exhibited —

1. "Cupid riding on a Dolphin, in marble."
2. "A Model of Aeneas and Anchises, bronzed."

Roubiliac. —

1. "A Marble Busto."
2. "Two Models representing Painting and Sculpture, on a pediment."
3. "A Model of Shakspeare."

Tyler. —

"Design for General Wolfe's Monument."

What an interest in the fate of the hero of Quebec!

1761. *Spang*. —

1. "Model in Wax of his present Majesty."
2. "An Anatomical Figure."
3. "Design for a Medallion of The Taking of Canada."

M. Roubiliac. —

1. "A Bust."
2. "A Bust of Mr. Wilton."

Mr. Wilton. —

1. "A Bust of Roubiliac."

Interesting interchange of homage!

2. "Bust in marble of Oliver Cromwell."

1762. *M. Spang*. —

1. "A Model of a Sleeping Boy (bas-relief)."
2. "A Child's Head."

Mr. Wilton. —

"A Marble Bust."

1763. *M. Rysbraeck* had his famous —

"Model of Hercules" —

And so on, Carlnii, Rysbraeck, and Wilton, with no more of Roubiliac or Spang.

Out of your many readers there will be, I hope, one who can enlighten and enliven your constant reader

CHISEL.

Minor Queries.

Abp. Narcissus Marsh. — Allow me to ask whether the whole or any part of Abp. Narcissus Marsh's *Diary* (unnoticed by MR. D'ALTON) has appeared in print? if so, when, and where published? The MS., beginning 20th December, 1690, remains in his library, at Dublin. He was translated from the archbishoprick of Dublin to that of Armagh, 18th February, 1702, and died 2nd November, 1713. ABHBA.

"*Mort-Tax.*" — An explanation of the words "mort-tax" wanted. M. R. Langport, Somerset.

Crests assumable at Pleasure. — Dallaway, in his *Inquiries into the Origin and Progress of Heraldry* (p. 388.), makes the following startling assertion: "They (crests) are not held to be absolutely hereditary, but *may be assumed.*" The "mushrooms" of the nineteenth century appear to be entirely in the same mind with Mr. Dallaway, and some of the inventions of their fertile (?) brains are exceedingly absurd and palpable to heraldic eyes. I should like the opinion of some heraldic authorities on this point.

C. J. DOUGLAS.

Song Wanted. — I remember, some four or five-and-twenty years ago, being amused at a song of which I recollect only some fragments; one verse, however, was as follows:

"I am for Bonapartè,
He is so stout, so hearty;
Besides, he's the strongest party
Pour le pauvre sans culotte."

Where is the song to be found? Y. S. M. Dublin.

Bibliographical Queries. — Can you oblige me with the names of the respective authors of the following works? —

1. "The Present State of Ireland. 12mo. London. 1673."
2. "Pou-Rou; or, an Historical and Critical Inquiry into the Physiology and Pathology of Parliaments. 8vo. Dublin. 1786."
3. "Falkland's Review of the Principal Characters of the Irish House of Commons. 8vo. Dublin. 1789."
4. "An Englishman's Tour in Ireland in the years 1813 and 1814. 8vo. Dublin. 1816."
5. "The Scientific Tourist through Ireland. 12mo. London, 1818."

ABHBA.

Mr. Richard Jones. — In Willis's *Price Current of Literature* (Nos. 9, 10, and 11., in 1851, ff. 66. 76. 83.), there are some recollections of the late Mr. Richard Jones, of 14. Chapel Street, Belgrave Square, known as "Gentleman Jones."

Many of your readers may have been pupils of Mr. Jones; and it may be remembered, that he had a book of collected notes and comments on

the Book of Common Prayer of a very useful character, and the whole book marked and pointed for the correct reading and emphasis.

Can any of your readers inform me whether this book is still in existence? and if so, whether it could not be published for the public good?

May I also ask what teachers now occupy the position which Mr. Jones used to occupy as a successful teacher of elocution to the clergy and to members of the bar, and of the Houses of Parliament? AN OLD PUPIL OF MR. RD. JONES.

French Protestant Refugees. — Can any of your correspondents inform me where, or from whom, in London, information is most likely to be obtained respecting any of the principal families among the French Protestant refugees who came to England after the revocation of the Edict of Nantes, and settled in or near London? G. R.

Testament in Short-hand. — Walter Wilson, in his *Life of Defoe*, vol. i. p. 10., makes the following statement:

"During that part of the reign of King Charles II. when the nation was under strong apprehensions of a Popish government, and religious persons were the victims of Protestant persecution, it being expected that printed Bibles would become rare, or be locked up in an unknown tongue, many honest people, struck with the alarm, employed themselves in copying the Bible into shorthand, that they might not be destitute of its consolations in the hour of calamity."

I have a shorthand MS. New Testament in 32mo., written in double columns, and ruled with red ink. It is bound, but has not, nor does it appear to have ever had, any date, label, title-page, or inscription on fly-leaves of any kind. Is such a manuscript of common occurrence? Does the above account from Wilson furnish its probable history? And where can be found any further account of zeal and industry similarly displayed? S. W. RIX.

Beccles.

Constantia Grierson. — Will you permit me to inquire for information respecting the birth-place, parentage, and unmarried name of this remarkable Irish lady, who died in 1733 at the age of twenty-seven. The only works I have seen of hers are her edition of the *Classics*, for which she wrote a Dedication in Latin to Lord Carteret, then viceroy of Ireland, and a Greek epigram to his son. I am informed that she married George Grierson, Esq., the first settler in Ireland from the Dumfries-shire family of Grierson. She is mentioned by Ballard and by Mrs. Pilkington, in their *Memoirs*; by Mrs. Barber; in Gorton's *Biographical Dictionary*, and in the *London Monthly Review* of Feb. 1753. They do not give her name, or any particulars of her private life, which are sought for. C. M. C.

Dublin.

Spanish Enigma.—Can any reader of "N. & Q." furnish a translation of the accompanying enigma, and throw any light on its meaning and political or religious bearing?

It was written by Luis de Leon of Salamanca, a contemporary of Luther, whose opinions he at one time favoured.

"*Al propio asunto.*

"Sentáronse á una mesa pobre y rica
Un sano y un enfermo y un difunto:
Al enfermo el manjar le fue botica;
Pagando el muerto escote todo junto;
Mas el que llegó sano se platica
Que á sepultar llegaba el cuerpo junto:
Decidme de este enigma lo que toca,
Si se atreve á explicarlo vuestra boca."

Q. Q.

Coney of Walpole and Bassingthorpe.—I wish to ascertain the connexion between the families of Coney of Walpole in Norfolk, and Coney of Bassingthorpe in Lincolnshire. In 1632, William Coney, Esq., held estates at Walpole. In 1648, the estates of William Coney, Esq., of North Stoke in Lincolnshire (one of the Bassingthorpe Cones), were sequestered. Were they one and the same individual? if so, my object is gained. To save trouble, I may say that I have consulted Blomfield's *History of Norfolk*, articles WALPOLE and SOUTHACRE; the "Lincolnshire Visitations," in Harleian MSS.; and the Cole MSS. S.

Family of De Loges of Orlingbere, Co. Northampton.—In Henry III.'s time, Simon de Loges was rated for one knight's fee of the fee of Margery de Redvers, in Orlingbere, Harewedon and Holecote. By inquisition taken in the twenty-fourth year of Edward I., Richard de Loges, successor of Simon de Loges, was certified to hold in Orlingbury, Harewedon, and Isham, half a knight's fee of Ralph, the son of William de Essex. Upon levying the aid for the knighthood of the king's son, in the twentieth year of Edward III., Robert de Orlyngbere and William de Loges accounted each for the fourth part of a knight's fee. The manor of Orlingbere was, I apprehend, the lands formerly in the possession of William de Loges.—Whalley's *Northamptonshire*.

Can any of your correspondents inform me what became of this family of De Loges, once so wealthy, and what were their armorial bearings? P.

Numismatic Query.—I have an ancient Portuguese coin in brass, found at Braga. Obv., head of an ecclesiastic; legend, "TIEN IV LEPISCO." Rev., a castle of three towers; legend (the divisions a little doubtful), "CARD SPA DYING." It is in high relief and about the size of an English penny. I should be obliged by any information of the date, and an interpretation of the second legend; the first is probably Stephen IV., Bishop of Lusitania.

HUGH OWEN.

Rowe's Diary.—Hawkins, in his *History of Music*, vol. v. p. 77., speaks of the MS. Diary of Mr. Thomas Rowe, the husband of the famous Mrs. Elizabeth Rowe, and the author of some supplemental Lives to Plutarch. I should be glad to know where this MS. may be found.

EDWARD F. RIMBAULT.

Inscription, &c., at Stukeley, Huntingdonshire.—Will some of your readers tell me whether the following inscription, of which I have a note, really exists at Stukeley, Huntingdonshire, in the words given? if so, the name of the writer certainly deserves to be immortalised:

"Sacred to the Memory of the REV. JOSHUA WATERHOUSE B.D. nearly 40 years Fellow of Catherine Hall, Cambridge, Chaplain to his Majesty, Rector of this Parish, and of Colon, near Cambridge, who was inhumanly murdered in this parsonage house about ten o'clock on the morning of July 3rd, 1827, aged 81:—

"Beneath this Tomb his Mangled body's laid,
Cut stabb'd and Murdered by Joshua Slade;
His ghastly Wounds a horrid sight to see
And hurled at once into Eternity.
What faults you've seen in him take care to shun
And look at home, enough there's to be done;
Death does not always warning give
Therefore be carefull how you live."

The position of the capital letters and punctuation correspond with the original.

R. W. HACKWOOD.

Tradescant.—In Granger's *Letters*, p. 288., reference is made to James West's MSS. about Tradescant. Where are they now?

EDWARD F. RIMBAULT.

First Impression.—"This is a case of *first impression*." Will any of the legal readers of "N. & Q." explain what is the meaning of the above expression, to be met with in the *Equity Reports*, and used both by judges and counsel? B. N. S.

Distance between the Sun and the Earth.—I have observed in the *Morning Advertiser* of Feb. 26, a paragraph stating that tables and calculations have been published in Germany, which prove that the distance between the sun and the earth is constantly increasing, and attributing to this fact the decrease of temperature upon the latter. Is there any foundation for the alleged calculation? B. A.

Election of Proctors in the Diocese of Oxford.—The citation of the clergy to the Diocesan Synods for the election of proctors for convocation, is to "all and singular the rectors and vicars whose names are underwritten." Are perpetual curates included in this citation, and are their votes received for the election of proctors? I shall be glad of an answer from a clergyman of the diocese. WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Bodies of the Excommunicated incapable of Corruption.—I had imagined the "corpus carie carens" to be a distinctive attribute of those who had died in the odour of sanctity. It was therefore with much surprise to this I found Hallam, in his chapter on the "Ecclesiastical Power" (*Middle Ages*, c. vii. vol. ii. p. 243., 7th edit.), stating that,—

"Their carcasses were supposed to be incapable of corruption, which seems to have been thought a privilege unfit for those who had died in so irregular a manner."

Mr. Hallam refers to Du Cange, *sub voce* "imblocatus," a word explained in the octavo abridgment, alone within my reach, as derived from "*bloc, tumulus quidam altior*," because, instead of being laid below the surface, such bodies were rudely laid upon it and covered with rubbish and heaps of stones. A complete Du Cange would no doubt supply the authorities for the idea of incorruptibility; and I should be obliged to any of your correspondents who would illustrate, either thence or from elsewhere, the peculiarity attributed in common to the outcast from the church and to her most favoured sons.

Y. B. N. J.

Deafness at Will.—I have a little study over a printing office, in which I often pass a pleasant hour in the pursuit of literature. The "music of the presses," and the noisy conversation of the "devils" beneath, however, so often distract my attention when I am anxious to concentrate it, that I do not derive the advantage of the study I might. It has occurred to me, that some of your correspondents could suggest some mechanical appliance or other means which might render me perfectly deaf at my pleasure, and vastly augment my comfort.

KOPHOS.

Groundolf Family.—Can you give me any particulars of the Groundolf family, to which Agnes Groundolf, who married John Gower in 1397, belonged?

F. R. DALDY.

Minor Queries with Answers.

Baskerville's Travels over England.—In the year 1678, Thomas Baskerville, Esq., of Sunningwell, Berkshire, travelled over a great part of England, and drew up a MS. account of his observations. This MS. is referred to in Granger's *Letters*, p. 264., and I should be glad to know its whereabouts at the present time.

EDWARD F. RIMBAULT.

[This MS. appears to have been at one time in the Harleian collection, for the Earl of Oxford communicated to Mr. Wise a curious extract from it respecting the "White Horse" on Farringdon Hill. See Francis Wise's *Letter to Dr. Mead, concerning some Antiquities in Berkshire*, 4to., 1738, p. 57. A portion of the MS., however, still remains in the Harleian collection, No. 4716, but not

that part giving an account of the "White Horse." It is a thin, narrow folio, containing, 1. Baskerville's descriptions of various places, rivers, &c., in prose and verse, interspersed with epitaphs, &c. in the counties of Wilts, Oxford, and Gloucester. 2. A list of people put to death in the Civil Wars in and about London from 1641 to 1662. 3. An account of bridges over the Thames, beginning at Cricklade in Gloucestershire, with the number of arches in each bridge, and their dimensions, &c. 4. Taverns in London and Westminster, and ten miles round London. 700 stage-coaches allowed in London, and the bills of mortality, 1698. 5. Remarks in and about Bampton Church, 1698. Gough (*British Topography*, vol. i. p. 35.), copying Wise's notice of the MS., evidently thought it was still, in its complete state, in the Harleian library; for he tells us, that "In the Harleian library is 'A Journal of Travels over a great Part of England in 1677, 1678, by Thomas Baskerville, Esq., of Sunningwell, in Berkshire,' a gentleman of learning and curiosity, especially in his younger years, known at Oxford by the nickname of 'The King of Jerusalem.' He died about 1705, aged upwards of ninety, as appears from a print of him. His father was Hannibal Baskerville, of Brazen-nose College, a melancholy, retired, charitable man, so great a cherisher of wandering beggars that he was several times indicted at Abingdon for harbouring them." Consult also *The Life of Anthony à Wood*, by Dr. Bliss, edit. Eccles. Hist. Society, 1848, pp. 86, 87. note.]

St. Mungo and St. Machar.—I have not the pleasure of being so well acquainted as I should like to be with St. Mungo, who is said to have founded the bishopric of Glasgow; or with St. Machar, to whom the cathedral of Aberdeen is dedicated. Can any one furnish me with particulars relative to these illustrious individuals, or tell me where to find the best account of them?

R. W. HACKWOOD.

[St. Mungo is better known by his *alias* St. Kentigern, respecting whom there is a long account in Alban Butler's *Lives of the Saints*, Jan. 13. See also *Britannia Sancta*, vol. i. p. 34.; and *Chronicles of the Ancient British Church*, pp. 122, 125. Very little that is authentic seems to be known of St. Machar. An ancient Life of St. Columba informs us, that one of his Irish disciples, named Machar, received episcopal ordination, and undertook to preach the Gospel in the northern parts of the Pictish kingdom. The legend adds, that Columba admonished him to found his church, when he should arrive upon the bank of a river, where it formed, by its windings, the figure of a bishop's crosier. Obeying the injunctions of his master, Machar advanced northwards, preaching Christianity, until he found, at the mouth of the Don, the situation indicated by St. Columba, and finally settled there his Christian colony, and founded the church which, from its situation, was called the Church of Aberdon. "*Ubi flumen, præsulis instar baculi, intrat mare.*" (Colgan, *Trias Thau.*; *Breviar. Aberdon.*, Nov. 12.) This Life of St. Columba does not give the precise era of St. Machar's foundation; but it may be conjectured to have been before the death of his master, A.D. 597. The venerable *Breviary of Aberdeen* gives, as the ancient tradition of the church, that the founder of the future cathedral was not interred there; but, having died in France on his return from a journey to Rome, he was buried in the church of St. Martin at Tours. Consult *Registrum Episcopatus Aberdonensis*, vol. i. p. x., published by the Spalding Club, 1845.]

Key and Treble: Etymology.—What is the derivation and definition of the word *key* as applied to music? Also of *treble*, used to designate the highest clef and voice? NOTSA.

[*Treble*, i.e. *triple*. The lowest sound in the scale was gam-ut bass; the next octave was gam-ut mean; the third was gam-ut triple or treble. Thus Faifax (*Godfrey of Boulogne*) writes: "The humane voices sung a triple hic." Some have suggested *thurible* as its derivation, because the thuribular, or child who carried the incense, bore also a small bell of a sharp or high tone. *Cleff*, or *cleave*, is *clavis*, key; Sax. *cæg*. The object of the cleff is to divide off and enchain the sounds within a certain confined compass. That which locks, unlocks; that which closes, discloses; hence the key makes clear the proposed confinement or compass of the sounds. The part to be sung "with a child's voice" was at first called *discantus*, and afterwards *cantus*. See *Ornithoparcus*, his *Micrologus*, by Dr. Dowland.]

Tillemans the Painter.—Can any of your readers refer me to any book in which I can find an account of this artist? BURIENSIS.

[There were two painters of this name, Simon Peter Tillemans and Peter Tillemans. Some account of the latter artist, which is probably the individual noticed by our correspondent, will be found in Vertue's *Anecdotes of Painting*, by Walpole and Dallaway, vol. iv. 51–53., and vol. v. p. 248.; Bryan's *Dictionary of Painters*, vol. ii. p. 476.; Nichols's *Literary Anecdotes*, vol. viii. p. 682.; vol. ix. p. 364.; and *Gentleman's Magazine*, vol. l. p. 530.]

Sperling Street, London.—What has become of Sperling Street, London, and where did it formerly stand? It was in existence, I believe, as late as 1760, and I imagine that it was in the parish of St. Sepulchre. It is this latter fact that I chiefly desire to know.

In default of more direct information I should be glad to be referred to any work throwing light especially upon the old names of streets. I find that one of the Sperling family was a director of the Bank of England about this time. J. P.

[There is a useful work of this kind entitled *New Remarks of London*: or, a Survey of the Cities of London and Westminster, of Southwark, and part of Middlesex and Surrey; Collected by the Company of Parish Clerks. 12mo. 1732. At the end is an alphabetical table of all the streets, lanes, courts, &c. A similar list is given in *A New View of London*, 2 vols., 8vo., 1708; but in neither of these works can we find Sperling Street. Consult also the maps in Strype's edition of Stow's *Survey*, edit. 1720, 2 vols., fol.]

Replies.

QUEEN OF BOHEMIA'S JEWELS.

(1st S. xii. 494.)

Since writing the Query on the above subject I have read with pleasure the full, though rather diffuse, life of the queen contained in Mrs. Everett Green's *Lives of the Princesses of England*, and found therein several allusions to her jewels, of

which she possessed a large and valuable collection.

In a letter to the States General in 1654 (vol. vi. p. 41.), she assured them that she had parted with almost all her jewels, to satisfy in some small degree her more pressing debts. At her death an inventory was taken of those that remained (*Id.* p. 86.), and, as is natural to expect, these consisted mostly of family relics, which she had contrived to retain notwithstanding her pecuniary difficulties. The jewels enumerated in the testament of Colonel Conynghame, which I now subjoin, must have been parted with at least twenty years before her death, which took place in 1661–2, as he died soon after 1640. How they came into his hands does not appear. He may have been confidentially intrusted with them for the purpose of raising money, which he may have borrowed from John Ramsay, agent for the Scottish Burghs, who had a factory at Campvere, as he was decerned his executor *qua* creditor. About that time an individual of the same surname (Thomas Cuninghame) held the appointment of Conservator of the Privileges of the Royal Burghs in Holland, and on the Restoration he is said "to have got the honour of knighthood, as a sufficient recompence for his good services in almost ruining his own family, and influencing his friends to ruin their's, to the irreparable loss of the factory." I have not discovered to what family Sir Thomas or the colonel belonged, but it is not improbable that they were relatives. R. R.

"Testament dative viij Oct., 1646, of Colonell Alex^r Conynghame, who d. 164–, given up by Jo^a Ramsay, agent to y^e borrowes onlie executor dative, decernit as creditor to y^e s^d umq^{ll} [deceased] Colonell Alex^r Conynghame, &c.

"In the first place, the said umq^{ll} Colonell Alex^r Conynghame had the goods, geir, and uy^{rs} [others] following, of the avall [value] and pryces efter specified pertaining to him the tyme of his deceis foirsaid, viz. imprimis, in the hands, custodie, and keeping of Mr James Aikenheid, avocat, ane silver baseine [bason] and ane [a flourish here] Germane wark with the queen of Bohemes armes in the middle y^{rof} [thereof], weyand viij pund thrie unce sex drope wecht, estimat all to cccc pundes. Item, an littill silver coup weyand sextene unce, and ane dauskene irne kest*, estimat to clx lib. Item, ane chyne of diamonds sett in gold enambled with black and quhyt, qⁱⁿ [wherein] is conteaned and sett fourscore tablet diamond and ninescore aughtene lesser tablet diamonds, in ane black lethir caice, estimat all to cccc lib. Item, ane pair braceletts of diamonds sett with gold w^t black and quhyt enambling q^{rof} the ane bracelett contienes twintie aucht tablet diamonds sett be twa in aine piece togidder, and the uy^r bracelet containing twintie four in y^t same form, in ane black lethir caice, estimat all to cc lib. Item, ane carcat or necklaiss, containing sexscore peices orientall pearle q^{ch} [which] wer at the buying twelf pund Scotts a pearle, inde ccccc lib. Item, ane pictour box of gold qⁱⁿ is conteaned in the on syd the king of Boheme his portrait, the cover q^{rof} is sett with diamonds eftir this forme φφ, containing twa J deciphered withine

* Danish iron chest.

two oo resembling two great l'res [letters], ϕ , for Frederick the king his name, with an crowne upone the heid of the same, upone the q^k [which] cover ar conteinit fourtie sevine diamont tablets of severall qlities [qualities] and ane blank for on diamont y^t hes been lost, and with the queen's pictour on the uther syde, upone the cover q^r of is sett ane crowne with two $\mathcal{E}$ [for Elizabeth] efter this forme $\mathfrak{S} \mathfrak{M}$, containing xlvi tablets great and small,

q^k caiss is enamblt w^t black and quhyt, and sume of enambling brokine upone the syde of the queens portrat; ane round pictour box without pictour, containing ane great diamont in the middle, nyne smaller stones nixt sett round about, and auchtene littill stones in the third circle sett round enamblt with black, quhyt, and uther cullours, in ane red velvet box, estimat all to ccccccc lib. Item, ane jewell maid in fashioune of ane roise [rose] and crowne, with thrie pendants of gold, q^r in is sett in the crowne thrie triangled diamonds under yame fyve tablet diamonds, the tape of the crowne for small diamonds and the rose undir the crowne containing aucht triangle diamonds with ane littill on the middill and ilk [each] pendant haveing ane triangled diamont enamblt all in the back with quhyt w^t quhyt [sic] amell [enamel] in an crimsone velvit caiss, estimat all to ccccccc lib. Item, ane uther littill jewel in forme of ane rose, containing ane tablet diamont in the middle and sevine tablet diamonds round about the same, with ane littill diamont upone the top y^r of, and ane great pearle hanging at it flat on the baksyde, estimat to cc lib. Item, ane lock of the queen of Bohemes her hair of thrie plett, with ane eye at the top y^r of, quhairin ar sett on everie syd ane diamont fassit-cutt*, w^t ane crowne of gold upone the same enamblt with black and quhyt estimat all to c lib. Item, ane littill pendant in forme of ane heart, with ane tablit diamont stone in the middle with nyne lesser tablits round, enamblt with black in the bak, estimat to c lib. Item, twa eare pendants, q^r in ar sett in ilk ane fyftene littill tablet diamonds with ane pearle pearle† at the end of eache pendant, q^k pendant is made in forme of ane pair of bose‡ oppine cutt work§, estimat to c lib. Item, twa uther eir pendants, each on of yame ane crowne of gold with sevine littill diamont stones; under the s^d crowne ane tablit diamont sett upone ane blak heart of gold; on the bak of the s^d heart, ane quaver w^t twa arrowes into it, q^k quaver hes twa arrowes into it [sic], and twa tablit diamonds and fyve littill pendants, ilk ane haveing ane littill diamont, estimat to c lib. Item, ane cupid of gold enamblt, w^t ane heart hanging at his foot, q^r upone is sett ane tablit diamont crost with ane arrow, q^k hes ane spark of diamont at ilk end, under the heart ane littill pendant rubie, w^rin on the bak syde thes words (willing he woundit), estimat to xx lib. Item, ane cross of diamonds sett w^t sevine littill diamonds with ane peire pearle at the end y^r of, enamblt in the bak w^t black enambling, estimat to c lib. Item, ane uther croce sett with emeralds, containing fourtene tablit stones w^t ane round pearle, hinging [hanging] at the end of the croce was on emerald stone, and is enamblt with black and quhyt on the back syd, estimat to fourtie pundes. Item, ane bracelett, containing aucht peices of enamblt gold with quhyt cullour, each peice haveing upone the tope y^r of twa rubie stones, four of the s^ds peices haveing the rubie stones four squarit, and the uther four haveing the stones in formes of hearts, and on of the s^ds aucht peices, the gold q^r of is brokine in the on syde, and betwixt everie twa stones y^r is sex littill round pearle, estimat all to xx lib. Item, ane bracelet contain-

ing sex great ovill emantis* stones faussit-cut on both syds, sett in gold, enamblt blak and quhyt, with sex turkie [or turquoise] stones, estimat all to xvi lib. Item, ane border or heid lace of the lenth of ane quarter of ane elne, containing thretteine ross, in the middle of everie ross ane pearle of the greatnes of ane flanders pie†, with sex littill diamonds sett in gold about everie pearle, q^k ross is formed eftir this fashione [a rude representation here], estimat to xx lib. Item, ane balsome box of gold enamblt with severall cullours, containing fyve severall boxes, q^k hail box is of twa inches long w^t ane greip [clasp] upone the end y^r of, estimat to xx lib. Item, ane pictour box of gold enamblt w^t grein, q^r in is conteinit her husbands portrat, estimat to xx lib. Item, ane cupid of gold, holding ane ancor in his hand, twa arrowis on the uther, and under his foot on the bak syd is gravine thais words (vanitie, &c.), estimat to xx lib. Item, ane watch plaitt with gold round fashioned and enamblt with s^d cullours, and on the bak y^r of ane ross, estimat to lx lib. Item, ane mortheid [Death's head] of the qlitie of ane littill buttoone, with twa deid bnes [bones] with ane lok of quhyt hair, estimate to x lib. Item, fyve peice of gold, each on of the wecht of ane portingall dowcat cunzeat [coined] be the King of Swaden at the battell of Leipsick, sevint Sept^r, 1631, estimat to cclxvi lib. xiiij/s iiijd. Item, ane ring with ane triangle diamont sett in heart, with ane tablet diamont about it sett in ane eye with thrie littill sparks of diamonds in the ends of the heid of thrie arrowes with ane arrow crosing the heart, at each end y^r of ane spark of ane diamont, with this ressource [motto] ingraven (Mainie in the eye but on in the heart), estimat to xl lib. Item, ane ring, fyve littill tablet diamonds in forme of ane croce, enamblt on the bak with greine and blew, estimat to c marks. Item, ane ring sett with ane littill diamont stone, enamblt w^rin with ane mortheid with this word (my cuire), estimat to xx lib. Item, ane small gold cheinzia [chain], weyand ane unce twelf drope wecht, estimat to lvi lib. Item, twa uther gold cheinzias with black enambling, both weyand sex unces thrie drope, estimat to cc lib.

* Suma of the inv^t [inventor] v aj [or m, thousand] celvj lib. viij. 8d.

† Na divisione.

‡ George Abernethie, wryter in Ed^r [Edinburgh] cautioner [surety].

(Recorded in the Testament Register of the Commissary Court of Edinburgh.)

THE TWO-HEADED EAGLE.

(2nd S. i. 73. 138.)

The two-headed eagle, about which PRESTONIENSIS inquires, is borne as an armorial ensign by the empires of Russia and Austria. The kingdom of Prussia bears a single-headed displayed eagle, probably derived from the ancient bearings of the dukedom of Prussia, which the Margraves of Brandenburg held under the crown of Poland until 1658, and from that time in full sovereignty. The ensign of Brandenburg was a similar eagle, but the tinctures were different. The double-headed eagle is believed to indicate the two-fold Roman empire, that of the West and that of the

* i.e. cut in little faces.

† Boss, hollow,

‡ Pearl in form of a pear.

§ Open cut work.

* Probably diamonds.

† What does a Flanders pie mean?

‡ Probably the commencement of "Vanity of vanities."

East. It is well known that the Romans, under the consuls and under the emperors, bore the eagle as their chief military standard. The old Persians had used it in the same manner; and the first Emperor Napoleon, in modern times, adopted it for the great French empire which his conquests had established.

The double-headed figure probably originated at Constantinople, from which it may have become known to Western Europe at the period of the Crusades. At least we do not find it used by the German emperor before the close of the twelfth century, when it was used by Henry VI. From the Germanic empire, it passed to the Austrian, which is in some sort its successor. The first of the Moscovite Czars who assumed it, was Ivan Basilovitz in the sixteenth century, to indicate at once his descent from a princess of the imperial family of the Palæologi ("N. & Q.," 1st S. xi. 312.), and his pretensions to be successor of the eastern emperor. Subsequent Moscovite dynasties continued to bear the same ensign, and by alternate force and intrigue have made considerable progress towards realising this claim to the throne of Byzantium.

PRESTONIENSIS would have been spared a portion of his reflections, had he observed that the eagle displayed was also the ensign of Poland, on whose shield it was borne quartered with the bearings of Lithuania; the paternal arms of the king occupying an inescutcheon at the intersection of the lines of quartering.

Much of the history of Europe is expressed in its heraldry, of which an accurate and compendious explanation is still a desideratum to students.

ARTERUS.

Dublin, January 29, 1856.

This subject has for some time interested me. Will your correspondent CEYRE supply the authority for his statement, that such an eagle "was the ensign of the ancient kings of Persia and of Babylon?"

W. S. W.

ORDER OF ST. JOHN OF JERUSALEM.

(1st S. xii. 455.)

CEYRE has stated that "the Order of St. John of Jerusalem does *not* now exist in this country." Whether this assertion be correct or not, some of your correspondents can decide. I have seen a small pamphlet in which Sir H. Dymoke is represented to be the Lieutenant Turcopolier of the Langue of England. In the list of knight commanders appears the name of the Right Hon. Sir L. Shadwell, Vice-Chancellor of England. It is also stated in the pamphlet that, —

"In 1660, at the assembly for the election of a Grand Master, the Knights of the Langue of England had a

fourth voice. Field-Marshal the Duke of Berwick, in 1682, received at Malta the cross from the hands of the Grand Master, with the title of Grand Prior of England; and in 1703 the Grand Prior of England went to Rome in quality of Ambassador Extraordinary."

And at p. 10. is the following information:

"Various steps have been taken for resuscitating the Order in its several original branches; and in the reign of William IV., who was himself a knight, the Langue of England was formally revived under missionary powers derived from General Chapters of the Order, lawfully constituted under the bulls of the Sovereign Council. The proceedings in this matter, which commenced in 1826, were finally consummated on the 24th of March, 1834, by the Grand Prior, the late Sir Robert Peat, having openly qualified himself for office, in the Court of King's Bench, before the Lord Chief Justice Denman, under the royal letters patent incorporating the Langue of England, which are for ever binding upon the crown, its heirs, and successors."

There is given a copy of the letters patent of the 4th and 5th Phil. et Mar., incorporating the Order of St. John of Jerusalem in England, and at the end of the pamphlet are these words:

"The above royal letters patent bear date at Greenwich, on the 2nd day of April, 1557, being the fourth and fifth years of the reign of King Philip and Queen Mary; since which time the Corporation, having had in the Order an unfailing succession, has never become extinct."

I have also seen a document purporting to appoint an English gentleman a knight of justice of the Order. It is affirmed therein that he was elected by the members of the Order representing the English nation, having had the necessary powers conferred by the Baillies, &c., comprising the Languages of Provence, Auvergne, France, and Spain, being a majority of the eight languages of the Order constituted, &c., and pursuant to the authority of the lieutenant of the Grand Master, and the sovereign decision of the Grand and Sacred Council residing at the Chef Lieu of Catania, in the Island of Sicily, bearing date the 10th day of August, 1814. What were "the necessary powers" alluded to in the document, constituting the English gentleman a knight of the Order, and where the official record issued by the authorities at Catania in 1814 is to be found, are questions of some interest. Perhaps some of your readers will enlighten us as to whether the Order really has been re-established by the authority of the foreign branches. Z.

GALILEE.

(2nd S. i. 131.)

With great deference I venture to put forth a conjecture of my own, in addition, and in opposition, to those which CEYRE has brought forward in his very interesting note on this vexed question. From the authorities quoted by CEYRE

it appears that, at Ely and Lincoln, where the galilee takes the form of a porch, it was in the one place occupied by those unhappy persons who were looked upon as little better than heathens; and in the other place was reserved for public penitents, corpses waiting for interment, and women visiting their monkish relatives. At Durham, as we know, the galilee takes the shape of a large chapel (50 by 78 feet, Raine*), and in style is a wonderfully beautiful specimen of the Alhambresque-Norman (if I may be allowed to coin a word); and it was reserved for that sex which the patron saint of the cathedral held in such horror, and whose members were so rigorously punished if they presumed to trespass, even in male disguise, over the boundary-cross of blue marble. From this it is clear that the galilee porch or chapel was always considered as "somewhat less sacred than the other portions of the sacred edifice." (Bloxam.) Comparatively speaking it was "looked down upon;" it was the *despised* portion of the sacred building; it was at the farthest distance (either literally or figuratively) from the altar or holy place. And this is the reason why, as it seems to me, this porch or chapel was called "the galilee," that is to say, "the despised place."

For what was the geographical Galilee but the despised place? Not only locally, but figuratively, it was considered to be "far off" from "the holy city." We know how little worthy of honour the Jews esteemed it (John vii. 52.), and how the early Christians were called "Galilæans" as a term of reproach, and how Julian made a law that they should always thus be called. The very fact that Galilee was made the scene of the greatest part of our Saviour's sojourn upon earth, — that by men of Galilee was He received (John iv. 45.), and to them displayed His epiphany of miracles; that His word "began from Galilee" (Acts x. 37.), and that He was accounted as a Galilean by Pilate, who transferred Him for trial to the Galilean Herod Antipas; that His apostles were Galilean fishermen, and that the chief part of His followers lived there; insomuch that, after His resurrection, He was seen there by "above five hundred brethren at once" (1 Cor. xv. 6.); while, a week after this, the disciples at Jerusalem could only number one hundred and twenty

(Acts i. 15.): all these facts must have still further tended to mark out Galilee as a place to be despised by the inhabitants of "the Holy City." (Is. xlviii. 2.) As "the Galilæan" meant "the despised person," so "the galilee" (as I conjecture) means "the despised place," farthest off, both literally and figuratively, from "the holy place."

With regard to the galilee being partially, or wholly, reserved for females, we may note the following points that seem to bear upon the connection between "the Galilee" and women. She who was "blessed among women" was a Galilean, and passed the greater part of her life in Galilee. At the miracle in Cana of Galilee she was there; and, as it would seem, was either akin to one of the parties, or was on terms of friendly intimacy with them, or she would not, as we may suppose, have spoken to the servants on the want of wine. It was "women from Galilee" who watched and wept by the cross of Christ, and found their way to His tomb. From the first to the last in His life upon earth we find the women of Galilee; and thus a peculiar relationship might have been suffered to spring up between "women" and "galilee," which, taken in conjunction with "the galilee," meaning "the despised place," might, in those dark ages, and in those exclusive Cuthbertian churches, where women are regarded as unfit persons to approach the holiest places, have led to "the galilee" being set apart as the peculiar place for the women.

Having had occasion to refer to the miracle at Cana in Galilee, I will here take the opportunity to notice (what appears to be) an error in Mr. Trench's most valuable *Notes on the Miracles*. At p. 98. (2nd ed.) he says:

"The presence at that feast of Himself and His disciples, who were just arrived from a journey, and whose presence might therefore have been in some degree unlooked for, may have increased beyond previous calculation the number of the guests; and so, the provision made for their entertainment may have proved insufficient."

It seems doubtful whether, in the words that I have italicised, Mr. Trench refers to our Lord and His disciples, or to the disciples only; but however this may be, we are expressly told by St. John (ii. 2.) that "*both* Jesus was called (*i. e.* invited) and His disciples to the marriage." The disciples were probably either five in number, or (as Mr. Trench would seem to think from the foot-note at p. 96.) only *two*, Philip and Nathanael. But, how would the unexpected arrival of even *six* uninvited persons "have increased beyond previous calculation the number of the guests," and made the provision for their entertainment insufficient, when, according to the custom at Jewish marriages, a supply of wine must have been prepared sufficient to last the ordinary guests through the seven or eight days to which the

* Mr. Raine is justly severe on Wyatt the architect, who, among other heathenisms, proposed to *pull down* the galilee to make room for a *carriage-road* to the western entrance and to the cathedral! Dean Cornwallis was barely in time to prevent this act of Vandalism from being consummated; for Mr. Raine tells us that "on his arrival in Durham in the summer of that year (1796), to keep his annual residence, he found the galilee actually stripped of its lead, that the demolition of its walls might be commenced." But these were "the good old days, when George the Third was king."

marriage festivities were prolonged? Would not the failure of the wine be owing to *the crowd of people* who, doubtless, had followed Him to hear His words, and who would thus "increase, beyond previous calculation, the number of the guests?" Thus, this miracle would not only confirm the faith of the new disciples (John ii. 11.), but would create this crowd of followers into believers on Him who "beautified and adorned with His presence," and first miracle that He wrought, the marriage-feast at the house of a poor relative or friend. It seems to me that when Mr. Trench represents our Blessed Lord and His disciples as coming *accidentally*, as it were, to the wedding, he robs this part of the narrative of much of its force. Our Lord's *acceptance* of the invitation to the marriage-feast on His own part, and on that of His disciples, would seem to show something further than His sanction to the institution of marriage, viz. that He came to sanctify all life — its times of joy, as well as its times of sorrow; that He thereby "shewed that His religion was not morose and unsocial; that He discountenanced by His example that course of rigid abstinence and mortification by which some, who would be thought His most perfect disciples, have disgraced His gospel" (Abp. Newcome); — and "that He should not be as another Baptist, and withdraw Himself from the common paths of men, a solitary teacher in the desert; but that His should be at once a harder and a higher task, to mingle with and purify the common life of men, to witness for and bring out the glory which was hidden in its every relation." (*Tracts for Christian Seasons.*) CUTHBERT BEDE.

PAUL JONES.

Two of your correspondents call the celebrated Paul Jones a *pirate*. One SERVIENS (2nd S. i. 55.), and another under the signature of Ψ. (2nd S. i. 74.). I am not going to attempt the defence of Paul Jones's character; but to do a simple act of justice, in denying his being a *pirate* in any sense of the word.

Paul Jones, though a native of Great Britain, went to reside in what were then called our American plantations, very early in life, when quite a boy; and that country was to him, as to tens of thousands of others, his adopted country. When the dispute between the mother country and her colonies arose, some of the colonists took the part of their adopted country, and some of the parent state. Those on the British side called the opposite ones *rebels*; but did not venture to treat them as such when taken prisoners, by hanging them. Now Paul Jones was a commissioned officer in the newly formed government of the United States. He never sailed an hour without a com-

mission; and had he been taken prisoner, his commission would have protected him from the pirate's doom. Had death, after surrender, been his fate, the Americans, and their allies the French, would probably have retaliated, and hung all our officers fallen into their hands. By the acknowledged law of nations, Jones was safe under his commission; a much more honourable document than a letter of marque.

It is true that Jones had under him men who were something like the modern American *fibustiers*, and whom he could not control, as is proved when they landed at the Earl of Selkirk's; but the history of that transaction, and a letter of Jones's (which I have read) to Lady Selkirk, shows his vexation, and his own chivalrous turn of mind. As far as I can recollect of this history, as much of the plate as Jones could collect was returned with the letter. Besides the history of his life in two volumes, which I read some years ago, the novelists have done Jones justice in this instance, especially as to his more than disapproval, his abhorrence of the crime of his followers.

Paul Jones was afterwards in the service of the French crown; and received knighthood and an order, the name of which I have forgotten. Then he was in the service of Russia, and received into the Order of Knights of St. Anne. Undoubtedly (however people may differ as to the general character of Paul Jones), he was a rear-admiral in the United States service, and was Sir John Paul Jones, Knt., of the two Orders alluded to. And if bravery alone is considered, he well deserved his honours; and if Capt. Pearson was knighted by George III. for fighting the celebrated hero, which he did to the delight of his brave adversary, we have no reason to be ashamed of Jones as a native of Britain. *Pirate* he was not. And his taking the part of his adopted country was natural; and what thousands so situated did, but whether right or wrong, will ever be an open question. GERVAS K. HOLMES.

Budleigh Salterton.

PHOTOGRAPHIC CORRESPONDENCE.

Helioplastic, and Photography on Lithographic Stone. — M. Becquerel has communicated to the French Academy of Sciences two processes, called by their inventor, M. Poitevin, *Helioplastic and Photography on Lithographic Stone*.

The first of these is based on the property possessed by gelatine, which has been dried and impregnated with a chromate or bichromate, and submitted to the action of light, of ceasing to swell when immersed in water, whilst if it has not undergone that action, it increases to about six times its bulk.

M. Poitevin spreads a uniform coating of a solution of gelatine upon a smooth surface, such as glass; allows it to dry, and then plunges it into a solution of bichromate

of potash; dries it again, and exposes it to the light, with either a print or a positive or negative photograph over it, or else he places it in the camera. It is then immersed in water, all those parts which the light has not touched rise up in relief, whilst those on which it has acted form hollows. From this a cast in metal can be obtained by first taking a mould in plaster of Paris; or it can be reproduced in metal by means of the electrotype.

By this means negatives furnish metal plates in relief, from which impressions can be printed like woodcuts; while positives give plates in which the design is sunk in, and from which copies can be printed as from engraved copper-plates.

By using a coating of gelatine of some thickness, and impressing it by means of a photographic picture, a portrait for example, a surface in relief like a medal may be obtained.

The second process of M. Poitevin consists in applying one or two coatings of albumen, gelatine, or gum arabic, mixed with an equal quantity of a saturated solution of bichromate of potash, to the surface of a lithographic stone; and after drying, impressing it by the light passing through the design to be reproduced; on applying the lithographic ink by means of a dibber or roller, it is absorbed by the stone, only in those parts where the light has impinged.

Replies to Minor Queries.

Robinson's "*Annotations on the New Testament*" (2nd S. i. 150.)—It may perhaps interest your correspondent Mr. MAYOR to know, that the *Annotations on the New Testament*, by Matthew Robinson, was formerly in the possession of the Rev. N. J. Hollingsworth, rector of Boldon. It was purchased at the sale of his library by Mr. Charnley, bookseller, in this town. There were only the two volumes on the New Testament.

WM. DODD.

Newcastle.

Gainsborough the Artist (1st S. xii. 347.)—I believe Fulcher the bookseller, at Sudbury, is advertising for materials for a life of Gainsborough. I happen to possess a small pamphlet professing to be *A Sketch of the Life and Paintings of Thomas Gainsborough, Esq.*, by Philip Thicknesse, 1788. I do not know whether there is any value attached to it, either for its rarity, or for the fidelity of the facts it relates, but it appears to me to contain many curious particulars respecting that eminent artist and his family, and if Mr. Fulcher should deem it of any use to him it is quite at his service.

Philip Thicknesse (or Governor Thicknesse I think he was called) was a general in the army, and was father to the George Lord Audley, having married Lady Elizabeth Tuchet. He writes in a very splenetic vein, but speaks generally in the highest terms of Gainsborough. He assumes the distinction of being his first patron, having, while Governor of Landguard Fort, by accident discovered his merit as an artist, and was thereby induced to bring him forth from his obscurity.

J. S.

Cromwell (2nd S. i. 162.)—It is many years since I read the *Life of Mr. Cleveland, natural Son of Oliver Cromwell*, written by himself, which, from the extraordinary nature of the adventures related in it, I have always considered as a fictitious narrative. I possess a copy of it in French, printed at Utrecht in 1741, in 6 vols. 12mo. It professes to be translated from the English, and to be a new edition. It has a long preface, which labours to reconcile the improbabilities of the work with the truth of history.

J. MN.

"*Veni Creator Spiritus*" (2nd S. i. 148.)—I fear the claim of Stephen Langton to the authorship of this glorious hymn cannot be admitted, though so positively asserted by B. H. COWPER, on a new authority. It is unhesitatingly attributed to St. Ambrose by Gavantus, Merati, and others. Some have supposed Rabanus Maurus to be the author, because it is found among his writings, and in none earlier; but he lived in the middle of the ninth century, and of course the fact of the *Veni Creator* being found in his works is fatal to the claim of Stephen Langton of the thirteenth century.

F. C. H.

Becket Pedigree (1st S. x. 486.; xii. 146.)—The following descent of the archbishop, which I extract from Westcote's *Pedigrees of Devonshire Families*, may interest your correspondents G. and L. M. M. It begins with Garlois, Duke of Cornwall, and the fair Igerne, the mother of King Arthur; but as the whole of it would probably be too much for your columns, I commence with Edgar, Lord of Liskeard, who married Maud, daughter of Allard Becket, and by her had William, Lord of Liskeard, who withstood the Conqueror a long time; but in fine, seeing force would not prevail, he privately changed both his name and arms, and took those of his mother, which were arg. three sea crows, sa. membred gu. He had issue Edmund, the father of Gilbert Becket, who married Maud, daughter of the Earl of Chylve, and had issue (besides others) Thomas Becket, made Archbishop and Lord Chancellor by King Henry II.

J. T.—T.

Etymology (2nd S. i. 73. 122.)—E. C. H. says that *erysipelas* is derived "from *έρυθρος* and *πέλλα*, the root of the Latin *pellis*." But in this E. C. H. confounds together *έρυθρόπελας* and *έρυσίπελας*, the former being a word of very doubtful authority, and the latter of the very highest, having been used by Hippocrates. E. C. H. moreover supplies a new word to the Greek language, for which I cannot discover any other authority than his own. There is, it is true, the word *πέλλα* in Athenæus, and *πελλίς* in Nicander, but they signify not a skin but a milk-pail, and do not at all support E. C. H.'s etymology.

Henry Stephens had indeed, among the medi-

cal terms which he selected from the *Onomasticon* of Julius Pollux, which he gave at the end of his *Dictionarium Medicum* (Paris), 1564, p. 583. included ἐρυθρόπelas, but subsequently the learned Jungerman, on the authority of the Palatine MS., rejected that word, and in its place gave ἐρυσίπelas, "quod MS. clare hic habet," says he; and this emendation was approved and adopted by Lederlin and Hemsterhuis, the successive editors of the valuable edition of Pollux published at Amsterdam in 1706.

The true etymology of *erysipelas* is probably that given in the *Etymologicum Magnum* (quoted by Scapula, in πέλας), παρὰ τὸ ἘΡΥΞΘΑΙ τὸ αἷμα ἐπὶ τὸ ΠΕΛΑΣ. κ. τ. λ. With this agrees what the learned author of the *Lexicon Medicum Etymologicum*, Paris, 1693, gives under *Erysipelas*, which he deduces rightly from ἐρύω, traho, and πέλας, prope: "quod sit tumor à bile et sanguine fervidiori se in vicinas partes diffundens." The erratic character of this form of inflammation is continually obvious.

ARTERUS.

Dublin.

Etymology of "Theodolite," &c. (2nd S. i. 73.)—

1. *Erysipelas*.—Greek, ἐρυσίπelas; from ἐρυθρός, red, and πέλλα, skin. The change from ἐρυθρ— into ἐρυσ— is also observable in the word ἐρυσισθη, the red blight, robigo, or mildew; and in the Italian *rosso*, from the same root.

2. *Theodolite*.—Greek, θέα, a prospect, and δηλόω, to make visible. I remember the etymology of this word was set me as a poser on the Great Western, at the time of the railway mania in 1846, when the instrument was brought more prominently before the public than at present. It is an ill-compounded word, and its proper form would appear to be *theadelote*; all of whom I afterwards made the inquiry, if they did not stick in the former half of the word, were sure to be laid fast in the δόλος of the latter. At length I hit accidentally on the above, which I think must be the true derivation.

3. *Caucus*.—This Yankeeism has already been discussed in "N. & Q." (1st S. xi. 28.) See also Trench *On the Study of Words*, p. 138.

E. S. TAYLOR.

Heaven in the sense of Canopy (2nd S. i. 133.)—The question of B. S. KENNEDY is a curious one, and I myself have sought in vain for such another instance as that which he gives. Some time since I "made a note" upon the subject, in which I collected a number of analogical expressions.

Heaven. There can be no doubt that our word *ceiling* is from the Latin *cælum*, through the French *ciel*. The French has "ciel de lit," and "ciel d'autel," in both of which cases it may be well rendered *canopy*. The Italian has *sopracielo* for the "ciel de lit" of the French, and with these agrees the "cielo de la cama" of the Spanish.

The last-named language has also "cielo del coche" for the top of a coach, and, what is still more singular, "cielo de la bocca" for the roof of the mouth. Your correspondent refers to the like use of the German *himmel*, and he might have added the Dutch and the Danish. In the same way, in Greek we have οὐρανός and οὐρανίσκος, both of which are used of the roof of the mouth, for the covering of a tent, ceiling, &c. Still, again, we have an analogous idiom in Latin, *cælum* for ceiling, and *cælum capitis* for the top of the skull. If we go further abroad we shall find, Rabb., שְׁמִיכָרָה, "the roof of a cottage," literally the *heaven* of a cottage. And, lastly, in the Syriac we have "heaven of the palate," for "roof of the mouth," and "heaven of a house," for its "roof."

So far I can go, others may go further; but this will suffice to show the extent to which a remarkable idiom may travel. If Cowley's use of the word "heaven" was an innovation, it was much like that of children, who are prone to call the expanse above us "the ceiling." The poet has not violated the etymology of the word—that which is above us.

B. H. C.

Ancient Origin of Phrases now in vulgar Use (2nd S. i. 44.)—To this list may be added, "to keep a corner of the stomach." In the *Curculio* of Plautus, Act III. Sc. 1., the Parasite says, —

"Edepol, nã ego heic me intus explevi probẽ,
Et quidem reliqui in ventre cellæ uni locum,
Ubi reliquiarum reliquias reconderem."

I find the phrase in Swift's *Polite Conversation*, coupled with another, of which I ask an explanation:

"*Lady Smart*. Poh! Sir John; you have seen nine houses since you eat last: come, you have kept a corner of your stomach for a bit of venison-pasty."

As if the saying were peculiarly appropriate to a venison-pasty, we find it again so applied in Goldsmith's *Haunch of Venison*:

" He'll come round in a trice;
He's keeping a corner for something that's nice.
There's a pasty."

F.

Banns called on Holidays (2nd S. i. 78.)—Assuming your remarks at p. 34., and those cited at p. 142. from the Bishop of Exeter's speech, to have established the period after the Nicene Creed as that at which banns of marriage may lawfully be published, and at which the church intended them so to be, the Query of K. M. at p. 78. remains to be answered, "Is the novelist accurate in representing them to be published on a holiday?" The words of the authentic Rubric are "published in the church three several Sundays or holy-days, immediately before the sentences for the offertory." It would thence appear, apart from any usage or custom, to be quite

as competent to a clergyman to publish banns on any holiday as upon a Sunday. The limitation of publications to Sundays may be regarded therefore as having placed a restriction on the facilities for solemnising marriages. What, in the terms of the authentic rubric, is there to restrain the solemnisation of a marriage within eight days from the first calling of the banns; say in the Christmas week, the publication taking place on the Sunday before, on the festival itself, and on the Sunday after Christmas Day? Or, to go yet further, within four days, supposing the banns to be called on Easter Sunday, Monday, and Tuesday, and the parties to be married on the Wednesday, or at the close of the Tuesday's service? A clergyman might not find it expedient to volunteer such a course; but were he peremptorily called upon to take it, could he justify a refusal? On this point I should be glad to hear the opinions of some of your correspondents. In the meantime the citation from Fielding is important, as illustrating the practice of the time (1742) of which he wrote, which I do not doubt but he faithfully represents. He was himself a lawyer of no mean attainments.

I should be obliged by a notice of any parishes in which the original time of publication of banns has been adhered to throughout, or of those in which it has been resumed. Y. B. N. J.

Fielding is quite correct as to the publication of banns of marriage on holidays. Such was the law in England in his day; and such it is in Ireland at the present day. E. H. D. D.

Superstition regarding Banns of Marriage.—A Worcestershire woman was asked the other day, why she did not attend church on the three Sundays on which her banns of marriage were proclaimed? She replied, that she should never dream of doing so unlucky a thing; and, on being questioned as to the kind of ill-luck that would have been expected to have followed upon her attendance at church, she said that all the offspring of such a marriage would be *born deaf and dumb*; and, that she knew a young woman who would persist in going to church to hear her banns "asked out," and whose *six* children were in consequence all deaf and dumb!

CUTHBERT BEDE.

Pope Pius and the Common Prayer Book (2nd S. i. 135.)—Your correspondents who have been discussing this question may not have seen a little book entitled:

"A Carrier to a King; or, Doctour Carrier (Chaplayne to K. James of happy memory), his Motiues for renouncing the Protestant Religion: and persuading to Re-vnion with the Cath. Roman. Directed to his Sacred Majesty. Permissu Superiorum. 1635."

Towards the conclusion of his persuasions, the pervert chaplain, in telling King James that re-

union is not so difficult as may be supposed, makes the following demi-official proposal of accommodation:

"I receaued," says B. Carrier, "assurance from some of the greatest, that if your Majesty would admit the ancient subordination of the church of Canterbury vnto that mother church by whose authority all other churches in England at the first were, and still are subordinate vnto Canterbury, and the free vse of that sacrament for which especially all the churches in Christedom were first founded; the Pope for his part would confirme the *interest* of all those that have present possession in any ecclesiastical living in England; and would also permit the free vse of the Common Prayer-booke in English for Morning and Evening Prayer, with very little or no alteration."

J. O.

Epitaph (1st S. xi. 190.)—

"Ere sin could blight or sorrow fade," &c.,—

inquired after by R. W. D. is to be found in Crayford churchyard, Kent. It is on a stone—

"In Memory of Fanny Sevenoaks, died Nov. 1, 1841, aged ten months. Also Francis Sevenoaks, died March 6, 1843, aged seven months."

As the occasion required, "bud" was changed to "buds," and "it" to "them."

I enclose a very sweet epitaph from a large tomb in the now closed churchyard of Old St. Pancras. It is just one hundred years old, an age seldom reached by churchyard epitaphs. The lady to whom this epitaph refers was a Miss Bassnett, who "died the 10th day of Feb., 1756, aged twenty-three:"

"Go spotless honour and unsully'd truth,
Go smiling innocence, and blooming youth:
Go female sweetness, join'd with manly sense,
Go winning wit, that never gave offence;
Go soft humanity, that blest the poor,
Go saint-eyed patience from affliction's door;
Go modesty that never wore a frown,
Go virtue and receive thy heavenly crown.

Not from a stranger came this heartfelt verse,
The friend inscrib'd thy tomb, whose tear bedew'd thy
hearse."

EDWIN ROFFE.

Grammar Schools (2nd S. i. 145.)—The conclusion of the prayer used at Tiverton school is "beatam resurrectionem atque æternæ felicitatis præmia consequamur, per Jesum Christum Dominum Nostrum." The song of "Dulce Domum" was introduced by a former head master, Dr. Richards, from Winchester College, where he had himself been educated. Y. B. N. J. forgets to mention a prescriptive usage attendant upon the floods, viz. to break open the brewery and use the tubs as punts. F. (1.)

Bristol Tolsey (2nd S. i. 133.)—The Tolsey, or, as more usually written, Tolzey, in Bristol, stood at the top of Broad Street, opposite the west door of Christ Church. There is probably no print of it in existence. It was apparently no more than

a covered piazza, in which stood those four curious bronze tables, or nails, which are now in front of the Exchange. In the Itinerary of the old Bristolian, William Wycestre, the Tolzey is called the *Tholsylle*. If T. E. R. is acquainted with Bristol, he will remember the Tolzey Bank, which stood opposite the Council House, and had on its notes an engraving of Bristol High Cross, which was placed at the meeting of the four streets, Wine, Corn, High, and Broad Streets.

F. C. H. (Bristolensis.)

Derwentwater Family (2nd S. i. 153.)—The only child of the Lord Derwentwater, executed for rebellion in 1715, married Lord Petre; from her the present lord is lineally descended, and is his heir and representative, and possesses the clothes in which he was executed. The estates were given to Greenwich Hospital. R. T.

The Great Case of Tithes (2nd S. i. 13.)—Justice Pearson was a great opponent, not to say persecutor, of the Quakers, who began to make a noise in England about the middle of the seventeenth century.

Nicolson & Burn, in their *History of Cumberland and Westmorland* (vol. i. p. 536.), give an amusing examination of the celebrated James Nayler before the bench of magistrates, assembled in petty sessions at Appleby, A.D. 1652; in which Justice Pearson figures as a strenuous advocate for the payment of tithes: "and yet," say the historians above-mentioned " (to shew how catching is enthusiasm), this same Justice Pearson afterwards-turned Quaker, and writ a book against tithes." JOHN O' THE FORD.

Malta.

Instinct (2nd S. i. 84. 137.)—Your correspondent HERMES says, "he must be a very learned, or very bold man, who would venture to give a definition of *instinct*." Paley, who, without adding the adjective *very*, was a bold and learned man, in his chapter on instinct, defines that faculty to be a "*propensity prior to experience, and independent of instruction*;" which, probably, after all that has been written on the subject, is as happy and condensed a definition of it as has ever been given. That animals, as well as men, have reasoning as well as instinctive powers can scarcely be doubted. For example, a monkey in the Zoological Gardens will loop a straw to draw a nut within his reach, if placed beyond the stretch of his arm. This cannot be called instinct, but an obvious reasoning faculty. So also the anecdote told by Darwin, in his *Zoonomia*, who witnessed a wasp, pursuing its flight with a fly in its grasp, suddenly alight on the gravel walk in the garden; and, after sawing off the fly's wings, immediately continue its journey. This again was an equally obvious instance of a reasoning power.

The infant *instinctively* turns its mouth to the mother's breast; and the man instinctively raises his arm, if threatened with a blow. Man, in his presumption, wishes to monopolise all the reasoning powers; and I have been in company with otherwise intelligent men, who have considered it almost profane to imagine the Creator has given reasoning powers to any other animals but themselves. R. W.

Sussex Place, Regent's Park.

"*Clint*" (1st S. xii. 406.; 2nd S. i. 139.)—There is in this parish, Cossey, near Norwich, a *Clints* Gate, at the end of a *Clints* Lane; and I presume that the hill, or long sloping ground at the end of which it stands, was formerly called the *Clint* Hill, like those at Diss. Like them, it is a sandy eminence, sloping down to the marshy ground and the river Wensum. The German word *Klinse*, like MR. HALLIWELL's *Clint*, signifies a gap or crevice. F. C. H.

Execution of Patrick Redmond (2nd S. i. 53.)—In the account given by a correspondent of "N. & Q." of the resuscitation of this criminal, after being hung for some time, the fact is noticed that he "went to the playhouse-door the night of his execution, to return Mr. Glover thanks, and put the whole audience in terror and consternation." It is said, moreover, that Pat never forgot the player's kindness; and for many a year continued to pester him for relief, on the ground that—"Sure, his honour had brought him to life again, and had therefore the best right to support him." G.

"*A pear year*," &c. (1st S. xii. 260.; 2nd S. i. 84.)—These proverbs have long been recorded in my note-book. The second, doubtlessly, refers to the prevalence of autumnal cholera in years when plums are plentiful. Such proverbs are of much antiquity, as shown by the following instances from Halliwell (*Archaic, &c., Dict., v. v. QUETE and OVER QUALLE*):

1. "That zere shalbe litulle *quete*,
And plenté shalbe of appuls *grete*."
MS. Cantab, Ff. v. 48. f. 75.
2. "That zere whete shalbe over alle;
Ther shalle mony childur over *qualle*."
MS. Cantab, Ff. v. 48. f. 77.

I cannot help thinking that this Cambridge MS. must contain something more to the same effect. Perhaps some correspondent there would examine Ff. v. 48., and report its contents to "N. & Q."

E. G. R.

William Clapperton (2nd S. i. 113.)—William Clapperton was many years in the old respectable bank of Sir William Forbes & Co., and afterwards a teacher of the French and Italian languages, Edinburgh. He died about 1845. J. S.

Andrea Ferrara (2nd S. i. 140.) — In my collection are two broad-swords with this name on the blades. MR. E. S. TAYLOR will see, from the description, that one of them much resembles his own. A single-edged blade, two grooves, on one side *ANDREA*, on the other *FERRARA*. It has the regular Scotch basket hilt, with the grip covered with fish-skin, and appears to be of the same age as MR. TAYLOR's specimen. The other example is earlier; I should say of the time of Charles II. It has a basket hilt of the Spanish fashion, embossed; and the blade, though having actually but one edge, has a very thin back. It is broad, and, like the first, very flexible. On each side is the word "*Ferrara*," with a mound or orb, double crossed, and inlaid with copper,

X FERRARA X

I have sometimes seen the word spelt "*Farrara*," with a sun for the forge-mark. The blades are not always broad; the mark is found on rapiers, and I have seen it on a flamboyant sword. Their value is certainly quite nominal; and good as they are, I feel confident that few, if any, of them could support anything like the violence of Wilkinson's proof, which breaks so many even of his best blades.

W. J. BERNHARD SMITH.

Temple.

It seems to be agreed that no sword-manufacturer of this name has been discovered. May not "*Ferrara*" be merely an abbreviation of *ferrara*, choice blades? F.

The Hour Glass in the Pulpit (1st S. xii. 19.) — In a reprint (1807) of —

"The Tales and Jests of Mr. Hugh Peters, published by one that hath formerly been conversant with the author in his lifetime. To which is prefixed a short account of his Life,"

there is also prefixed a portrait of the worthy jester preacher, the coarseness of which is only exceeded by the coarseness of its subject. "Blasphemy," "Rebellion," and "Heresie," are proceeding from his mouth; and he is, with the remarkable longwindedness of those times, turning an hour-glass which he holds in his hand, exclaiming, "I know you are good fellows, stay and take another glass." It is, however, not unlikely that this portrait is, after all, a "new antiquity," and dates with the reprint. T. H. P.

Female Overseer (1st S. x. 45.) — It was by no means unusual for females to serve the office of overseer in small rural parishes. About twenty or thirty years since a female served the office in the parish of Lambourne, in Essex; and in the churchwarden's books of that parish there is an entry of Mrs. Elizabeth Scott having acted in that capacity for the year 1730. Some five years

ago a female parishioner was proposed for nomination, but a neighbouring farmer was substituted at the vestry meeting. ALEXANDER ANDREWS.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

DIARY OF A DUTIFUL SON. By H. E. O. 12mo. Privately printed. London, 1819.

SCOTT'S LIFE OF NAPOLEON. Vol. I. 9-Vol. Edition. Edinb., 1827.

SMOLLETT'S WORKS. By Anderson. Vols. II. & IV. Edinb., 1800.

DRYDEN'S WORKS. By Scott. Vols. IX. & XI. London, 1808.

GROTE'S GREECE. Vol. V.

EDINBURGH REVIEW. Vols. LIII. & LIX.

SPORTING REVIEW. Vols. VII. & XV.

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The following Works by Bishop Mossom: —

THE KING ON HIS THRONE. Printed at York, by special command. 1613.

ZION'S PROSPECT. 4to. Lond., 1651. Reprinted in 1717.

THE PREACHER'S TRIPARTITE. Fol. Lond., 1657. Reprinted fol.

Lond., 1685.

VARIE COLLOQUENDI FORMULÆ IN USUM CONDISCIPULORUM IN PALESTRA

LIBRARIA. Lond., 1659.

ENGLAND: GRATULATION FOR THE KING AND HIS SUBJECTS' HAPPY UNION.

Lond., 1660. 4to.

AN APOLOGY ON BEHALF OF THE SEQUESTERED CLERGY. 4to. Lond.,

1660.

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A NARRATIVE OF THE LIFE OF GEORGE (WILDE) BISHOP OF DERRY.

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FUNERAL SERMON ON BISHOP OF DERRY. 8vo. Lond., 1666.

A SPEECH DELIVERED BY DR. MOSSOM, DEAN OF CHRIST'S CHURCH, DUBLIN,

AND PROLOCUTOR OF THE LOWER HOUSE OF CONVOCATION, BEFORE

THE LORD LIEUTENANT, JULY 29, 1662.

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Notices to Correspondents.

Owing to the number of MINOR REPLIES waiting for insertion, we are compelled to omit our usual NOTES ON BOOKS, &c.

Among other interesting articles which we shall shortly publish, we may mention an inedited Apologue by Franklin; an inedited Letter by Southey; a curious dissertation on the Fleur de Lys, &c.

ARTERUS is thanked for his second very considerate letter.

HENRY KENSINGTON. The account of Bolingbroke Castle from the Harl. MS. 6820, is printed in Saunders's History of the County of Lincoln, vol. ii. p. 101. edit. 1831. The last remaining fragment of this once formidable structure fell to the ground in May, 1815.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

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LONDON, SATURDAY, MARCH 15, 1856.

A NATIONAL GALLERY OF PORTRAITS.

At length there is a prospect of England having a National Gallery of Portraits. The pledge which Lord Mahon gave the House of Commons, that he would bring that question before Parliament, he has, as Earl Stanhope, most fully and most successfully redeemed. On Tuesday the 4th, in a speech which was received with marked attention, Lord Stanhope moved an address to Her Majesty, praying Her Majesty to take into consideration the expediency of forming by degrees a gallery of original portraits of persons distinguished in British history by eminence in arts, science, literature, or arms. He thought the opportunity furnished by the establishment of a new National Gallery should be taken to connect with it, as part of the building, a gallery of portraits of eminent men. No country was richer in portraits than England, but at present they were scattered in many different places, and were difficult of access. A very moderate sum would be sufficient to commence such a gallery in a temporary building, or apartments appropriated to it. A series of national portraits thus brought together would be a source of constant popular interest, would give an improving impulse to art, and be an incentive to exertion in those who were toiling in those pursuits by which greatness is acquired.

The motion, which was supported by the Marquis of Lansdowne, Lord Ellenborough, Lord Carnarvon, and the Duke of Argyll, was carried unanimously; and on the Friday following Lord Breadalbane communicated to the House Her Majesty's answer, announcing "that Her Majesty would give directions for ascertaining how the object which the House had in view could be best attained."

We should have been glad to preserve in our columns the speeches delivered upon the present interesting occasion; but we have not space for them. We think it right, however, that a subject of such importance should be kept before our readers, for we are sure that the more it is considered, the greater favour will the project find in the eyes of the public.

And we have besides one especial object in view. Lord Stanhope has most wisely proposed no grand scheme, which, by its vastness, might dazzle the imaginative, but would be sure, from its attendant costliness, to frighten the more practical members of the Legislature; and, instead of suggesting the building of a New Gallery to receive the portraits, and an annual outlay of many thousands for their purchase, he declared, and we believe the result will justify his foresight, "that if only a temporary apartment were erected, and only a grant of 1000*l.* made on the estimates of this year, the whole thing would be done."

We desire, therefore, to point out to Lord Stanhope, and the committee to whom the management of the gallery is to be entrusted, that nowhere in the Metropolis could so fitting, so convenient, so inexpensive a spot be found

for the proposed gallery as WESTMINSTER HALL. Abounding, in that essential for a picture gallery, surface space, dry, well-lighted, thoroughly ventilated, always under the charge of the police,—the approach to the Courts of Law, and to both Chambers of the Legislature,—that magnificent chamber, at once a monument of the architectural skill of our ancestors, and a symbol of the strength and solidity of our Constitution, would receive the only improvement of which it is susceptible by being converted into a NATIONAL GALLERY OF PORTRAITS.

Notes.

SUFFOLK NOTES.

From the second volume of *Proceedings of the Suffolk Institute of Archæology and Natural History*, 8vo., Bury St. Edmunds, 1855, I have gathered a little handful of notes illustrative of matters discussed in "N. & Q." I commend the whole volume to the notice of your readers; it is very interesting, and is carefully compiled. Such of your readers as may not meet with it, will be glad of some of these extracts.

Books in Churches.—

"On the north side of the chancel is a wooden lectern, on which lie Erasmus's *Paraphrase* and the *Book of Homilies*. When Sir John Cullum wrote his *History*, Bishop Juel's *Works* was with them."—Vol. ii. p. 5., art. HAWSTED CHURCH.

Local Tradition: Epitaph by Dr. Donne.—

"Against the south wall of the chancel, by the altar, is the effigy in alabaster of Elizabeth, the beautiful and only daughter of the last Sir Robert and Lady Anne Drury, who died in 1610, at the early age of fifteen. She is represented all in white, leaning on her elbow; an attitude which is believed to have originated the tradition of her death being caused by grief, occasioned by her father giving her a box on the ear. The epitaph, 'finely written in gold upon iett,' is ascribed to the pen of Dr. Donne; who has also celebrated her memory in an elegy, in which these remarkable lines occur:

" Her pure and eloquent blood,
Spoke in her cheeks, and so distinctly wrought,
That one might almost say her body thought."

Ibid., Vol. ii. p. 7., art. HAWSTED CHURCH.

Curious Use of Glass.—

"Hawsted House, or Place, was altered in the time of Charles II., when it was plastered over, and thickly spangled with fragments of glass, 'which,' according to Sir John Cullum, 'made a brilliant appearance when the sun shone, and even by moonlight.'"—*Ibid.*, vol. ii. p. 23., art. HAWSTED PLACE.

Dole Table.—Are these tables at all common in any parts of England? In the porch, which is nearly at the western end of the south aisle, of Eye Church:

"Under the west window is a dole table of red brick, with a stone slab on the top, and a stone panel on the front of it. A panel of stone, let into the wall above it,

but beneath the window, is thus inscribed in capital letters:—

“Seale not to soone lest thou repent to late,
Yet helpe thy frend, but hinder not thy state.
If ought thou lende or borrow, truly pay;
Ne give, ne take advantage, though thou may.
Let conscience be thy guide, so helpe thy frend,
With loving peace and concord make thy end.
1601.”

“The front panel has on it a crest, a griffin's head erased, on a wreath, and beneath it is—

“HENRICVS CVTLER STABILEM
DEDIT HANCCE TRAPEZAM,
STAT, TVMVLVS CIVIS
PATRIS IN CANCELIE SACRA.
1601.”

[Note on the word *dole table*.] “Dole tables were frequently appointed places at which debts were paid, as appears by old wills; and also for the payment of tithes and church dues to the incumbent, which accounts for their being erected in the porches of churches.”—*Ibid*, vol. ii. p. 129.

Inscriptions on Bells, Eye Church.—

1. & 2. “Miles Gray made me. 1640.”
3. “Rogo . Magdalena . Maria.
Dona . Repende . Dia.”
4. “Ex dono Gulielmi Brampton, Generosi, Anno Domini 1721.”
5. “Oppidi Præfecto. J. Stephens made us, 3, the numeral, between 2 fleur de lys, 1721. Thomas Rust.” [sic.]
6. “Pack and Chapman of London, fecerunt. Simon Cook, Churchwarden, 1779.”
7. “O God, continue thy mercies to the King. Dan^l Sewel, Sam^l Gowing, Ch. wardens. Osborne, Fecit, 1789.”
8. “Let us rejoice, our King's restor'd. Sam^l Gowing, Dan^l Sewel, Ch. wardens. Osborne, Fecit, 1789.”

Having two bells cast at the same time, the loyal churchwardens were able to give each other precedence in turn.

Cutting Teeth in Old Age.—

“Dying in 1669, she [the widow of Sir John Croftes] bequeathed it [the Hall] to the Hon. Edward Progers, of London. ‘The gay Progers,’ who, according to Le Neve, died on ‘the 31st of December, or 1st of January, 1713, aged ninety-six, of the anguish of cutting teeth; he having cut four new teeth, and had several ready to cut, which so inflamed his gums, that he died thereof.’”—*Ibid*, vol. ii. p. 149., art. WEST STOW HALL.

W. SPARROW SIMPSON.

THE OLDEST DUTCH NEWSPAPER.

The oldest of the Dutch journals has just completed its 200th anniversary, and the publisher has issued to his subscribers copies of the first number of that journal as it appeared on Jan. 8, 1656. The earlier copies of this paper were carefully consulted by Mr. Macaulay, in preparing his *History*. The *Haarlem Courant* of this time was then called *De Weeckelycke Courante van Europa*. The first number contains two pages small folio of news. It declares its mission to be

to supply the public with a digest of the most important news, conveyed to the publisher by private or by special communications. The following paragraph bears date, London, Dec. 31, 1655:—

“On the fifteenth of this month was taken prisoner Colonel Day, who, last Monday fortnight, ascended the pulpit in the church of Alhallowes, and preached very severely against the present government. Coming into the pulpit, he, in place of taking a text from Scripture, pulled from his pocket a paper which he read, saying that he had received it from Wales; and then gave an explanation thereof, tending to make the present government contemptible (*leelyck*), calling it a company of thieves and robbers. After this, came in the pulpit a Mr. John Simpson, who, it is true, took a text from Scripture; but altogether lost sight of it in his sermon, and preached against the government, as the preceding. Him they have also tried to arrest, but he remains in a hiding place.”

C. H. GUNN.

The first Russian Newspaper.—From the Stockholm Aftonblad of Nov. 15, 1855:

“The first Russian newspaper was published in 1703. Peter the Great not only took part personally in its editorial composition, but in correcting proofs, as appears from sheets still in existence, in which are marks and alterations in his own hand. There are two complete copies of the first year's edition of this newspaper in the imperial library of St. Petersburg. They are the only two which have been preserved; and on occasion of the centennial celebration of the University of Moscow on the 24th of January last, the director of the library, Baron Modest von Korff, produced a faithful reprint of the journal thus edited and corrected. It forms an octavo volume, and contains also a history of Russian newspaper literature.”

W. W.

Malta.

Official Gazette of Sweden.—One of the oldest newspapers in northern Europe is the official gazette of Sweden, the *Postoch Inrikes Tidning*. It was founded in 1644, during the reign of Queen Christina, the daughter of Gustavus Adolphus the Great; and the present year is, without interruption, its two hundred and eleventh anniversary. (*Washington Intelligencer*.)

W. W.

Malta.

ILLUSTRATIONS OF MACAULAY.

Death of Charles II. (2nd S. i. 49. 110.)—The question raised by E. W., as to who was intended by the initials P. M. a. C. F., as the party who apprised the Duke of York of the serious illness of the king, has been variously answered. It has been suggested the two last letters show that he was a Carmelite friar, while F. C. H. asserts that the entire stand for Pere Mansuete, a Capuchin friar, who was confessor to the duke. Might I suggest, that it was Patrick Maginn, who was

chaplain and almoner to Catharine of Braganza. In Miss Strickland's *Life* of that queen, she writes that Catharine was accompanied to England by "Don Patricio, an Irish priest;" but in Peter Walsh's *History of the Remonstrance* (pp. 311. 512. 64. 743.), we find various notices of him, and that he held frequent intercourse with the Duke of Ormonde, while Lord-Lieutenant of Ireland; also, that his brother, Ronan Maginn, was a D.D., vicar general, and dean of Dromore, in Ireland. He was a native of the southern part of the county of Down, where the family is still numerous; and, I have heard, was a long time in Lisbon, in Portugal, a friar, but of what Order I do not recollect. I have seen copies of several of his letters, dated from Whitehall, during the reign of Charles, which shows, that being in the queen's household, he had the best opportunity of knowing the dangerous state of the king's health; and being the queen's chaplain, it was natural for him to inform the duke. I have not heard of Pere Mansuete before, but I think the probabilities are in favour of Maginn. J. W. H.

In the absence of positive information as to the meaning of the letters "P. M. a C. F.," which have so puzzled Mr. Macaulay and your correspondent E. W., allow me to suggest that they may be intended for "*In the afternoon a confidential friend.*"

In the *Phoenix* (vol. i. p. 566.), the first two letters are in Italic capitals; the next letter is a small Roman "a," and the last two are in Roman capitals as above.

I do not think the letters P. M. are intended for the "Duchess of Portsmouth," because the writer is speaking of a *man*; and also because he does not in any other part of the paper use *two* capital letters for *one* surname; but *one* letter only, as F. for Lord Feversham, and H. for Huddleston. The *confidential friend*, who went to the Duke of York to acquaint him with the king's serious illness, was probably Barillon the French ambassador, at the request of the Duchess of Portsmouth.

In conclusion, I beg to inform E. W. that a *second* volume of the *Phoenix* was published in 1708, London, 8vo.

Somerset House.

W. H. W. T.

England's Obligations to Captain Bedloe.—The following broadside is worth a place in your "Illustrations of Macaulay," because it reflects what was once the popular opinion concerning the notorious William Bedloe; and because it is a fair specimen of that literature, so industriously circulated, which, far more than any testimony of perjured witnesses, was the cause of that madness known in history as the "Popish Plot."

K. P. D. E.

"England's Obligations to Captain William Bedloe, the grand Discoverer of this most Horrid PLOT."

"The World is all on Fire in Jesus Name,
By quick nos'd Jesuits, who hunt for Game,
Whose hidden subtle Souls in Malace burn,
To ruin mighty Nations, and to turn
Their Cities into Ashes, cut the Strings
Of all Societies, to murder Kings
And Kingdoms at one blow. O Wicked Seed!
Such Monsters Affrick never yet did breed;
The Tyger on the Tyger will not prey,
But these Religious ones have found the way
To feed on their own kind with a new Trick
To rid the World of every Heretick:
(For so these Mountebanks do still all those
Who hunting counter to their chase Oppose
Their tall Ambition) they slaughter all
Who to these mighty Monarchs will not fall.
But now, Brave BEDLOWE! how had I forgot
Thy Name? a grand Discoverer of their PLOT:
An Instrument in Great JEHOVA's Hand,
To save the King and his Besieged Land:
Had not this Providence dropt on our Shore,
Magna Britania now, had been no more;
Our Throats had all been cut, we clearly see,
If Gold or Silver could have tempted thee:
Full Sixty Thousand Guineys proffer'd were,
If thou wouldst fly from hence, and not appear
To vindicate a CAUSE so Nobly Good,
And save three Kingdoms from a Sea of Blood:
A ship to boot, was proffer'd to thy hand,
To carry thee to the securest Land.
Brave Godfrey's pale Ghost yet doth cry aloud,
King CHARLES design'd for Slaughter in the Croud:
Our Noblest Cities into Ashes burn'd,
Three Wealthy Nations topsy-turvy turn'd:
The Inhabitants all marching out of doors
Planted by People worse than Turks or Moors:
England no longer England, now but ah!
Stil'd by a new Name, Terra Incognita.
As once the Britains, which we Welsh-men call,
Were by the Saxons turned out of all;
A Lamentable Story, which may grieve us,
When there's no Wales nor Cornwall to relieve us.
We had been th' Hunters prey, the World laughter,
Had not brave BEDLOWE sav'd us from th' slaughter.
Five years thou wert their Slave to set us free,
To sound the Depth of all their Policy
They Mine and thou didst Counter-Mine as fast
To blow them and their Plots up at one Blast.
Like a Physician, that is always sure,
Thou didst not use thy Remedies for Cure
Till the Disease grew ripe, then from thy skonce,
They and their Fire-works were blown up at once:
A Pill so bitter to the Vulgar sight,
The Plotters and their Plots were brought to Light,
Forc'd and compell'd by thy ingenious Art
To Vomit up the Poysion of their Heart.
And had not Providence thus stopp'd the Flood,
ENGLAND had swum in her own Scarlet Blood.
Accurs'd Cain why dost thou wear black,
Thy Brother Abels Garment on thy back?
We find thee, when that we have measur'd right,
To be a Judas not a Jesuite.
The Name without the Nature is a Gull,
Be like our Jesus he was Merciful:
His Love appears how much he did esteem us,
He kill'd none, was killed to Redeem us:
Being impt with Cherubim and Angels wing,
Would he have killed a Godfrey or a King.

But there be some would have it now forgot
 There was a Godfrey killed; nor any Plot;
 So impudent in Lies, with perjurd's Breath,
 They do deny the Plot and Godfreys Death.
 As those of Old, which we may still remember,
 Wou'd Cancel clean the fifth day of November.
 Into the Calendar, let us advance,
 The Murder of brave Henry King of France.
 Let France and Savoy curse the Jesuits train,
 Three hundred thousand were in Ireland slain.
 All Bonds of sacred Friendship you'l unty,
 Oath of Allegiance and Supremacy.
 You take, untake, neither God nor Man you fear,
 What you have Sworn, the next hour you'l Unswear.
 Unto the Test, with double mind you stand,
 You have a Pardon ready to your hand.
 These are the Men, brave BEDLOWE! who unjust
 Wou'd trample down thy Honour in the Dust;
 That by their Hocus-Pocus Tricks, in fine,
 Thy Testimony they may undermine.
 When did the Apostles teach; pray Read their Story,
 That killing Kings was the next way to Glory.
 David, the next Successor was appointed,
 Durst not lay hands on Saul, the Lord's Anointed
 But you, what in the World was never known
 Have framed a New Gospel of your own.
 And being mounted on Ambitious Wings
 Would fly aloft to Heaven by killing Kings,
 And had not Bedlow's hand come to deliver
 Our Noble Prince had fall'n asleep for ever.

"An Anacrostick.

W hat Blessed hand directed thee to pry
 I nto the Jesuites subtle Policy?
 L et Wisdom that did set thee in the Path,
 L imit our Foes, and bind their Boundless Wrath.
 I wish that their Repentance truly may,
 A nswer the Mischiefs of this fatal day.
 M ay they that unadvisedly did climb,
 B e truly sorrowful for their foul crime
 E rect their humble minds to Heavenly things,
 D ash all their future hopes of killing Kings:
 L end them a melting Heart fill'd full of Terror,
 O pen their eyes that they may see their Error
 W isdom that tames the raging of the Seas,
 E nd all our Difference in Love and Peace.

"London: Printed by Th. Dawks, His Majesties British Printer, at the Blew Anchor, at the West end of St. Pauls, 1679."

Bayonets (2nd S. i. 32. 128.) — In the annexed warrant is to be found, I think, the first mention of bayonets in the English service. I have not Grose's work to refer to, but I do not think it is mentioned by him. I have copied it from a MS. in my possession, but whence the MS. was obtained I know not. I have no doubt it was copied from some authentic source.

"CHARLES II., R.

"April 2, 1672.

"Our will and pleasure is that a regiment of Dragoons, which we have established and ordered to be raised in 12 troops of fourscore in each, besides officers, who are to be under the command of our most entirely beloved cousin, Prince Rupert, shall be armed out of our stores remaining within our Office of Ordnance as followeth; that is to say, three corporals, two sergeants, the gentlemen of arms, and twelve soldiers of each of the said twelve

troops, are to have and carry each of them one holbard [*sic* in MS.], and one case of pistols with holsters; and the rest of the soldiers of the several troops are to have and to carry each of them one matchlocke musket, with a collar of bandileers [?], and also to have and carry a bayonet or great knife; that each lieutenant have and carry one partizan, and that two drums be delivered out for each troop of the said regiment, &c. &c.

"By His Majesty's command,

"(Signed) ARLINGTON.

"To Sir Thos. Chicheley,
 Master-General of the Ordnance."

R. R. A.

MAHOMET AND HIS SUCCESSORS.

I have no doubt the following, extracted from a MS. in the British Museum (a MS. by a Christian writer, and belonging to the eighth century), will be interesting to some of your readers:

*"Memorial of the Life of Mahomet — * of God.*

"After he entered his city, and from what (time) he entered three months.

"From his first year, and how long the life of every thing that arose after him over the Mahagaraje.† After they constituted him king, and how long there was faction among them. Three months from the time Mahomed came.

"And Mahomed lived ten years.

"And Abu-beer, son of Abu-cohapha, two years and six months.

"And Omar, son of Kitab, ten years and three months.

"And Othman, son of Aphan, twelve years.

"And a sedition after Othman, five years and four months.

"And Moawiyah, son of Abusyaphan, nineteen years and two months.

"And Yezid, son of Moawiyah, three years and eight months.

"And a sedition after Yezid, nine months.

"And Mirwan, son of Hakem, nine months.

"And Abdulmelek, son of Mirwan, twenty-one years and one month.

"Walid, son of Abdulmelek, nine years and one month.

"And Suleiman, son of Abdulmelek, two years and nine months.

"And Omar, son of Abdulaziz, two years and five months.

"And Yezid, son of Abdulmelek, four years and one month and two days.

"We reckon all these years to be 104, and 5½ months, and two days."

The same volume contains some notices of the early conquests of the Saracens, which are interesting as coming from a Christian, and a contemporary. The extract above given, may probably be relied on as authentic, both with respect to the order of the Caliphs, and the length of their rule. It would seem to have been written at the close of the supremacy of Yezid II., or about A.D. 724.

B. H. COWPER.

* A word erased, most likely "prophet."

† Probably from an Arabic root, signifying "to flee" — whence Hegira. This word would then mean fugitives.

‡ The sum is 104 years, four months, and two days.

Minor Notes.

The Tabula mentioned by Jocelin de Brakelonda.—In that charming record of ancient manners (for which we have so much reason to thank the Camden Society), the *Chronicles of Jocelin de Brakelonda*, there is a passage on which I should like to ask your readers' opinions; and which I imagine to be illustrated by a custom once familiar to myself.

It appears that in the year 1198, a fire broke out at the shrine of St. Edmund, which was discovered by the master of the vestry:

"Eadem enim hora [the chronicler tells us] cecidit horologium ante horas matutinas, surgensque magister vestiariorum, hoc percipiens et intuens, cucurrit quantocius et, percussâ tabulâ tanquam pro mortuo, sublimi voce clamavit dicens feretrum esse combustum."

That the *horologium* was of the nature of a *clepsydra* is sufficiently shown by the fact, that the monks ran to it for water to extinguish the flames; but my query relates to the word *tabula*. Mr. Tomlins, in his translation, which, however valuable and characteristic, requires, I think I may venture to say, no little revision, renders the sentence in which the word occurs, "having struck the bells as if tolling for a dead person."

The *tabula*, however, I presume to be such as Adelung describes under the head of—

"*Tabula lignea*, cujus percussione excitabantur monachi, malleolo scilicet tabulam trudente: vel ad sacram synaxim evocabantur."

This mode of summons still exists, or did exist a few years since, at New College, Oxford; where the time of assembling for college meetings was announced, not indeed upon any separate *tabula*, but by loud rappings with some wooden instrument, inflicted by the porter at the foot of our respective staircases. C. W. BINGHAM.

The First Purchase.—The following seems to me to be one of those things that, "when found," are worthy to be "made a note of":

"She was so well pleased with her country privacy, that she resolved by the grace of God to take livery and seisin of her new purchase by laying her bones there, as the first purchase we read of in the world was the burying-place of Sarah, the mother of the faithful."—From the *Life of N. Ferrar*, by Dr. Jebb, edited by J. E. B. Mayor, M.A., Cambridge, 1855.

CUTHBERT BEDE.

The New Order of Valour.—

"If one or two orders of knighthood are instituted for conferring additional dignity upon the possessors of animal courage (we use not the term reproachfully), let there at least be others, equally set apart for those who have achieved the most glorious of all victories, the victory of knowledge over prejudice; whose conquests have at length seated science and civilisation upon the throne of Europe, formerly occupied by barbarism and ignorance. This is the distinction which should be drawn; a distinction as great as that between matter and

spirit, between the arts of war and the arts of peace. We deny not that both these qualifications are essential, in the present condition of the world, to the prosperity of a state, but we also contend that both should be equally honoured and rewarded by the nation."—Swainson's *Disc. on the Study of Nat. History*, pp. 421—422., Lond. 1834.

ANON.

The Pianoforte in England.—The following old play-bill is interesting, as containing the earliest public notice of a musical instrument which has become universal.

"By particular desire. For the benefit of Miss Brickler.

"THEATRE ROYAL IN COVENT GARDEN.

"On Saturday next, being the 16th of May, 1767, THE BEGGARS' OPERA. *Captain Macheath*, by Mr. Beard; *Peachum*, by Mr. Shuter; *Lockit*, by Mr. Dunstall; *Filch*, by Mr. Holtam; *Player*, by Mr. Gardner; *Beggar*, by Mr. Bennet; *Mat o' the Mint*, by Mr. Baker; *Mrs. Peachum*, by Mrs. Stephens; *Diana Trapes*, by Mrs. Copin; *Mrs. Slammekin*, by Mrs. Green; *Polly*, by Miss Brickler; with a Hornpipe by Miss D. Twist; and a Country Dance by the Characters in the Opera.

"End of Act I., Miss Brickler will sing a favourite Song from Judith, accompanied by Mr. Dibdin, on a new instrument called PIANO-FORTE.

"To which will be added a FARCE, called THE UPHOLSTERER. *The Barber*, by Mr. Woodward; *Feeble*, by Mr. Munden; *Bellmour*, by Mr. Percy; *Rosewell*, by Mr. Davis; *Watchman*, by Mr. Weller; *Quidnunc*, by Mr. Dunstall; *Pumphet*, by Mr. Shuter; *Harriet*, by Miss Vincent; *Maid*, by Miss Cokayne; *Termagant*, by Mrs. Green.

"Tickets to be had of Mr. Sarjant, at the Stage-door, where places for the Boxes may be taken."

EDWARD F. RIMBAULT.

A Treasure.—"Found, and made a Note of."

"Do you want a servant? Necessity prompts the question. The advertiser offers his services to any lady or gentleman, company, or others in want of a truly faithful, confidential servant in any capacity not menial, where a practical knowledge of human nature in various parts of the world would be available. Could undertake any affair of small or great importance, where talent, inviolable secrecy, or good address would be necessary. Has moved in the best and worst societies without being contaminated by either; has never been a servant, begs to recommend himself as one who knows his place; is moral, temperate, middle aged, no objection to any part of the world. Could advise any capitalist wishing to increase his income and have the control of his own money. Could act as secretary or valet to any lady or gentleman. Can give advice or hold his tongue, sing, dance, play, fence, box, preach a sermon, tell a story, be grave or gay, ridiculous or sublime, or do anything from the curling of a peruke to the storming of a citadel, but never to excel his master. Address," &c.—*The Times*, Feb. 7, 1849.

R. W. HACKWOOD.

Mr. Ruskin and Sir Walter Scott.—Mr. Ruskin, in his last volume of *Modern Painters*, to which he has, not inaptly, given the capriciously fanciful title of "Many Things," has devoted a chapter to Sir Walter Scott.

I do not intend to criticise or to examine that

extraordinary essay; but I may point out that Mr. Ruskin sacrifices truth to brilliancy of expression when he says that Scott was a Presbyterian because it was convenient and fashionable to be so in Edinburgh. If any one will turn to the last chapter in *Lockhart's Life*, they will find the following passage:

"He took up, early in life, a repugnance to the mode in which public worship is conducted in the Scottish establishment, and adhered to the sister church; whose system of government and discipline he believed to be the fairest copy of the primitive polity, and whose litanies and collects he revered, as having been transmitted to us from the age immediately succeeding the Apostles":—

which Mr. Ruskin might have known.

SARTOR.

The Nine Gores.—The following particulars may be found in Archdall's edition of Lodge's *Peerage of Ireland*, vol. iii. p. 285.; being curious, they are worthy, I think, of insertion in "N. & Q.," and may perhaps be matched by some other correspondent:

"It is worthy of remark that *nine* of this family [Gore, of which the head was the Earl of Ross] were in the [Irish] parliament, which met 8th October, 1751, viz. Sir Ralph, after Lord Ross, for the county of Donegall; Sir Arthur, after Earl of Arran, for same county; Frederick, fifth son of William, Dean of Down, for Tulseke; Paul Annesley, of Cotletstown, brother to the said Sir Arthur, for the county of Mayo; William, of Woodfort, grandson of Sir Arthur, first baronet, for the county of Leitrim; Ralph Gore, of Barrowmount, for the city of Kilkenny; and of the family of Tenelick (grandsons to the first Sir Arthur), Arthur was member for the county of Longford; John, late Lord Annaly, for Jamestown; and Henry, now of Tenelick, for Killibegs. (*Commons Jour.*, viii. 252—260.) The unanimity of the Nine Gores long continued proverbial; consequently their influence in the senate may be more easily imagined than described."

ABHBA.

Queries.

GENEALOGICAL QUERIES.

I subjoin some genealogical Queries which I shall feel greatly obliged by any of your correspondents answering, adding in every instance the family arms:

Axtell.—Thomas Taylor, ancestor of the Marquess of Headfort, married Anne, daughter of Wm. Axtell of Berkhamstead, Herts. Wanted, name of Wm. Axtell's wife, and the Axtell arms.

Y. S. M.

Graham.—Names and arms of the grandfathers and grandmothers of the Rt. Hon. William Graham, whose sister Sarah married Sir Thomas Taylor, Bart. His father was Alderman John Graham of Drogheda, and his mother was Charity —?

Y. S. M.

Moore.—Wife's name (and her father and mother's name and arms) of Colonel Stephen Moore of Clonmel, great-grandfather of the present Stephen Moore of Barne, co. Tipperary.

Y. S. M.

Creane.—The Hon. Oliver Lambert, son of the first Earl of Cavan, married Eleanor, daughter of Simon Creane, Esq., of The Furrows, co. Dublin. Wanted, Mr. Creane's arms and wife's name.

Y. S. M.

Chandler.—Arms of Edward Chandler, Bishop of Durham, and of his brother-in-law.

Y. S. M.

Warren.—Richard Warren, Esq., whose only child Elizabeth married Anthony Lyster of Lysterfield, co. Roscommon, Esq.

Y. S. M.

Kelly.—Who was Colonel Kelly, whose daughter Sarah married James Leslie, by whom she was grandmother of the late Sir Edward Leslie, Bart., of Tarbert, co. Kerry? I want the names and arms of Mrs. Leslie's father and mother, and grandfathers and grandmothers.

Y. S. M.

Galbraith.—James Leslie's mother was Mariana, daughter of Rev. Humphrey Galbraith. Who was he? and his wife's name, and their arms.

Y. S. M.

Richardson.—The first Lord Gosford is stated to have married —, daughter of John Richardson of Rick Hill, co. Armagh, Esq. Query, ought not Mr. Richardson's name be *William*? Wm. Richardson of Rick Hill was M.P. for the co. Armagh for many years, and was also the eldest son and administrator of Edward Richardson, Esq. Wanted, names, parentage, and arms of Lady Gosford's mother.

Y. S. M.

Sinclair.—The Rev. James Sinclair of Hollyhill, co. Tyrone, is said to have been the son of Sir James Sinclair of Caithness. Who was Sir James, and whom did he marry?

Y. S. M.

Galbraith.—Mr. Sinclair married Anne, daughter of James Galbraith of Magraclin, co. Donegal, M.P. for the borough of St. Johnstons from 167—to 169—. Who was he, and whom did he marry?

Y. S. M.

Folliott.—Where can I find a full pedigree of the ancestry of Lord Folliott of Ballyshannon, a title now extinct?

Y. S. M.

Ridge.—Sir James Dillon, Knt., married (*anté* 1647) Mary, relict of Major John Ridge of Abbeystown, co. Roscommon. Who was Major Ridge? What arms did he bear?

Y. S. M.

Wybrow.—What arms were borne by Richard Wybrow of Punchinstown, co. Kildare, Esq., who died in 1720?

Y. S. M.

Harman.—Arms of Sir Thomas Harman, Knt.,

grandfather of the Very Rev. Cutts Harman, Dean of Waterford. Y. S. M.

Townsend.—Who was Colonel Richard Townsend, ancestor of Mr. Townsend of Castle Townsend, co. Cork? and what was his wife's name? Y. S. M.

Vaughan: Latham.—Arther Lord Chichester made a lease, dated March 10, 1620, of lands in counties of Donegal and Londonderry to Sir John Vaughan, Knt. Barbara Vaughan, one of Sir John's daughters, married William Latham of Newplace, co. Londonderry, Esq. He died in 1642, leaving a son and heir, William, and five daughters, of whom the eldest, Barbara, married Edward Synge, Bishop of Cork. Who were Sir John Vaughan, his wife, and children? and what arms did he bear? Wm. Latham's arms were, Or on a chevron indented — three roundlets —? I suppose a scion of the Lancashire family. Y. S. M.

[We must request our correspondent to write his proper names more legibly, as his article has occasioned much loss of time in decyphering them.]

Minor Queries.

The Tau Cross.—Was this the distinguishing badge of any religious order in the fourteenth or fifteenth century? I have an impression that I have seen an illuminated figure of a religious with this cross on the shoulder. BURIENSIS.

Arms of Principalities.—What are the emblems or armorial bearings of the Principalities; or I shall be glad to find a representation of them. I have searched in vain. STEPHEN AUSTIN.

Commission for Ecclesiastical Preferments.—What persons constituted the commission for ecclesiastical preferments in the reign of William III., and of what preferments had they the disposal? Was this commission a new feature in the government of the Church, or had it existed before? WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Crediton Church, co. Devon.—Polwhele, in his *History of Devon* (vol. i. p. 234.), says:

"Crediton deserves no notice for its buildings in general; that Bishop Eadulph, however, built the cathedral has been told by several writers."

I shall be greatly obliged to any of your correspondents who will inform me who are the writers here referred to? Bishop Eadulph died 931; and I find Bishop Ethelgar consecrated the church between the years 937 and 939, and that he obtained from Pope Leo VII. and others, 12,480 days of pardon for the donors and benefactors to Crediton Minster, and those who assisted the work, and for King Athelstan. Query, was

the building commenced by Bishop Eadulph and finished by his successor Ethelgar? J. T.—T.

John Gibbon of Sedgley.—Information is desired respecting John Gibbon of Sedgley, co. Salop. He died Sept. 9, 1727, leaving him surviving at least four sons, viz. John Gibbon, Richard Gibbon, Edward Gibbon, and Toby Gibbon. The last named, Toby Gibbon, had two daughters, namely, Anne Gibbon and Mary Gibbon.

John Gibbon must have been advanced in life at the period of its termination, being then a grandfather. To whom was he married, and what were his father's and his mother's names and residences? To whom were his sons married, and their descendants? S. N. R.

Catterson Smith's Portrait of the Queen.—Perhaps you, or some of your readers, can tell me whether Mr. Catterson Smith's portrait of the Queen is (as I think it is) the first royal portrait ever painted in Ireland by a native artist? It certainly is an admirable production, and well calculated, in every respect, to grace the mansion-house of the city of Dublin. ABHBA.

John Ker Strother.—Was there ever such a person as John Strother Ker, Esq., residing at Nenthorne, in Berwickshire? If so, required to know whether he was buried at Nenthorne, whether he left any issue, and how it was that he bore the name of Strother in conjunction with that of Ker?

In Hodgson's *History of Northumberland*, there is an account of the Strothers of Kirknewton, Fowberry Tower, and Bedenhall. Will any courteous reader of "N. & Q.," possessing the work, kindly make an extract of the pedigree? The same book contains, I believe, the pedigree of the Kers or Kerrs. Any further information concerning the family will be thankfully received by HERALDICUS.

The Sacramental Wine originally administered in Wooden Cups; when and by whom the change was first made.—There is a black letter dwarf quarto volume, entitled *The Pageant of Popes, contayning the Lyues of all the Bishops of Rome, from the beginninge of them to the Yeare of Grace, 1555.* It is divided into six books; the first contains the lives of the bishops, the second of the archbishops, and the remaining four of the Popes of Rome:

"Shewing manye straunge, notorious, outrageous, and tragical partes, played by them, the like whereof hath not els bin hearde: both pleasant and profitable for this age. Written in Latin by Maister Bale, and now Englished with sondrye additions by J. S. [John Studley]. London, 1574."

From the first book of the above work, I extract the following account of Zepherinus, the

fourteenth bishop, as it contains a statement which will probably be new to many of your readers :

"Zepherinus was a Romaine borne, a man, as writers do testifie, more addicted with all endeavour to the service of God, than to the cure of any worldly affayres. Whereas before his time the wine, in the celebrating the comunion, was ministered in a cup of woode, he first did alter that, and in steade thereof brought in cuppes or chalices of glasse. And yet he did not this upon any supersticion, as thinking woode to be unlawfull, or glasse to be more holy, for that use, but because the one is more comly and semely, as by experience it appeareth, then the other. And yet some wooden doultes do dreame that the wooden cuppes were chaunged by him, because that part of the wine, or, as they thought, the royall bloud of Christe, did soake into the woode, and so it cannot be in glasse. Surely soner may wine soake into any woode than any witte into those winie heads that thus both deceive themselves and slaunder this Godly martyr, who, in the yeare of our Lorde 220, suffered martyrdome under Aurelius."

I do not find any statement in the *Pageant of Popes* as to who it was that subsequently introduced for the first time silver or gold sacramental vessels instead of those of glass. Can any one settle this point ?

HENRY KENSINGTON.

Thoresby MSS. — Any reader who can inform me of the present habitat of the MS. letters of the Earl of Strafford, which were formerly in the Thoresby Museum, will confer a favour, by making known the information. *Bis dat qui cito dat!*

B. H. C.

Porcelain that indicates Poison. — There is a porcelain highly prized in the East from its supposed property of indicating poison in food. Whence originated the idea ? Where can one see specimens of the china in England ?

J. D. GARDNER.

Wolves. — When were Dorset, Devon, and Hampshire cleared of wolves ?

G. R. L.

"*The Lady and Spaniels.*" — I believe that "the lady" in this beautiful and twice-engraved picture of Sir Edwin Landseer's is a portrait. Query, of whom ?

CUTHBERT BEDE.

Arms on a Seal. — Information is desired as to the family to whom the following arms belong. They are on a seal apparently of the time of Elizabeth, with helmet and lambrequin, a lion passant, on a chief three marilets. Crest, an eagle displayed. It is suggested that as the arms cannot be traced among authentic collections of English arms, and from the general appearance of the seal, they may be those of some foreign family.

N. B.

"*The Rath,*" or *Burmese State Carriage.* — Some thirty years ago there was exhibited at the Egyptian Hall, Piccadilly, the "rath," or Burmese state carriage, which was, I believe, taken at

Rangoon by our troops. Can you or your readers tell me what has become of the same ? Is it among the "old stores" at the Tower or Woolwich ? As far as I recollect it was a very fine specimen of carving and gilding.*

CENTURION.

Athenæum Club.

Coadjutor Bishops. — There is an act of parliament, 52 Geo. III. c. 62., respecting the appointment of coadjutor bishops in Ireland. Can any of your correspondents inform me of any other acts of parliament bearing on this point ? Also, whether coadjutor bishops have ever been appointed in Ireland under the above act of George III. ?

ALFRED T. LEE.

Tetbury, Gloucestershire.

Dictionaries of the English Language. — Having looked through many bibliographical works to find a list of the dictionaries of the English language, I have found them all dreadfully deficient ; the names and titles only being given of those that are well known. I have no doubt in the British Museum the subject may be catalogued and consulted, but it seems remarkable to me that whilst an almost obsolete science like heraldry should have a volume to guide us to the works that have been written upon it, that the English language should never have called the attention of any person to compile a chronological catalogue of works upon the subject. I do not mean to include glossarial works. I cannot remember to have seen anything in the shape of an English dictionary of more than 250 years old. I may enumerate Phillips's *World of Words*, 1657 ; Henry Cockeram's curious little volume, 1642 ; and later, Bailey's and Ash's. As anything in the shape of a correct list would be a valuable addition to English bibliography, I know of no better medium to attain it than "N. & Q.," where I feel confident your valuable contributors will lend a helping hand to bring about such a desideratum, which would go far to enable those who wish to consult the various works at different dates of publication, to attain a knowledge of those words which were common in our language, that are not found in later works.

J. R. J.

Elizabeth Lady Lovell. — Elizabeth, wife of Sir Richard Lovell, of Ballumbie, was maid of honour to Joanna, Queen of Scotland. On the attack made on the apartment by assassins, 1437, this lady endeavoured to secure the door ; and finding the bar had been removed, put her arm through the staple. Her arm was broken, and the door forced open.

Does the picture in the Polytechnic, with "Loyalty" under it, represent this circumstance ?

H. T.

[* See engravings of it in *The Mirror*, vol. vi. p. 385., and Hone's *Every Day Book*, p. 1521.]

Teeth of St. Apollonia.—Can you, or any of your readers, refer me to any work wherein mention is made that at the suppression of the monasteries, there were collected sufficient teeth of St. Apollonia to fill two hogsheds?

They were used as charms against toothache; and I well remember reading, some years since, to the effect above stated, but *where* I saw it has escaped my memory.

On reference to Foxe's *Book of Martyrs*, Rees's *Cyclopædia*, and Dr. Nathaniel Lardner's *Works*, I find mention of an ancient martyr of that name, *whose teeth were knocked out of her jaw*, which makes me more confident in my supposition that I have formerly met with the story somewhere.

Any communication, addressed R. S. Union Society, Cambridge, or inserted in your invaluable periodical, will very much oblige.

Surnames; Etymologies wanted.—What is the derivation of the following family names? Lanchenick, Shrubsole, Garbett, Spurgeon, Tarbotton, Sheridan, Wooll, Scaife, Waugh, Scutt, Elen, Hoey, Ord, Unthank, Binks, Thessiger, Binns, Wallinger, Pemble, Laidler, Knox, Scudamore, Amory, Bunn, Grindler, Grubb, Lyell, Metcalfe, Measor, Rand, Purday, Spoor, Tait, Vint, Quiddy, Assender, Myne, Lacon, Lister, Rea, Arvos, Bowerman, Stent, Harbin, Lyte, Pite, Shaa, Prynn, Towker, Grobber, Gamull, Loimas, Ryman, Lomax, Grix, Greatorex or Greatrakes, Round, Rosser, Soame, Done, Belknap, Buckle, Coe, Cutts, Coutts, Dubber, Goodyer, Hebbs, Taller, Smallpiece, Wroth, Legg, Tawke, Duchett, Provender, Murehison. MARK ANTONY LOWER. Lewes.

Badge of the Guelphs and Ghibellines.—In the wars of the Guelphs and the Ghibellines, the cognizance of the two parties was a white star and a green parrot, respectively. Which was which? and what was the origin of these badges?

C. W. STOCKER, D.D.

Draycot Rectory, Staffordshire.

O. A. Brownson's Works.—I am anxious to procure a complete list of the published works of O. A. Brownson, Esq., of Boston, U. S., author of *Brownson's Quarterly Review*, &c. I have failed on inquiry in England. Some of the American readers of "N. & Q." can, no doubt, help me.

EDWARD PEACOCK.

Bottesford, Brigg.

Parody on "Romeo and Juliet."—Can you, or any of your readers, inform me where a copy of a travesty of *Romeo and Juliet*, called *Romanio and Judy*, published some ten or twelve years ago in Edinburgh or London, is to be had? J. M. L.

Colombo, Ceylon, Jan. 18, 1856.

The Psalm Dances.—Herder, in his *Essay on Hebrew Poetry*, mentions a work entitled *De Salutationibus Ecclesie*: can any of your readers render me any information respecting this book? or advise me what authors to consult touching on the dances of the Church, or of the processional marches alluded to in the Psalms? PRECENTOR.

Rich's List of Plays.—If any of your readers can assist me to find the following MS. I shall be thankful:

"A List of Plays acted at Lincoln's Inn Fields and Drury Lane Theatres, from 1715 to 1737, and Dramatic Memoranda, a Manuscript in the hand-writing of Rich, the Manager."

It was sold in the theatrical and miscellaneous library of Mr. John Field (Sotheby's, 1827, lot 982), and was purchased by "Burn," for 10s. 6d.

EDWARD F. RIMBAULT.

Bells of Ouzeley.—On the bank of the river Thames, at Old Windsor, and on the Berkshire side of the boundary between that county and Surrey, stands an old and well known public-house, which has for sign "The Bells of Ouzeley." The landlord does not know the origin and meaning of this sign, and as his liquor is good, perhaps he thinks the sign is of no consequence, but he says that the house has been known by that sign for more than two centuries. Can any of your readers give any account of "The Bells of Ouzeley," which are represented on the sign by five bells, or, on a field azure. G. R. C.

Minor Queries with Answers.

Reading of the Psalms.—When the Psalms are read in the course of divine service by the priest and people in alternate verses, ought the sequence to be followed uninterruptedly throughout? Or, in case of the priest having to read the last verse when there is an odd number, ought he to commence the next psalm, or are the clerk and people to continue in the order in which they commenced? I am supposing a case where there is no organ or choir to sing the doxology.

Y. B. N. J.

[It is not necessary to provide a priest to lead the reading of the Psalms, for the Psalms belong to the people, as chorus or congregation: a singing chorus, where there is a choir; a speaking chorus, where there is no choir. A chorus must have a choragus, and in the singing chorus this choragus is called the precentor. The speaking chorus may have one choragus, i.e. the celebrant; or it may have two, a celebrant to read one verse, and a clerk (in orders or out of orders) to lead the response. The officiating minister is not required by any law to give up every alternate verse to a clerk. He may, should he please, read through the entire Psalm, as did Bishop Bedell, who declined to resign to a clerk that which most clerks were utterly incompetent to undertake. The clerk's duty was to prevent upon the monotone,

in a clear, audible voice *the rhythms of the psalm verses*, so that all the congregation might agree together in sound and rhythm. Hence, responding upon the monotone or clerk-tone was called in our cathedrals *the parochial use*, in contradistinction to the cathedral or choral use. The clerks of the present day have, for the most part, lost their clerk-tone, and no one dreams of attending to their rhythmical arrangements. Those celebrants who desire to gain a clear, bold, and consentaneous delivery of the psalm verses should precent every verse of the Psalms, and thus act as the chorostates, choragus, or rather rhythmopæist to their congregations. On all *festival* days, when any Psalm began with the prefix or intonation, the choragus or precentor commenced every Psalm. The prefix announced the gamut the music was to run in, and the particular rhythm of the chant, a rhythm which was regulated by the voice and wand, the melody and action of the precentor. On *ferial* days the custom varied: with some choirs they sang straight through, as the music was well known, and the rhythms thoroughly familiar. There is now no uniform custom, and certainly no law. The celebrant may commence every Psalm, if he should desire to do so, or take his turn for beginning, such as the odd or even chances of the Psalms may give him. A few years ago some clergymen were very desirous of abolishing the clerk and his office: such who did this found themselves in a great difficulty, for to maintain a chorus (not a singing, but responding chorus) without a choragus is an impossibility.]

Who was Bishop of Worcester in 1467?—In an old deed of arbitration I was examining a short time since, mention is made of "John, by Divine permission, Bishop of Worcester." The deed is dated "the 20th day of October, in the year of our Lord 1467, and of our consecration the 24th." I shall be glad to learn the surname of this bishop, as well as any particulars of his history that are known.

ALFRED T. LEE.

Tetbury, Gloucestershire.

[Dr. John Carpenter was Bishop of Worcester in 1467, formerly Fellow, and afterwards Provost, of Oriel College, Oxford, and in 1437-8 Chancellor of the university. He was installed in his cathedral Dec. 24, 1444, and built a gate to the episcopal palace at Hartlebury, which was demolished in the Civil Wars; and in 1461 erected a library in the charnel-house belonging to his cathedral. He died at his palace at Northwyke, in 1476. Upon his tomb in Westbury Church is carved the skeleton of a man. See Dugdale's *Monasticon*, and Godwin, *De Præsulibus Angliæ*, by Richardson.]

Heelball.—Can any of your readers inform me of any method of preparing the common "heel-ball" used for rubbing brasses, so as to lessen the labour, and obtain a blacker rubbing than can be well got by the ordinary process? I have reason to think that there is some method, and should much like to know it.

R. H. W.

[Heelball is sold of three qualities, hard, middling, and soft; the hard for summer and fine work, middling for general use, and soft for winter and large surfaces. But as our correspondent seems desirous to save time as well as labour, perhaps the more expeditious method adopted by Messrs. Waller may be serviceable to him. It is thus noticed in a valuable paper on Sepulchral Brasses by Albert Way (*Archæological Journal*, 1845, vol. i.): "Rubbers of wash-leather stiffened with paper are prepared, a

triangular shape having been found to be most convenient, and primed with a thin paste formed of very fine black-lead in powder, mixed with the best linseed oil, or if that kind is not at hand, with sweet oil. Tissue paper, of somewhat stronger quality than is commonly used, answers best for making rubbings by this method, and it is manufactured in large sheets. The rubbings thus produced with great expedition are perfectly distinct, and this process answers admirably, if the chief object be to obtain the means of supplying an accurate reduction of the design for the use of the engraver; but those persons who are desirous of forming an illustrative collection, will prefer the rubbings produced with heelball, as more slightly and more durable, the paper employed being of stronger quality, although the operation requires much longer time and greater pains than are expended when the method just described is adopted."]

Sutton Court.—Challoner Chute, Esq., speaker in Richard Cromwell's parliament, according to family tradition, died at Chiswick. The Lennard MSS., penes Sir Thomas Barrett Lennard, Bart., state his death to have occurred at "Sutton Court," the occasional residence of his widow for twenty years or more. Is Sutton Court in Chiswick?

G. STEINMAN STEINMAN.

[Sutton Court is in the parish of Chiswick, and during the Civil Wars the manor was sequestered to the Lord Mayor and Aldermen of London. In 1676 the lease came into the hands of Thomas, Earl of Fauconberg, who married, in 1657, Maria, the third daughter of Oliver Cromwell. The house and gardens are thus described by Mackey (*Journey through England*, vol. i. p. 86., 1732): "From Brentford I passed by the pleasant village of Chiswick, and in an hour got to Sutton Court, that celebrated seat of the Earl of Fauconberg; and I must own that the house, furniture, pictures, and gardening, are well worth the curiosity of a stranger. Sutton is, indeed, *un bijou*, it has three parterres from three fronts of the house, each finely adorned with statues. The gardens are irregular, but every walk affords variety, the hedges, grottos, statues, mounts, and canals, are so many surprising beauties. In the house are several very good Italian pictures, and a very neat library."]

The Game of Chequers.—Can any of your readers describe the game of *chequers*, a board for which we so frequently see as the sign for a village inn? The board is divided into sixteen squares; and it is usually placed lozengewise, *i. e.* with a corner at the top and bottom. The game is mentioned in one of Dibdin's songs, as being played at by the seamen:

"Dear Mary, adieu! Can that love go to wreck,
When every plank bears your sweet name on the deck?
Yea, many true knots on the yards have I made,
While guileless at *chequers* my messmates have played."

I can find no one acquainted with the game, or who can tell me how it was played.

A. C. M.

[The chequers is the old game of tables, or draughts, and better known in later times as backgammon. Both these games, as well as chess, were played upon a chequered board. Consult Hoyle's *Games*, by Jones, edit. 1800, and Strutt's *Sports and Pastimes*, edit. 1845, p. 321., for a description of these games.]

Andrew Miller. — Lately I have become possessed of a fine copy of an old and rather rare print of "Oliver Cromwell, Lord Protector of the Commonwealth of England, Scotland, and Ireland; and John Lambert, Lieutenant-General of his Forces." As appears on the face of it, "Andrew Miller fecit, Dublin, 1745;" and it was "sold by Mich. Ford, painter, in Ann Street, near Dawson Street." Can you refer me to any source for particulars of Andrew Miller and his works, and likewise of Michael Ford? Pilkington gives no information.

The painting is stated to have been "in the collection of George Rochfort, Esq.," and the plate is "dedicated to the Right Honourable Richard, Lord Viscount Molesworth, Lieutenant-General of His Majesty's Forces, and Master-General of the Ordnance of Ireland, &c."

ABHBA.

[Short notices of both Andrew Miller and Michael Ford, and their engravings, will be found in Bryan's *Dictionary of Painters*, and in Strutt's *Biog. Dictionary*.]

Replies.

STOCK FROST.

(2nd S. i. 151.)

J. B. asks what stock frost can mean? but the remainder of his paragraph implies that he has heard it used for water frozen at the bottom of a river, whilst its surface remained unfrozen, instances of which have been mentioned to him, but he disbelieved them, and requests to be enlightened on the subject.

If he wishes for instances in which this phenomenon has been noticed by careful observers, and further, to know what philosophers have supposed to be the causes of its production, he may find a paper on the subject from the pen of that eminent philosopher, lately deceased, M. Arago, in *The Annuaire* for 1833; or he may see a translation of it in the *Edinburgh New Philosophical Journal*, vol. xv. p. 123.; or if neither of these are within his reach, there is a carefully drawn-up paper in the *Transactions of the Royal Society* for 1835, p. 329., by the Rev. James Farquharson, of Alford, Aberdeenshire, the disappearance of whose name from the list of F.R.S. implies that he also is dead.

J. R.'s *disbelief* is probably the effect of his being well aware of that wisely and mercifully ordained anomaly in the law regulating the effect of cold upon water, by which the surface ordinarily freezes first, and the fish are saved from being encased in masses of ice.

The general rule is this, that whereas heat counteracts the attracting force which particles of the same body exercise upon each other, a diminu-

tion of their heat will allow that force to operate more powerfully; so that if the body be in a liquid state it will collapse, as we see spirits of wine, or quicksilver, shrink into less compass in a thermometer under any chilling influence; and when the particles are thus more closely packed together, the weight of any given bulk of the fluid must necessarily be thereby increased. Hence when the surface of any piece of water is chilled by a stream of cold wind, each drop of water collapsing becomes heavier than the unchilled water on which it floats, and will sink into it, and be replaced on the surface by it. If this law continued to operate, the succession of sinking cold drops would make the bottom the coldest; and the water at the bottom would be first frozen, and the whole mass above it gradually, if the chilling influence from the wind were adequately continued. But if we had also a water thermometer standing with the other two at temperate, or 55°, and if all the three were immersed in a frigorific mixture, we should see the liquid sink, from the collapsing in each of them, till they reached 7° above freezing point; after which the water would sink no more, whilst the other two would be going down; and when the spirits of wine and quicksilver fell below 32°, the water, turning into ice, would rise considerably in the stem, if it did not burst the bulb.

The corresponding result upon a piece of water will be, that the drops forming its surface, when chilled down to 39°, will collapse no more, and therefore sink no more, but constitute a surface of ice, and the chilling of the lower portion of the water will no longer be continued by the previous process.

The formation of ice at the bottom, while the surface is unfrozen, is at variance with the *regular irregularity* imposed on the effect of chilling water, and can only take place from disturbing causes. "Such ice," says Mr. Farquharson, "never approaches the firmness and solidity of surface ice. It has nearly the aspect of the aggregated masses of snow seen floating in rivers during a heavy fall of snow, but is of much firmer consistence than they." He proposes to call it "ground gru," because the Scotch call floating snow *gru*. Its most frequent occurrence is in the beds of rapid rocky streams, where the freezing water of the surface is sometimes dashed down to the bottom, and where the asperities of the bottom facilitate the formation of crystals of ice, as saturated saline solutions form crystals more readily on rough bodies. Such are two of the causes to which Arago attributes this anomalous production. The mill-wheels, as mentioned to J. B., may produce similar effects. Mr. F. has found that the ground-gru is also formed on a muddy bottom in cauliflower-shaped clusters, but only "when the sky was clear, or very nearly clear," so as to be favourable to the radiation of

heat from below. This disposed him to think, and argue, that the mud then lost so much heat, by radiation, as to freeze the immediately superjacent water.

HENRY WALTER.

This word is probably derived from the same root as the Aberdeen word *stock-storm*, "snow continuing to lie on the ground," *storm* being used in that district in the restricted sense of snow. Jamieson derives it from the Icelandic *staka-stormur idem*. In the *Penny Cyclopædia*, I believe (though I have in vain sought for it under the articles "Ice-freezing," &c.), is a philosophical explanation of bottom-freezing, which we, in Norfolk, call a stock-frost. Nevertheless I do not believe in its occurrence, being satisfied that the appearance, which has deceived the watermen to believe in "stock frosts," results from eddies in the water drawing down pieces of ice, &c., which afterwards reappear with weeds or mud sticking to them. At least this has been the case in the only two instances in which I have been summoned to see it; for I have for some time been in the habit of offering small pecuniary rewards for information of the occurrence of these and similar phenomena believed in by rustics, as well as cases of parhelia, here called "sundogs," auroræ, unusual refraction, mistletoe growing on ash or oak, &c.

E. G. R.

This term corresponds with that of *ice-meers* in the Thames, and *ground-gru* in Lincolnshire, under which latter word there is an article in the *Penny Cyclop*. It is known to the Germans as *grund-eis*, and to French as *glace-du-fond*. Science has not yet advanced so far as to explain the phenomenon, although Arago has offered a theory of its formation. It does not appear to have attracted philosophic attention prior to 1730, but has since been noticed by many scientific men in England, France, and Germany. Whilst on this subject, I will ask for any theory to account for the fact of my pond never having been known to freeze in the severest and longest frosts. It is supplied by a spring; the surface is always kept nearly at the same height, and its depth varies from six feet in the middle to half a foot at the edge; the supply water runs slowly off at the surface, and the temperature is 45° F.; it contains weeds and fish. No subaqueous ice has been discovered in it, which indeed is only found at the bottom of *running* streams. The crystals of this ice are aggregated in a different way from those of surface ice.

T. J. BUCKTON.

Lichfield.

However apparently irreconcilable with science and reason, it is nevertheless true, that ice is sometimes formed at the bottom when the upper part of water remains unfrozen. This happens

occasionally in the river Wensum, which runs through the city of Norwich, from which J. B. writes. The wheels of water-mills are found clogged and impeded by ice at the bottom, while the water above is free. I have observed this curious fact only in very severe frosts, and then only in those parts of rivers which were exposed to very cold winds, lasting for several days. The water became thoroughly chilled, but it froze only below, where the water was still; the surface did not freeze, because the wind kept it constantly ruffled and agitated. During the past winter this *stock-frost* was found very extensively in a reservoir at Kilmarnock, to the great surprise of the *gude* folk of the town. If it be objected that ice, from its less specific gravity, ought to rise and float, it must be considered that it attaches itself to the weeds and stones in the bed of the river, and is thus too firmly fixed to rise. But it is often hauled up by boatmen in pieces attached to grass and weeds from the bottom of the water.

J. W.

Cossey Gardens, near Norwich.

TITULAR BISHOP OF ORKNEY.

(1st S. xii. 357.; 2nd S. i. 76.)

I have been led to feel an interest in the subject of the Titular Bishop of Orkney, as perhaps throwing some light on the early history of the country, which is involved in obscurity.

Orkney would appear to have received Christianity from St. Servanus, and St. Columba and his disciples, in the fifth and sixth centuries. By what race it was inhabited at that time is not very certain, likely Pictish; but with the Christianity then introduced is connected the Papæ or Irish priests mentioned in the deed of diploma of the genealogy of the Earls of Orkney by Thomas Tulloch, Bishop of Orkney, to the King of Norway in 1043, and in the geographical work, *De Mensura Orbis Terræ*, of Dicuil, an Irish priest of the beginning of the ninth century. Towards the end of that century Orkney was invaded by the Pagan Norwegians under King Harold Harfager, and the Christian inhabitants of Orkney are said to have been exterminated or expelled by the heathen Norsemen. Christianity was a second time introduced by Olaf Trygvesson, King of Norway, in 998, while Sigurd the Gross was Earl of Orkney. This Earl Sigurd was killed at the battle of Clontarf, near Dublin, in 1014, and is celebrated in a wild Norse song, on which Gray's Ode of the "Fatal Sisters" is founded.

His youngest son Thorfin was Earl of Orkney between 1028 and 1064. Thorfin's mother was daughter of Malcolm II., King of Scotland, and

he himself, undoubtedly the most powerful of the Earls of Orkney, is said to have been monarch of all the north of Scotland. He built the first bishop's kirk in Orkney, Christ's Kirk in Birsay, portions of the walls of which still exist as a part of the parish kirk in Birsay.

The early introduction of Christianity in Orkney is spoken of doubtfully by Dr. Barry, but, in addition to the historical evidence, has received some support from archæology within these few days. The kirk of Egilshay, from its round tower and style of architecture, as well as some churches in Zetland, have been assigned to a date prior to the Norwegian invasion and colonisation in the end of the ninth century, and referred to as a model in the Irish churches of an earlier date. The Archbishop of York seems to have claimed and exercised a right of consecrating bishops in Scotland, originating at a remote period. This right at the nomination of Turgot, Bishop of the Scots and St. Andrews, on the death of Godric in 1107, always denied by the Scots, was also contested by the Archbishop of Canterbury, and settled by compromise through the mediation of Henry I. and Alexander I., Kings of England and Scotland, saving the rights of either church, and the consecration was performed in 1109 by the Archbishop of York. (Chalmers's *Caledonia*, vol. i. pp. 674-5.) When noticing this I may mention that the question of superiority and right to consecrate Scottish bishops, claimed by the Archbishops of York, was finally settled and decided against them, and the church of Scotland declared to be exempt from all jurisdiction except that of Rome, by papal bull of Alexander III. in 1164, given in Keith's *Scottish Bishops*, p. 139. I see it stated in Torfæus's *Orcades*, beginning of book ii. pp. 157-61., that Thomas, Archbishop of York, from 1070 to 1090, consecrated Rodolfus or Ralph Bishop of Orkney; Archbishop Gerliard, 1090 to 1107, consecrated Roger Bishop of Orkney; and a younger Thomas, Archbishop of York, 1107 to 1114, consecrated Rodolfus Novellus, or Ralph Nowell, who acted as Vicegerent of Archbishop Thurston of York at the battle of the Standard in 1138. A note to vol. i. p. 675. of Chalmers's *Caledonia*, mentions the letter of Pope Nicholas to the King of Norway, admonishing him in the Lord to place the Bishop of Orkney and the Isles under the See of York. Names and date not given, but reference to *Anglia Sacra*, ii. 234-236.

In the same part of the *Orcades* it is mentioned by Torfæus, referring to Adam of Bremen (*Historia Ecclesiastica*, lib. iii. cap. xlv.), that Adalbert, Archbishop of Hamburg, who died 1072, ordained and sent to Orkney a bishop called Thoralf, and afterwards one named Adalbert, both in the time of Earl Thorfin. Among other northern nations Orkney is said to have applied

to Archbishop Adalbert for preachers of the divine word:

"Istum Thorolfum in Orcadam descriptione idem auctor jussu Pontificis in civitate Blaseona ordinatum refert: *Non tamen dissimulat, eas insulas prius ab Anglorum et Scotorum Episcopis directas.* Memorat etiam postea Episcopum, qui eas insederit. His ut videtur priorem Henricum, qui in Anglia Daniæ Angliæque Regis Knuti Magni Sacellarius fuerat postea a Sveino Estrithio Scaniæ Episcopus constitutus, Lundensi; diocesi præfectus, verum ab Archiepiscopo Hamburgensi initium negat." — *Orcades*, p. 157.

However this may be, it is very doubtful if any of these bishops were in Orkney. The *Orkneyinga Saga*, p. 136., says that, —

"At this time (Martyrdom of Saint Magnus, 1110) was William bishop in Orkney. He was the first bishop, and had his bishop's cathedral at Christ's Kirk in Bergisherad (or Birsay). William was bishop sixty-six years."

He is supposed to have been bishop from 1102 to 1168. The plate with the inscription may be mentioned as strengthening the evidence — that would make him the first resident bishop. His remains in a wooden coffin were found at the north side of the altar, in the choir of St. Magnus, in the addition made to the east end of that cathedral about the beginning of the sixteenth century, and the plate must have been deposited at the time of his exhumation, probably near the former altar at the re-interment, for the purpose of identification. It was found in the breast of the doubled skeleton in presence of myself and others, and is at this moment in the possession of a gentleman at Kirkwall. Torfæus says (p. 159.), as to the different bishops of Orkney at the same time:

"Annales Islandici obitum ejus (Vilhelmi) in annum Christi MCLXVIII. referunt, factus itaq; erat Episcopus anno MCII. Rogeriq; et Radulphi tempore, floruit. Ad hæc respondeo, utrumq; posse subsistere; Eboracenses enim Archiepiscopi, jam dudum sibi jus per Scotiam et Orcades Episcopos constituendi arrogarunt, quorum auctoritati Scoti acquiescere noluerunt, Orcadenses etiam licet maxime vellent, ab Episcopis tamen Hamburgensibus id iis permissum non est, scribit enim Adamus Bremensis, ubi de insulis extra Norwegiam agit.

"Post Normanniam quæ est ultima aquilonis provincia, nihil habitationis humanæ, nisi terribilem visu, et infinitum oceanum, qui totum mundum amplectitur, invenies, is habet ex adverso Normanniæ, insulas multas, non ignobiles, quæ nunc fere omnes Normannorum ditioni subjacent, ideoq; a nobis non sunt prætereundæ; quoniam Hamburgensem parrochiam et ipsi respiciunt, quarum primæ sunt Orcades insulæ, quas Barbari vocant Organas ritu Cycladum, illæ sunt dispersæ per Oceanum.

"Patet hinc electionem Episcoporum Orcadensibus aliter permissam non fuisse, ab Archiepiscopis Hamburgensibus probaretur, ab iisq; Episcopus ipse inauguraretur."

It will be news to any Orkney reader to see Orkney looked on as a parish of Hamburg. And as to the competing appointments of Orkney bishops, it has been shown that the archbishops of York claimed a supremacy over Scotland; and

Adalbert, Archbishop of Hamburg, was distinguished alike for his ability and ambition, and his fervent zeal to subjugate kings and nations to the Church. By whom Bishop William, the first, was appointed does not appear. The Icelandic annals make his death in 1168; and he was bishop, according to the Saga, sixty-six years, which would make his entry to the bishopric in 1102. Lund was erected into an archbishopric by Pope Paschal II., dating 1099 to 1118, at the request of Erick the Good, King of Denmark, whose reign dates 1095 to 1103; and Drontheim is said to have been erected into an archbishop's see by Eugenius III., who became Pope in 1145. Upsal dates 1163. The bishopric of Orkney was in the diocese of the archbishopric of Drontheim, till Orkney came under the dominion of Scotland in 1468; when it was transferred from Drontheim to the Scottish archbishopric of St. Andrews, Ralph Nowell; who, from the date, must have been the Rodolfus, Bishop of Orkney, witness of a charter of David I. of Scotland. Of this vagrant bishop, as Lord Hailes calls him, the continuator of Florence of Worcester thus speaks:

"Radulphus quoniam nec principis terræ, nec cleri, nec plebis electione, vel assensu fuerat ordinatus, ab omnibus refutatus, et in loco pontificis a nemine susceptus est. Hic quia nullius Episcopus urbis erat, modo Eboracensi, modo Dunholmensi, adhærens, ab eis sustentabatur, et Vicarius utriusque in episcopalibus ministeriis habebatur." — Quoted, Dalrymple's *Annals*, 4to., vol. i. p. 73.

Neither does Torfæus think that any of the Orkney bishops appointed by the Archbishop of York inhabited Orkney. It may have been in the appointment of the early bishops of Orkney, as Adam of Bremen tells us it was in his time, the twelfth century, in Norway and Sweden. On account of the new planting of Christianity, "et pro rara Christianitate," bishops were not named for a particular district, but elected by the king or the people; each bishop built a church, converted as many as he could to Christianity, and governed them without jealousy as long as he lived.

Earl Thorfin, in his old age, journeyed to Rome; and on his return, laying aside piracy, and devoting himself to religion and the peaceful administration of his earldom, he lived principally at Birsay, and at this house he built Christ's Kirk. He had applied to the Archbishop of Hamburg for a spiritual teacher, and William is said to have been bishop in 1102. I am disposed to believe that he was appointed by the Archbishop of Hamburg. Lund was certainly in existence at that time, but Drontheim was not erected into an archbishop's see till later in the same century. The archbishops of York's claim of supremacy over all Scotland may account for their nomination of bishops to Orkney. I offer the foregoing as some Notes on an obscure subject. W. H. F. Kirkwall.

THE DE WITS: TICHELAAR, ETC.

(2nd S. i. 35. 155.)

Allow me to propose for the consideration of your correspondent H. B. C., to whom your readers are indebted for so many interesting Notes upon the De Wits, the passage in Van der Hoeven's *Biography* of the brothers (Amsterdam, 1705, two vols. 4to.), which gives a different version of the episode of the pastor.

I annex my attempt at a translation of the passage, with the statement from Sir J. Mackintosh's *History*, for comparison:

(From the Dutch of E. Van der Hoeven, vol. ii. p. 419.)

"Thus were their corpses suspended by the feet, high up the gibbet, and the chief of the hangmen put the question to a certain ecclesiastical personage, who had been a witness of this incomparably cruel tragedy, '*Domine hangense hoog genoeg*' — 'Domine! do they hang high enough? Upon which one of the bystanders called out, '*Neen, hangt die grootste Schelm noch een Sport hooger*,' — 'No! hang the greatest villain another step higher.' Thereupon this ecclesiastical personage, who had formerly preached in the pulpit with great bitterness against John de Wit, got into such an agitation, that pulling his hat over his eyes he ran thence, and his qualms obliged him to go and drink a glass of wine."

(From Mackintosh's *History of England*, 7th volume, *Cab. Cyclo.*)

"The disfigured remains were hung on a gallows by the heels. The person who acted the part of hangman, observing the pastor of the Hague, said, '*M. le Ministre sont ils assez hauts?*' 'Non,' replied the minister of the Gospel, '*pendez ce grand coquin un échelon plus haut.*'"

It would certainly be more agreeable to believe that a bystander (as in Van der Hoeven's narrative), and not a pastor, responded to the awful pleasantry of the hangman; and were there no other reason to doubt the different version, the latter would still be open to question from the incongruity of its putting French words into the mouths of a Dutch mob.

Besides the minute details of the torture and massacre of the De Wits, Van der Hoeven's remarks inform us as regards the after fate and retribution of Tichelaar, that in 1705 this wretched individual was living at the Hague in beggary and scorn. This corroborates the result of H. B. C.'s researches on the subject. FRED. HENDRIKS.

ENGLISH PRONUNCIATION OF LATIN.

(2nd S. i. 151.)

The usage, of which your correspondent complains, began at the commencement of the present century. But with whom it began, or in what place of education it was first adopted, it would be difficult to say. I believe it was first established at the Charter House, where it is carried somewhat farther than at other schools.

But, if it gets rid of some false quantities, it still leaves many; and it certainly introduces additional errors in the pronunciation of the vowels, which were already many enough.

The custom of pronouncing Latin according to the sounds given to the letters by each particular nation, does not carry with it on the Continent the same inconvenience which attends that practice in English. In most, if not in all, the continental languages, each vowel has *its own* sound; sometimes long, and sometimes short; sometimes, as in Italian, open; and sometimes close, but always preserving a similarity of sound.

But in English this is not the case.

The same vowels vary, not merely in quantity, but in sound. Habit makes many of us unconscious of the difference; but it is obvious to all, who have given any attention to the pronunciation of foreign tongues, or who have acquired any practical knowledge of their pronunciation.

We have every reason to believe, that the Latin vowels had uniform sounds; and that the same letter could only have a change of quantity, but could not, as with us, represent a different vowel or even a diphthong.

It seems, therefore, obvious, that we cannot have a consistent utterance of Latin, so long as we preserve anything of our own peculiar pronunciation.

It is not an easy thing to induce the whole body of English scholars to change their habit. Many, indeed most, have little or no knowledge of foreign *speech*, though many *read* French and German with ease, and a much smaller number Italian and Spanish.

But it would be a great step towards making Latin a language of practical usefulness, if our Universities would adopt Milton's view of the matter, and admit the Italian pronunciation. The schools cannot take the initiative: for they must prepare their youth for college lecture rooms.

No one, who has ever heard Latin read or spoken by an Italian, or even by a German, can doubt of the increased melody which results from a consistent pronunciation.

At the time when Latin was still the usual mode of intercommunication between all literary men, this uniformity existed. An Italian lecturer was understood at Oxford, as an English lecturer would have been at Padua; and a travelling scholar required but one language to find himself understood, wherever a man of letters was to be met with. There is now *no* universal language. French is gradually giving way in some places to English, in others to German. Englishmen speak French as uniformly ill as Frenchmen speak English. Of course, there are here and there remarkable exceptions; but not sufficient to invalidate my assertion as to the generality.

So long as things remain as they are, English-

men's ears will be offended with novelties and inconsistencies in the English pronunciation of Latin. They arise from a vain attempt at correctness in quantity, which cannot be attained except by a radical change in the whole system of pronunciation. E. C. H.

ON MARRIAGE IN THE GREEK CHURCH.

(2nd S. i. 174.)

This consists of two parts, the betrothal and the actual marriage. The betrothal takes place as follows:

"The priest, remaining in the sacrarium, delivers to the persons to be betrothed, and who are standing without at the sacred doors, lighted candles into the hands of each, and then returns with them into the body of the church. Here, after prayers have been said, two rings are brought out, of gold and silver respectively, which had previously been placed upon the altar to be dedicated and consecrated, and the priest gives the gold ring to the man, the silver ring to the woman, repeating three times the form of words following:

'Ἀρραβωνίζεται ὁ δούλος τοῦ Θεοῦ ὁ δεῖνα τὴν δούλην τοῦ Θεοῦ τὴνδε, εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.'

'The servant of God, *M.*, espouses the handmaid of God, *N.*, in the name of the Father, and of the Son, and of the Holy Ghost, now and ever, and to endless ages. Amen.'

Then turning to the woman he thrice repeats the same form, *mutatis mutandis*: 'Ἀρραβωνίζεται ἡ δούλη τοῦ Θεοῦ, ἡ δεῖνα. κ. τ. λ.' 'The handmaid, *N.*, of God espouses,' &c. The rings are put on the right hand finger, and are taken off and interchanged by the bridegroom's man, both in order that the woman may not take too deeply to heart her inferiority, which the less costly material of the ring seems to hint at, as also to confirm the mutual right and possession of property, either present or future, to each in common.

"After the betrothal the marriage follows immediately, if the bride and bridegroom please, only it must not on any account be private. The use of crowns, in celebrating marriage, is most constantly observed to this day, inasmuch that marriage is often called στεφάνωμα, the crowning; and στεφθεσθαι and στεφανοῦσθαι are synonymous with γαμεῖσθαι. The crowns are made of olive-branches, surrounded with white threads interwoven with purple. The priest, putting one on the head of the man, says:

'Στεφεται ὁ δούλος τοῦ Θεοῦ, ὁ δεῖνα τὴν δούλην τοῦ Θεοῦ τὴνδε γαμεῖ, εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος.'

'The servant of God, *M.*, is crowned; that is, marries the handmaid of God, *N.*, in the name of the Father, and of the Son, and of the Holy Ghost.'

He then crowns the woman with the other, saying, 'Στέφεται ἡ δούλη τοῦ Θεοῦ, κ. τ. λ.' 'The handmaid of God is crowned,' &c. Then joining their right hands he blesses them three times, saying, 'Κύριε ὁ Θεὸς ἡμῶν, δόξῃ καὶ τιμῇ στεφάνωσον αὐτούς.' 'O Lord our God, crown them with glory and honour.' Then he hands them a cup to drink of, both as a mark of joy and unity, and a pledge of community of possession."

This account of the betrothal and marriage in the Greek Church is taken from Smith's *De Græcæ Ecclesiæ Hodierno Statu Epistola*, pub-

lished in 1678. The author was fellow of Magdalen College, in this university. He further adds, that the bridegroom must be at least fourteen, and the bride at least thirteen, or the marriage is not canonical. The whole service may be found in Greek, the rubrics in Romaic, in their *Euchologion*, published at Venice. It contains the three communion offices, baptism, matrimony, and holy orders; but I regret to say I do not possess a copy of it. The Greek Church is so very unchanging in its services, that this account may be considered correct at the present time. Of the rites of the heretical Eastern bodies I know nothing. Y. S. M. will perceive that it is entirely a religious ceremony, and not a civil one.

Q. V. Q.

Oxford.

The Greeks have no other belief of matrimony than as of one of the sacraments of the new law, in common with the Catholic Church. They know nothing of celebrating marriage merely as a civil ceremony; and to mark their express belief that it is a religious and sacramental rite, they never call it merely *γάμος*, but, in the very words of St. Paul, *γάμος τήμιος*. Their usual name for it, however, is *στεφάνωρία* or *στεφανισμός*, because with them the ceremonies commence and finish with the crowning of the married couple. Thus they style the ceremonial the "Office of the Crowning:" *Ἀκολουθία τοῦ στεφανώματος*. The ceremonies, prayers, and nuptial benediction, may be seen in *La Perpetuité de la Foi de l'Eglise Catholique sur les Sacrements*, t. v. liv. vi. ch. ii.

F. C. H.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Views of Sebastopol, taken immediately after the Retreat of the Russians.—The small space which we are this week enabled to devote to Photography will be well filled by a brief notice of a collection of Photographs, published in aid of *The Nightingale Fund*. They are the production of a gentleman, Mr. George Shaw Lefevre, who, visiting the Crimea as George Selwyn was wont to visit the execution of distinguished criminals, that is, *en amateur*, had the good fortune to be present on the memorable 8th of September, to witness the fall of Sebastopol; and in the course of the next few days, despite storms of wind and the excitement consequent upon the success of the Allied Forces, to secure the photographic views which he is now publishing in aid of the Nightingale Fund. The views are twelve in number, viz.:—

1. *The Glacis of the Redan from the Curtain of the Malakoff, showing the Ground over which the British Troops had to advance on Sept. 8th.*
2. *Guns and Embrasure in the Redan.*
3. *Redan, looking towards the Great Ravine.*
4. *Curronade Battery, flanking the Ditch of the Redan.*
5. *Russian Barracks behind the Redan.*
6. *The General's Bunk in the Redan.*
7. *Mortar, "Whistling Dick," in the Malakoff.*
8. *Interior of the Malakoff.*

9. *Interior of the White Tower.*

10. *Street in the Karabelnain.*

11. *Ruined House behind the Malakoff.*

12. *The "Leander," at the Entrance of Balaklava Harbour.*

When we add that some of these views will stand comparison with those produced by Mr. Fenton, many of our readers will, we doubt not, be glad to add them to their collections.

Replies to Minor Queries.

Scotish Pasquils.—Your correspondents (2nd S. i. 163.) will receive my thanks for their communications on the subject of this curious work. I must attribute the circumstance of my possessing two books only, to the fact that the third book, mentioned by T. G. S. and J. M. (2.), appeared subsequently to the period when Sir Walter Scott kindly presented me with the earlier parts.

It may be observed that the editor, in his prefatory notice, says,—

"In a second part, which he intends, some of these days bringing out, he will include such satirical pieces as he can find against the Tories. These are by no means numerous; but as his Jacobite materials are not exhausted, he trusts he will be able to produce a volume, fully as curious as the present."—P. xiii.

We may therefore infer that the editor did not then contemplate any other than a second part.

One of your correspondents, possessing the entire work, unquestionably a scarce one, will probably be good enough to give us particulars respecting Part III., similar to those which I now subjoin of the Parts I. and II. To copy the titles of each Pasquil would occupy too much space in your pages.

Part I. Title, *A Book of Scotish Pasquils, &c.*, Edinburgh, 1827; prefatory notices, pp. v. to xxx., comprising some mention of the families of Mylne and Govean, and several short poems addressed to Robert Mylne and others, which the editor terms "sad trash." Following these we have 31 Pasquils, and 10 copies of minor satirical verses extending to p. 80.

Part II. Title, *A Second Book of Scotish Pasquils, &c.*, Edinburgh, 1828; prefatory notices, pp. v. to xxi.; Pasquils, 37.; minor satirical verses, 17., extending to p. 102. Neither part is designated as a volume, but each concluding with "The End," implies that it was regarded, at the time it appeared, as complete in itself.

J. H. MARKLAND.

Bath.

Mrs. Fitzherbert (2nd S. i. 153.)—The following list of two or three pamphlets which have been published on the subject of Mrs. Fitzherbert's marriage with the Prince of Wales may be of use to your correspondent.

1. "A Letter to a Friend on the reported Marriage of His Royal Highness the Prince of Wales. By Mr. Horne Tooke. The Second Edition. 1787."

2. "Alfred's Appeal; containing his Address to the Court of King's Bench on the subject of the Marriage of Mary Anne Fitzherbert, and her Intrigue with Count Bellois. London, 1789." No publisher's name.

The name of the writer, "Philip Withers," on the last page, viz. p. 88.

3. "Alfred's Apology. Second Part. Containing a Letter to His Royal Highness the Prince of Wales; with a Summary of the Trial of the Editor of the Nemesis, on the Prosecution of Mrs. Fitzherbert for a Libel; with Remarks by Alfred. 'Deum appello et provoco ad Populum,' Livy, viii. 33. London: Entered at Stationers' Hall, and sold at No. 9. Queen Street, near Grosvenor Square. 1789."

M. N. S.

The Cobbe of Lyme (2nd S. i. 153.) — Campbell in his *Political Survey of Great Britain*, vol. i. p. 351., says:

"Lyme harbour is such an one as is not to be found in this, or perhaps any other kingdom, and seems to have been of the inhabitants' own contrivance. It was originally constructed, though at what time we know not, by weighing up vast rocks out of the sea with empty casks, which being placed in regular order to a considerable breadth, and carried out a great way, some say more than three hundred yards, the interstices being filled up with earth, the heaviest carriages safely pass, and large buildings, amongst others a handsome custom-house upon pillars, with a corn-market under it, and warehouses have been erected thereon. This singular work, which answers the intention of a pier, is called the Cobbe, and for the keeping it in constant repair, which is done at the expence of the town, and proves sometimes very chargeable, there are annually chosen two cobbe-wardens."

References: — Leland's *Itinerary*, vol. iii. p. 43.; Andrew Borde's *Perigrinations in the Catalogue of Havens*; Harrison's *Description of Britain*, c. xii. p. 58.; Stukeley's *Itinerarium Curiosum*, p. 152.; Coker's *Survey of Dorsetshire*, p. 11.; Willis's *Notitia Parliamentaria*, vol. ii. p. 429.; Keble's *Statutes*, p. 913.; Brome's *Travels over England, Scotland, and Wales*, p. 259.; Cutler's *Coasting Pilot*, p. 12.

R. W. HACKWOOD.

The cobbe of Lyme was from the first called likewise the *conners*. There was a cobbe at Swanage, in Dorsetshire, and nowhere else. The derivation of these words is not quite satisfactorily explained. When built in Edward I.'s reign there was much Cornish or Celtic in the west. See Roberts's *History of Lyme Regis, Dorset*. In the Tower Records this marine work is styled "Le Pier Key," or "Le Cobb."

G. R. L.

Stothard's Mother (2nd S. i. 133.) — In "N. & Q." of Feb. 16., I find you ask a question respecting my father's family, signed PRIOR ROBERT.

Thomas Stothard, R.A., was the son of Mary, the daughter of Elizabeth Reynolds, a niece of D'Anvers Hodges, of Broadwell, Gloucestershire, and of the Middle Temple, to whose descendants, male and female, D'Anvers Hodges, by his will

dated 1720 or 1721, left his large estates, in demise of which without issue also, to Henry Doughty, his cousin; who, marrying one of Mr. Hodges's nieces, subsequently had issue, who enjoyed the estate. The Misses Doughty of Doughty-Street, the grand-daughters of this Henry Doughty, were Stothard's third cousins. Stothard's uncle Reynolds would, had he lived, have enjoyed the estates, but, dying before he was of age, Thomas Doughty succeeded him, and took the name of Hodges. John Reynolds, having married the niece of D'Anvers Hodges, became his executor.

ROBERT T. STOTHARD.

Shakspeare: "When we have shuffled off this mortal coil" (2nd S. i. 151.) — MR. C. M. INGLEBY speaks of Sir D. Brewster's use of "mortal coil" for the *body* of a creature, as the "common interpretation" of this phrase. I believe, on the contrary, that Sir D. B. was the first person who so understood the phrase, and he ought to be the last. The word "coil" occurs at least nine times in Shakspeare, and in every case it manifestly means *turmoil*, *tumult*. The same is the case with all other writers of English. We have indeed another word, the "coil" of a rope; but this also does not mean "covering," which seems to be the sense intended by Sir D. B. And if *coil* had meant *covering*, would it have been proper to speak of the "mortal coil" of other creatures than man? Certainly though animals are mortal, "mortal life," "mortal state," and the like, mean the life, the state, &c. of man only, and not of any other creature. X.

Passages in Gower (2nd S. i. 174.) — The passage in Gower —

"She leveth nought all that she hereth,
And thus full oft herself she skiereth,
And is all ware of 'had I wist.'"

it seems to me, may be explained thus:

"She is on her guard against being deceived, so that she may have no occasion to say when it is too late, 'Had I wist,' — had I but known it."

That this expression, "had I wist," was proverbial at the time, is evident from its occurring again in a similar way in the fourth book of the *Confessio Amantis*:

"For many a vice, as saith the clerke,
There hongen upon slouthes lappe,
Of such as make a man mishappe,
To pleigne and tell of 'had I wist,'"

where the meaning clearly is, that the evils attending on sloth are of such a kind as to occasion men mishap, and then they complain and say, "Had I but known it."

Canele is from the French *canelle*, cinnamon.

Mone. — Is this word possibly connected with *monyal*, which in *Piers Ploughman* means "a nun," and with the French *moine*? Is there

any other evidence to show that old nuns were ever spoken of in this disrespectful way?

JOHN J. S. PERONNE.

King's College, London.

Sir Charles Sedley (2nd S. i. 153.) — Noble, in his continuation of Granger's *History* (vol. i. p. 249., edit. 1806), mentions two engraved portraits of Sir Charles Sedley, one by Van der Gucht, and the other by Richardson, both 8vo. In the edition of Sir Charles Sedley's *Works*, two vols. 12mo., 1722, is "his picture curiously engraved from an original painting." W. H. W. T.

Somerset House.

Legal Jeu d'Esprit (2nd S. i. 171.) — To the specimen of legal wit given as above allow me to add the following, which was handed about at the time of the Gorham appeal to the Privy Council, as from the pen of Sir George Rose:

"Argument for:

"Baptiz'd a baby,
Fit sine labe;
As the act makes him,
So the Church takes him.

"Argument against.

"Unless he be fit
We very much doubt it;
And, devil a bit
Is it valid without it.

"Judgment.

"Bishop and vicar,
Why do you bicker
Each with his brother,
Since both are right,
Or one is quite
As wrong as the other?

"Adjudication.

"Bishop nonsuited,
Priest unrefuted,
To be instituted;
Costs deliberative,
Pondering well,
Each take a shell,
The lawyers THE NATIVE."

Y. B. N. J.

French Protestant Refugees (2nd S. i. 192.) — Having written a *History of the French Protestant Churches in England*, I can give G. R. some information. I have lists of some thousands of the refugees, and very many original wills and other documents relating to them. Is this inquiry connected with the advertisement in *The Times* of last week, intitled "Large Estates of Refugees from France?"

JOHN S. BURN.

Grove House, Henley.

Lay Readers (2nd S. i. 152.) — In 1774, according to some topographers, there was only one ecclesiastical person upon the Scilly Islands whose residence was at St. Mary's, and who visited the

other islands once a year. But Campbell, in his *Political Survey*, says that —

"Divine service is performed, and sermons preached, or rather read, every Sunday, in the churches of those islands, by an honest layman appointed for that purpose."

Also at Fair Isle:

"They have a very pretty church but no minister, being annexed to one of the parishes in Shetland, or served by an itinerant minister. A layman reads the scriptures every Sunday in the church."

R. W. HACKWOOD.

Kennerleigh Manor lost by a Game at Cards (1st S. xii. 102.) — In Oliver's *Monasticon Exoniensis*, I find the following:

"By Indenture enrolled in Chancery, April 26, 1609, between Thomas Dowriche, of Dowriche, and Catherine his wife, of the one part, and John Northcote, of Crediton. The former conveyed to the latter, in consideration of 800*l.*, the fee of the manor of Kennerleigh *alias* Kinwardleigh."

Your correspondent JULIA R. BOCKETT, however, seems to have some authority for her statement, and as I am collecting materials for a history of Crediton, I shall be greatly obliged by any further information on this subject. J. T.—T.

Wine for Easter Communion (2nd S. i. 58.) — The following extract from a French work may possibly interest your correspondent W. DENTON. The title of the book is *Les Raretés qui se voyent dans l'Eglise Royale de S. Denis*, Paris, 1762.. At p. 5. we have the following information:

"Dans le Sanctuaire du côté de l'Evangile on voit vis-à-vis l'Autel funebre du feu Roi, un petit Autel, ou tous les Dimanches de l'année et à toutes les solennités, le Diacre et le Sou Diacre après avoir reçu du Celebrant le précieux Corps de Notre Seigneur au grand Autel, viennent prendre eux-mêmes avec un *chalumeau* de vermeil, le Précieux Sang, selon l'ancien usage de l'Eglise de Saint Denis, qui se conserve encore."

CLERICUS (D.)

Painting and Inscription found at Shrewsbury (2nd S. i. 149.) — I have no hesitation in classing the interpretation assigned to the supposed initials "M. M.," viz. "MARIE MATERNITATEM SECO," "I Peter Roberts decide (the question of) the maternity or legitimacy of Mary" with the more celebrated one that was once decyphered from "Alice Lang's Ladle." And I have not the least doubt that the true reading of the inscription should have been "A^o. M^æ. SEC^o. 1555," or "A.R.M.," &c., i. e. *Anno regni Mariæ*, "in second year of Queen Mary," the last figure of the date having been misread. The year 1555, up to the 6th of July, belonged to that year of the queen's reign.

JOHN GOUGH NICHOLS.

Pope Martin V. (2nd S. i. 113.) — This pope was elected in November, 1417, and died in February, 1431. Thomas Arundel, Archbishop of

Canterbury, died in February, 1413, and was succeeded by Henry Chicheley, who died in April, 1443. See Dugdale's *Monasticon* (1817—30), vol. i. p. 86. The nephew of Pope Martin V. could not therefore have been Archbishop of Canterbury during his uncle's pontificate; nor is it probable that he held any benefices in England by the Pope's appointment, as the statute of *Præmunire* was then in existence, and enforced; for Andrews states in his *History of Great Britain*, that Pope Martin V. denounced, by his legate, curses of the most fatal kind against the English king, parliament, and people, for not repealing this statute, which *deprived him of the power to dispose of livings in England*. "His high words" were however "disregarded." W. H. W. T.

Somerset House.

Hillier Family (2nd S. i. 53.) — In looking over the old churchwarden's book of this parish, I find the name of Roger Hiller (Hillier?) mentioned as churchwarden in 1621, and again in 1675. I am sorry I cannot give C. H. P. any further information respecting this family: I should not have thought the above worth sending, had C. H. P. not mentioned "Johan Hillier" as steward of the manor of Cirencester in 1685; and as Cirencester is only ten miles from Tetbury, and the dates also correspond, it is not unlikely they were of the same family. ALFRED T. LEE.

Tetbury, Gloucestershire.

Tom Thumb (2nd S. i. 154.) — MR. WILSON has *entamé* a very interesting subject in this Query. Tom Thumb takes a higher rank than a mere historical personage can ever be entitled to assume. His narrative belongs to that far-extended family of tales of enchantment and wonder, which has its roots in the primeval mythology of the Scandinavian and Teutonic peoples. It is almost unnecessary to observe that mythology forms no insignificant portion of the evidence of ethnology, or the family history of tribes and nations. Tom Thumb is a prominent actor in the *Kinder und hauswärechen* of the Brothers Grimm, and the *Contes du Temps passé* of Perrault. But the learned editor of the "N. & Q." has given a reference to an English metrical history of our worthy published in 1630, *i. e.* nearly seventy years before Perrault's tales appeared. This fact, whilst it shows that we did not import Tom Thumb into England in modern times, affords a reasonable presumption that he came into Britain with the Anglo-Saxons, as part of their circulating library. Tom Thumb, however, is not the only nursery favourite which can claim an ancient position in England. Mr. B. Thorpe's observation at p. 125. of his *Yule Tide Stories*, shows that Cinderella should rank in the same category, and that we do not owe her to M. Perrault. The same

remark appears to apply to "Jack in the Bean Stalk," "Puss in Boots," "Jack the Giant Killer," and "Beauty and the Beast," which not only all bear the impress of northern fiction, but are actually still found in the nursery tales of Scandinavia. But what are the earliest forms (now existing) of these myths in England? And where are they to be found—in print or in MS.? Hickathrift, too, deserves a Note. T. T. C.

Curious Right to appoint a Coroner (2nd S. i. 115.) — The last presentation of a coroner for the hundred of High Peak, co. Derby, was made by the late Rev. Francis Foxlowe. The Horn afterwards became the property of his widow, who affected to devise the estates which were left to her by her husband to his grand-nephew, Francis Edward Greaves, the second son of H. M. Greaves, Esq., of Banner Cross (see Burke's *Landed Gentry*, ed. of 1853, p. 416. of the Supplement); but the Horn not being specifically mentioned, and there being no general devise of real estate in Mrs. Foxlowe's will, the right in the Horn became vested in her cousin and heir-at-law, the late Alexander Slater, Esq., of London, who died on the 27th January last, but by arrangement between Mr. H. M. Greaves and Mr. Slater, the Horn, and the presentation to the office of coroner, became vested in the former gentleman, who thereupon exercised his right in favour of Mr. F. G. Bennett, as stated in the current volume of "N. & Q." In the documents which accompany this ancient symbol, the right is styled "prima pars agard." W. St. Sheffield.

Armorial Queries (1st S. xii. 449.) — As a very imperfect reply to these Queries I beg to say that the arms to No. 5. are those of Nash; No. 13. probably Mitchell; and No. 32. those of Nichols. Several others might have been discovered had DE C. fully blazoned each coat; and before he charges the Heralds' College with defective Ordinaries, he should have blazoned each coat properly, for not one in his whole series is complete in blazon. For instance, No. 23., Or, a lion debriused by a baton gobony, might have been discovered had the colours of the baton been given; as there are several such coats in the ordinaries at the Heralds' College, having the baton, but of different tinctures: the same of others.

FECIALIS.

Dog-whippers (1st S. x. 188.) — The office is not extinct, though the necessity for its exercise may no longer exist. "Dog-whipping, 2s. 6d." still forms a regular item in the annual accounts of the sexton of the Collegiate Church of Middleham, and is no less regularly paid. *Me teste*,
T. H. KERSLEY, B.A.
Canon and Sub-Dean.

Miscellaneous.

NOTES ON BOOKS, ETC.

It may readily be conceived that from the small space devoted to this portion of our Journal, we often feel ourselves unable to do justice in our notices to works of great learning and importance; being compelled to dismiss in a few lines books which it would take as many pages to characterise fully and clearly. Two or three publications of this character are now before us; and we have only the alternative of recording scarcely more than their title-pages, or of passing them by in silence. The first of these is *The Languages of the Seat of War in the East, with a Survey of the Three Families of Language, Semitic, Arian, and Tauranian*, by Dr. Max Müller. Compiled at the suggestion of Sir Charles Trevelyan, with the specific object of aiding the officers of the army and commissariat in their intercourse among people of almost unknown tongues, this work gives a clear and succinct account of the nature of the eastern languages, and their philological and geographical connection; and as such will be found useful to all students—and they are an increasing class—of Comparative Philology. Another is upon that most interesting subject, a universal language, and it well merits the attention of all who recognise the great results which would flow from the establishment of a language which should be understood from Indus to Peru. But its title, which well describes the nature and object of the work—the subject of which has engaged the author's attention for more than forty years—on which he has lately been employed from five in the morning till ten at night—for the production of which he has had a fount of type cast expressly—is all that we can give, *A Universal Alphabet, Grammar, and Language, comprising a Scientific Classification of the Scientific Elements of Discourse, and Illustrative Translations from the Holy Scriptures and the principal British Classics; to which is added a Dictionary of the Language*. By George Edmonds. A third volume is one by Mr. Hyde Clarke, a gentleman whose name has frequently appeared in our columns. It is a *New and Comprehensive Grammar and Dictionary of the English Language as spoken and written*; and when we add that the writer is a follower of Horne Tooke and Latham, our readers will feel that the work has been undertaken by one who knew well how to set about his self-appointed task. The dictionary, small as it seems, contains more than one hundred thousand words!

Mr. John Timbs, the well-known author of the *Curiosities of London*, and some score of other useful and amusing volumes, in which sound knowledge is conveyed in a popular form, has just published a little book under the title of *Things not generally known, familiarly explained, a Book for Old and Young*, in which he has collected from a variety of sources a number of illustrative explanations of those points of science, of curiosities in natural history, of peculiarities in popular superstitions, &c. &c., which often form the subject of after dinner and fireside chit-chat. The volume is a very amusing one, and we should be doing it injustice if we did not add that it is as instructive as it is amusing.

Collectors of the early English drama have now an opportunity which seldom occurs, of purchasing a large number of old plays of the seventeenth century. They were originally part of the dramatic collection of the late well-known John Thelwall, formed with much trouble and expense: 130 are originals, or very early editions, and are enriched with manuscript annotations by that eminent critic. The others are original or early editions of Killigrew, Davenant, Beaumont and Fletcher, Dryden, &c., in all about 300 plays. Of these many are not in the

British Museum or University libraries. Altogether they would form a noble groundwork for a series of the plays of the sixteenth and seventeenth centuries. It is wished not to separate the collection, which may be seen at Boyle's Court Guide Office, 120. Pall Mall.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

ROGER ASCHAM'S SCHOLEMASTER. 1571.

THOMPSON'S PASTORALIA.

WIT AND MIRTH, OR PILLS TO PURGE MELANCHOLY. By D'Urfey.

Vol. III. 12mo. 1719.

*** Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

REV. C. B. TAYLER'S THANKFULNESS. 6s. 6d. Edition.

Wanted by Charles F. Blackburn, Bookseller, Leamington.

A GERMAN DICTIONARY. By N. Bailey. With a Portrait of N. Bailey, φιλόλογος in a large wig. Or the Portrait separately.

Wanted by Rev. Edw. Gillett, Vicarage, Runham, near Filby, Norfolk.

LAW'S REMARKS ON THE FABLE OF THE BEES. 8vo.

LAW'S CASE OF REASON. 8vo.

The above two works printed by Innes or Richardson, about 1780.

WHITE'S EPHEMERIS FOR 1781, 1800 & 1808.

Wanted by Thomas Jepps, Bookseller, Queen's Head Passage, Paternoster Row.

Notices to Correspondents.

NOTES ON THE FLEUR DE LYS, &c., unavoidably postponed until next week.

D. R. M.'s Query shall be answered in our next.

SARTOR will find a Note on the composition of Bonny Clabber, which appears to have been a mixture of beer and milk, in our 6th Vol. p. 318.

A SUBSCRIBER (Liverpool). Simmel is not the name of a saint, but of a species of cake made from fine flour, and is so called from the old French *Siminel*. Herrick sings "I'll to thee a simmel bring."

ETIOLOGUE. Two or three Correspondents have recently addressed Queries to us on the meaning of this word. They will find it treated of in our 12th Volume, pp. 186, 231, 373.

Q. V. Q. is referred to our 5th Vol., pp. 78, 165, 237, for the derivation of donkey.

J. L. PHILIPS. The Creed of St. Athanasius is only read upon the days named in the rubric, for the reasons given by Bishop Sparrowe, namely, because those days are most proper for this confession of the faith, which of all others is the most express concerning the Trinity; and partly, that so it might be said once a month at least.

W. T. For notices of the author of Drunken Barnaby's Journal, see our 1st S. iii. 297, 403.; ix. 163. The best account of Richard Brathwaite is that by Joseph Haslewood, prefixed to Barnabè Itinerarium, but most biographical dictionaries contain some notices of him.

G. W. J. The Key to Chrysal, or the Adventures of a Guinea will be found in William Davis's *Olio of Bibliographical and Literary Anecdotes*, pp. 13–21.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

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LONDON, SATURDAY, MARCH 22, 1856.

Notes.

NOTES ON THE FLEUR-DE-LIS.

In 2nd S. i. 54., I hinted that, having collected many notes on the subject of this charge, as borne both in France and England, I might, with your approval, offer them for the pages of your valuable miscellany. Relying upon your willingness to accept this collection, I now forward a portion which relates especially to the nature and history of the fleur-de-lis, as adopted in France.

What, then, is the ornamental charge named in that country the fleur-de-lis; in common English acceptance, the flower-de-luce, the flag flower, or Iris? Does it, in reality, bear any resemblance to a flower botanically described as hexapetalous, with three petals reflexed quite back, and three erect? Unless the pruning-knife be freely used, the resemblance appears indeed extremely small, even if we admit as a model the *Iris pumila*, or dwarf Iris (Curtis's *Bot. Mag.*, vol. i. pl. 9.); and we must seek elsewhere than in Europe, perhaps in Asia, or, for reasons to be hereafter assigned, in Africa, for a floral emblem more accordant with the charge than anything we are able to produce. Fauchet, indeed, in his *Recueil de l'Origine de la Langue Française*, &c. (4to, 1581), supposes it to be a peculiar flower of the marshy lands bordering on Friesland and Holland, and that its original adoption was illustrative of the descent of the French nation from the Sicambres inhabiting those countries. But this is a mere supposition, unsupported by any authority.

Montfaucon, in his *Monumens de la Monarchie Française* (Paris, 1729), has, at great length, investigated this subject; but, with all his learning and industry, leaves the *vexata questio* as undetermined as before. He rejects indignantly the once popular notion, that this figure represented a toad (*crapaud*), and which maintains that this was the symbol of the first royal races of France, who bore three toads for their arms,—an error which, however, Montfaucon confesses, “a pu naître de ce que les fleur-de-lis représentés en basse, ont assez la forme de Crapaux, quand on les regarde d'un certain biais;” adding, “je ne comprends pas bien cette ressemblance.”

He rejects, also, the supposition of other authors, that these charges were “des fers de Piques, ou de Hallebardes.” These, he says, have, it is true, “assez de ressemblance” to the fleur-de-lis in the arms of our kings; but, even admitting that the fleur-de-lis was derived from these spear-heads, the question would remain, how did it happen that they received the name of a flower to which they bear so little resemblance?

In reference to this opinion, it may indeed be remarked, that however inappropriate the present

designation, many instances occur in the earlier periods of French history, in which the spear-head form of the charge is much more decided than in more recent times. In the statues of Clovis, his four sons, and two queens, in the portail of the church of St. Germain des Prés, at Paris, the crowns of five have “un trefle,” a trefoil; which, says Montfaucon, some dignify with the name of fleur-de-lis. Several of these ornaments are of a very acute lozenge form. So again of five sovereigns in the third portail of Notre Dame, one bears distinctly this spear-head-like charge, called the fleur-de-lis.

In the church of St. Medard de Soissons, on the tomb of Clothaire I. and his son Sigebert, this ornament approaches more nearly to a leaf.

In fifteen crowns of the time of Pepin and Charlemagne, in the grand portail de St. Denis, no instance occurs of the fleur-de-lis; though, in the crown of Pepin, his son, or grandson, one occurs. In the sceptre, too, of Dagobert, at St. Denis, is one fleur-de-lis (see Montfaucon, vol. i. pl. 3. p. xxvi.). The sceptre of Charles le Chauve terminates in a fleur-de-lis (p. xxx.).

Jean Jacques Chifflet, in his *Anastasis de Childeric* (1655), asserts that Childeric had bees for his symbol; which, from their resemblance, were afterwards mistaken for flowers, and first adopted, as such, on the shield of Philip Augustus. He founds his argument on the numerous (above 300) gold ornaments, which were discovered in the tomb of Childeric, at Tournai. Montfaucon, however, shows that these were not bees; but studs for the caparison of horses, though a few of the larger specimens were not without a distant resemblance to these insects. It appears probable, from the *Genealogical History* of Pere Anselme (vols. ii. and ix.), that the real charge of bees was of Italian origin. They first appear (“d'azur, à trois abeilles d'or,”) in the shield of Antonio Barberini, Cardinal Bishop of Palæstrina, nephew of Pope Urban VIII., and third son of Charles Barberini, Duc de Monterotondo. He became Premier Pair et Aumonier de France, and Duc de Reims, &c. He died in 1671.

On the whole, Montfaucon seems to make little distinction between the fleur-de-lis and “trefle,” or trefoil, as will appear in many passages of his work.

Leaving this question of the interpretation of the charge, let us now proceed to the history of its adoption as an emblem of royalty; and as an honourable distinction: and here we cannot omit the important and interesting remarks of Montfaucon:

“Ces mêmes fleurs,” he says, “que nous voyons à la couronne de nos rois, et assez souvent au bout de leurs sceptres, ont été en usage à Constantinople, et en d'autres pays. On voit une fleur semblable à la Couronne de l'Impératrice Placidie [daughter of Theodosius the Great, sister to Honorius and Arcadius; she married Adolphus,

king of the Goths, and afterwards Constantius, by whom she had Valentinian III.; she died A.D. 449. (*Antiq. Exp.*, vol. iii. p. 46.]. L'Impératrice Théodora, femme de l'Empereur Justinian I. (527—565) a aussi sur sa couronne cette fleur.—Julienne Auguste est peinte ayant sur sa tête cette fleur-du-trefle semblable a celles qu'on voit aux couronnes de plusieurs de nos plus anciens rois. Ces fleurs étoient si communes dans les peintures de Constantinople, qu'on les mettoit souvent en usage pour l'ornement comme on peut voir ci-dessus. On voit ces fleurs fort souvent aux couronnes et aux sceptres d'autres Princes d'Allemagne qui ne descendoient point de Charlemagne. Zyllesius (Nicolaus, 1638, *Onomasticon Literarium*, vol. iv. p. 439.), apporte des sceaux des Ottons avec des fleurs-de-lis.

"L'Empereur Conrade (1141) a sa couronne du fleurs-de-lis fort bien faites, semblables a celle de nos rois. Le Roi Henri avoit la couronne ornée de fleurs-de-lis.

"Jacques II., Roi de Majorque, a aussi des fleurs-de-lis a sa couronne: on doit inférer de tout ce que nous venons de dire que nos premiers rois ont pris cet usage de ce que nous appellons fleur-de-lis, non comme un symbole qui leur fut propre, non comme une marque qui leur fut particulièrement affectée; mais, à l'imitation, peut-être, des Empereurs de Constantinople, ou des rois d'autres nations, ils ont mis quelquefois ces fleurs à leurs couronnes, et à leurs sceptres, comme un simple ornement, et tout-à-fait arbitraire: ce qui paroît évidemment en ce qu'un grand nombre de couronnes et de sceptres des premiers tems de la monarchie, n'ont ni trefles, ni fleurs-de-lis, ni rien qui en approche" (*Monumens Franc., Discours Préliminaire*, vol. i. pp. xxx. xxxiii.)

Montfaucon has thus carried us back as far as Constantinople for the origin of this ornament, but it might be referred to a much higher African antiquity. I am not aware that it has ever been remarked that this figure, very perfectly sculptured, was a common ornament employed in the head-dresses of the Egyptian sphynxes. Whoever will take the trouble to examine those specimens in black marble which are exhibited in the Gallery of Egyptian Antiquities in the Louvre at Paris, will be satisfied as to the close resemblance of the ornament on their heads to the modern or earlier modern fleur-de-lis. The marbles marked A 31—32. have this flower. A 26—87. have a similar flower. A 20, one something similar. In the copies of these sphynxes, at the entrance of the Egyptian Court of the Crystal Palace at Sydenham, these ornaments may be equally well noticed. In this court will be found many other instances in which the resemblance is too strong to allow a doubt as to the sameness of this form with that of the modern flower.

The Pompeian Court, also, offers examples of the same flower in a very perfect form.

In Wilkinson's admirable volumes on the *Manners and Customs of the Egyptians* (2nd Ser., vol. ii. p. 387.) is a representation of an altar from Thebes, now in the British Museum (No. 496.); in which, among the oblations of flowers, is one bearing a resemblance to a fleur-de-lis, though, perhaps, it may be thought to dispute this character with that of a husk.

C. H. P.

(To be continued.)

FOLK LORE.

The Red Hand of Ulster.—I am afraid the superstition connected with this honourable badge of baronetcy is too deeply rooted, in the minds of the vulgar, to be eradicated without great difficulty, as the following instances will show.

Being at Hagley, some time since, and conversing with a villager about the Lyttelton family, I was gravely informed that on account of the misdeeds of Thomas Lord Lyttelton (concerning whom the story is told that he foretold his own death, being informed thereof in a dream,) the Lord Lytteltons were compelled to have a "bloody hand" in their arms; and that their arms being painted on a board, with the bloody hand very conspicuous thereon, were placed over the door of the hall; and I was moreover informed, that his lordship dared not remove it for twelve months. This board, I found, was placed there just after the death of the late lord, and was nothing more or less than a *hatchment*. I was also told that the hand was to be smaller every generation, until it entirely disappeared.

The following is another instance of this absurd belief:—In one of the windows of Aston Church, near Birmingham, are the arms of the Holts, baronets of Aston; and there, unfortunately, the hand has been painted *minus* one finger; and to explain this, I was told that one of the Holts, having committed some evil deed, was compelled to place the bloody hand in his arms, and transmit the same to his descendants, who were allowed to *take one finger off* for each generation, until all the fingers and thumbs being *deducted*, it might at length be dispensed with altogether!

C. J. DOUGLAS.

Herefordshire Weather Proverb.—In Herefordshire, the following saying is current:

"Till St. James's Day is past and gone,
There may be hops, or there may be none."

J. R. R.

Baptismal Superstition.—On a recent Sunday, at a certain country church in Worcestershire, there were three christenings, — two boys and a girl. The parents of one boy were in a very respectable class of life; the parents of the two other children were in humble circumstances. The parties at the font had been duly placed by the officiating clergyman, and, as it happened, the girl and her sponsors were placed last in order. When the first child—who was the boy of the poor parents — was about to be baptized, the woman who carried the little girl elbowed her way up to the clergyman, in order that the child she carried might be the first to be baptized. To do this, she had (very contrary to the usual custom of the poor, who, in essential points, are generally as refined as their superiors) to rudely push past "her betters,"—

i. e. the sponsors of the second boy. As she did so, she said to one of the sponsors — by way of apology — “It’s a girl; so it *must* be christened first;” and christened first it was. But the peculiar manner in which this was brought about, showed that the woman was influenced by some peculiar feeling; and, on the next day, an opportunity was taken to discover her motive. This was her explanation: “You see, sir, the parson bain’t a married man, and consequentially is dis-familiar with children, or he’d a never put the little girl to be christen’d after the boys. And though it sadly fluster’d me, sir, to put myself afore my betters in the way which I was fosed to do; yet, sir, it was a doing of a kindness to them two little boys, in me a setting of my little girl afore ‘em.” “Why?” “Well, sir! I *har* astonished as *you* don’t know. Why, sir, if them little boys had been christen’d afore the little girl, *they’d* have had *her* soft chin, and *she’d* have had *their* hairy beards, — the poor little innocent! But, thank goodness! I’ve kep her from that mis-fortin!” And the woman really believed that she had done so; and the generality of her neighbours shared her belief.

Let this be a warning to clergymen (more especially to bachelors) who would stand well in the opinions of their poorer parishioners!

CUTHBERT BEDE.

Fig-pie Wake.—This is kept in the parish of Draycot-le-Moors, in Staffordshire, on Mid-Lent Sunday. The fig-pies are made of dry figs, sugar, treacle, spice, &c.; they are rather too luscious for those who are not “to the manner born.” But yet, on this Sunday, the friends of the parishioners come to visit them, and to eat the fig-pies. Is this wake kept in other parts of the country? Mid-Lent Sunday is sometimes called Refreshment Sunday. In parts of Oxfordshire, figs are eaten on Palm Sunday, which is thence called Fig Sunday. This I suppose to be in remembrance of the fig tree without fruit which was cursed for its barrenness.

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Weather Proverbs (2nd S. i. p. 84.)—The following cutting from one of the Glasgow “Penny Almanacs” for this year, will be found generally so true and useful in its observations, as not unworthy of being transferred to the pages of “N. & Q.”:—

“WEATHER WISDOM.

A rainbow in the morning gives the shepherd warning. That is, if the wind be easterly; because it shows that the rain cloud is approaching the observer.

A rainbow at night is the shepherd’s delight. This is also a good sign, provided the wind be westerly, as it shows that the rain clouds are passing away.

Evening red, and next morning grey, are certain signs of a beautiful day

When the glow-worm lights her lamp, the air is always damp.

If the cock goes crowing to bed, he’ll certainly rise with a watery head.

When you see gossamer flying, be ye sure the air is drying. When black snails cross your path, black clouds much moisture hath.

When the peacock loudly bawls, soon we’ll have both rain and squalls.

When ducks are driving thro’ the burn, that night the weather takes a turn.

If the moon shows like a silver shield, be not afraid to reap your field;

But if she rises haloed round, soon we’ll tread on deluged ground.

When rooks fly sporting high in the air, it shows that windy storms are near.*

If at the sun rising or setting, the clouds appear of a lurid red colour, extending nearly to the zenith, it is a sure sign of storms and gales of wind.”

G. N.

ENGLISH AND AUSTRIAN POPULATION.

Cardinal Wiseman is reported to have said, in a recent lecture on the Austrian Concordat, that—

“The Emperor of Austria reigned over as large an empire as ours was, even including its distant dependencies. The population was far greater than ours, and included a far greater variety of races: ours only including three, all of the same language (excluding India); while the Austrian empire embraced at least six, speaking different tongues—all of which the youthful and accomplished sovereign spoke with ease.”

Hitherto I have lived on in the undisturbed belief that the sun never sets upon British rule; and that while the British empire is the most widely spread, so too it counts many more subjects, not only than Austria, but than any other kingdom or government on the earth, saving, perhaps, the fabulous millions in China. Till now, I have always thought that our beloved Queen, to talk to the many peoples under her sway in their own tongue, would have to speak not merely six, but even more than sixteen languages: English, Welsh, Erse or Irish, Gaelic or Scotch; Manks, in the Isle of Man; Ferroe, Shetlandish, Orkneyan, in their respective islands; Danish in Heligoland; French to the Canadians and in the Mauritius; Spanish at Gibraltar, and some of our West Indian Islands; Maltese and Italian at Malta; Romaic in the Greek Islands; Dutch in parts of the Cape; several of those numerous languages of Africa for our various settlements along its coast; Singhalese at Ceylon; besides a whole polyglot of speech for our Eastern dominions. Though I have brought along with me

* Immediately before a furious storm of wind and rain, about the middle of January last, when the barometer rapidly fell to below 29 degrees, I observed two immense bodies of crows on their flight from east to north-west, so as to produce a temporary diminution of light in the atmosphere.

such ideas from youth to grey-grown years, still as an Englishman, and a lover of truth, I am nothing loth to be disenchanted of my dream, should it be one. I now ask for information on these matters, from some of the many accomplished readers of "N. & Q.," better read in statistics, and less anti-English in their feelings than Cardinal Wiseman, whose lectures on the Concordat would, to my thinking, have sounded better on a platform than in a pulpit. D. L.

ILLUSTRATIONS OF MACAULAY.

Parties excepted from James's Proclamation of Pardon.—Ralph, in his *History of England*, states that the number of those who were excepted in King James II.'s proclamation of pardon of his subjects on March 10, 1685, was 138, and names seventeen only. But in the proclamation given on the day mentioned, there are 147 persons enumerated. It would be interesting to ascertain how many of these have been noticed in historical or biographical works. The following proclamation is No. 270. in the *Collection of Proclamations, Broad-sides, Ballads, and Poems*, presented to the Chetham Library, Manchester, by James O. Halliwell, Esq., F.R.S. BIBLIOTHECAR. CHETHAM.

"A Proclamation of the Kings Majesties most Gracious and General Pardon."

"James R.

"Whereas soon after our coronation, we had given order for preparing of a bill, containing our most gracious, general, and free pardon to our loving subjects, with intention to have passed the same into an act in the first session of our parliament, but were unhappily prevented therein by the late most unnatural rebellion; which since it hath pleased Almighty God, by his blessing upon our arms, to suppress, we have thought fit to renew our princely intentions of grace and mercy to our subjects, especially considering the steadfast loyalty of the far greater number of our subjects, who continued firm in their obedience to us, notwithstanding that rebellion: And being perswaded that many of those who joyed themselves in that rebellion being poor labourers and handicraftsmen, were drawn and seduced thereinto by the subtle and crafty insinuations of some ill-disposed persons of greater note and quality than themselves, and not from their own evil rancour of mind, and traitorous aversion to us or our government, whose condition we in our princely clemency commiserating; And to the end their fears and despair of our mercy may not betray them to evil and lewd courses of life, but that they may with safety return to their obedience to us, and to their former habitations, labours, and employments. And that the minds of other our subjects may be quieted; and that all fears and jealousies which may concern their security for any matter since our reign, or in the reign of our late dearly beloved brother, be removed and wholly taken away, as much as in us lies, we of our especial grace and tenderness to our people, do hereby publish and declare this our most royal and gracious pardon; And we do hereby for us, our heirs and successors, pardon, acquit, release, and discharge, all and every our subjects (except bodies politick and incorporate, and such other persons

who shall be herein or hereby excepted) of this our realm of England, dominion of Wales, and the town of Berwick-upon-Tweed, their heirs, executors, and administrators, them and every of them against us, our heirs and successors, of, and from all manner of treasons, felonies, misprisions of treason or felony, treasonable or seditious words or libels, seditious and unlawful meetings and conventicles, all offences whereby any person may be charged with the penalty and danger of præmunire; All riots, routs, offences, contempts, trespasses, and misdemeanours, and all judgments and convictions for not coming to church, and of, and from the forfeitures and penalties for the same, or any of them heretofore had, committed or done, except as herein or hereby after is excepted. And our will and pleasure is, that neither our said subjects, nor any of them, nor the heirs, executors, or administrators of any of them, be, or shall be sued, vexed, or disquieted in their bodies, goods or chattels, lands or tenements, for any manner of matter, cause, contempt, misdemeanour, forfeiture, offence, or any other thing heretofore suffered, done, or committed, or omitted against us or our late brother, his or our crown, dignity, prerogative, laws or statutes, and not herein or hereby after excepted. And that this our grant of general pardon, by the general words, clauses, and sentences before rehearsed, shall be reputed, deemed, adjudged, expounded, allowed, and taken in all manner of our courts and elsewhere, most beneficially and liberally for our said subjects, thereby pardoned in all things not hereafter excepted, as if their particular persons and crimes had herein been at large and fully expressed.

"Mrs. Mary Bird, Mrs. Mary Mead, Mrs. Susan Peck, Mrs. Elizabeth Barns, Mrs. Mary Burridge, Mrs. Hannah Burridge, Mrs. Grace Herring, Mrs. Anne Herring, Mrs. Mary Waters, Mrs. Sarah Waters, Mrs. Elizabeth Germain, Mrs. Grace Germain, Mrs. Hannah Whetham, Mrs. Easter Whitham, Mrs. Susan Tyler, Mrs. Mary Goodwyn, Mrs. Sarah Longham, Mrs. Margery Sympson, Mrs. Sarah Reynolds, Mrs. Mary Hucklebridge, Mrs. Margaret Hucklebridge, Mrs. Mary Baker, Mrs. Mary Tanner, Mrs. Anne Tanner, Mrs. Elizabeth Gammon, Mrs. Sarah Stacy, Mrs. Hannah Stacy, Mrs. Elizabeth Dyke, Mrs. Elizabeth Baker, Mrs. Mary Smith, Mrs. Mary Page, Mrs. Elizabeth March, Mrs. Hannah Grove, Mrs. Elizabeth Bisgood of Taunton, John Tucker of Shepton Mallet, John Bennet of Alisbeere, Gent., John Greenway of Crewkern, Thomas Skinner of Dawlish, Esq., John *alias* Robert Moor of Haychurch, William Way of Combe S. Nicholas, Robert Hucker of Taunton, — Penny of Shepton Mallet, Thomas Hooper, Edward Keetch, William Parbury, — Green, William Hussey, William Strode of Street, Esq., Mary Bath of Wrington, George Legg of the same, Edward Rogers of Banwell, John Rogers of the same, Ralph Green, William Jobbins, — Manning, — Whinnell, John Baker of Banwell, — Worms of Warminster, — Worms of the same, William Pardoe, Nicholas Smith, John Edwards, John Collier, Henry Coles of Bridgwater, Richard Blucok of Stoke Gursej, Henry Ireton, John Cragg *alias* Smith, Mary Jennings, James Hooper, John Bennet, Joseph Gatch, William Thompson of London, Humphrey Aldwin of the same, Thomas Love, *alias* Alexander, of the same, Richard Tucker of Bishop's Hall, William Crab of Aishull, Gent., Francis Gough of the same, Francis Vaughan of Criston, Esq., Laurence French of Chard, Edward Matthews of Lincoln's Inn, Esq., Hugh Cross, Senior, of Bishop's Hull, Samuel Bernardiston, Benedict Hack of Culliton, Henry Quick of Uppolry, John Combe of Luppit, Henry Gatchil, Nicholas Hore, George Phippen of Dalverton, Gent., Abraham Carie of Taunton, John Huish of the same, Peter Terry of the same, Richard

Raw of the same, Maurice Frith of Wincanton, Gent., William Tiggens of Forde, John Kerridge of Lime Regis, Mariner, Robert Parsons, Samuel Venner, Andrew Fletcher, John Fowke, Robert Bruce, Anthony Bruce, James Fox, Joseph Gaylard, William Oliver, John Woolters, Nathaniel Hook, Clerk, Richard Lucas of Dulverton, John Bettiscomb near Lime Regis, George Stucky of White Lackington, Thomas Saxon, John Jesse, George Nye of Cheddar, Joseph Francklyn of Worle, Clerk, — Dore, late Mayor of Limington, James Carrier of Ilminster, Nicholas Covert of Chichester, Gent., John Tripp of Shipham, Joseph Hearse of Badgeworth, Francis Creswick of Fanham, Esq., — Fudge of Wedmore, Colonel John Rumsey, Joshua Lock, Junior, Stephen Lobb, Clerk, William Gaunt, Ralph Alexander, Bartholomew Vermeuyden, Major John Manley, Isaak Manley, his son, Walter Thimbleton, Aaron Smith of London, Gent., Sir William Waller, Slingsby Bethel, Esq., Francis Charlton, Esq., Richard Goodenough, Nathaniel Wade, John Teller, Richard Edghill, Samuel Story, John Jones, John Vincent, George Bowyer, John Dutton Colt, Charles Earl of Machlesfield, John Trenchard, Esq., John Wildman, Esq., Titus Oates, Clerk, Robert Fergusson, Clerk.

"Provided that no process of utlary at the suit of any person plaintiff, shall be by virtue of this our pardon stayed or avoided, unless the defendant appear and put in bail, where by law bail is necessary, and take forth a writ of Scire Facias against the party at whose suit he was outlawed. And that this our pardon be not allowed to discharge any outlawry after judgment, till satisfaction or agreement be made to or with the party at whose suit the utlary was obtained. And our will and pleasure is, that this present pardon shall be of as good force and effect to pardon and discharge all and singular the premisses above mentioned, and intended to be pardoned and discharged, as if we should by letters patents under the great seal have granted particular pardons to every one of our subjects. And for the better manifestation of our gracious intentions and desire herein, we do give leave that any of our subjects not herein excepted, may take and sue out our particular pardon, pursuant to the tenor hereof. And for that purpose we shall direct our secretaries of state to present warrants to us for our signature, and give order to our attorney-general or solicitor, to prepare bills for passing pardons to such as shall desire the same. Provided always, that this our general pardon shall not extend to any person that were in actual arms against us in the late rebellion in the west, who being now within this realm, shall not within three months after the publication hereof, lay hold of this our pardon, and testifie the same by their peaceable returning to their former habitations, labours, and employments.

"Given at our Court at Whitehall, the Tenth day of March, 1685. In the second year of our reign.

"God Save the King."

Minor Dates.

General Wolfe. — The frequent mention of General Wolfe in the pages of "N. & Q.," and lately a notice of the ship in which he is said to have been conveyed to Quebec (2nd S. i. 130.), have recalled to my mind a circumstance that occurred to me, perhaps more than sixty years ago. At the house of a near relative I met with one of her acquaintances, whose name, of no importance, I do not now recollect. He told me, in a conver-

sation respecting General Wolfe, which deeply interested me, that he had been in the expedition with that officer, was in the action in which he was killed, saw him fall, and was among those who helped to bear him from the field. If my memory does not serve me with perfect accuracy as to all these points, I well remember his affirming that the dead body was taken on shipboard, and that he, my informant, assisted in washing and laying out the corpse in the cabin preparatory to its interment. The latter particular made an impression upon me that is not obliterated. It is certainly very unimportant, and does not add a grains-weight to the history of his end; but as every thing connected with this gallant soldier, dead or alive, seems invested with peculiar interest to some of the readers of "N. & Q.," it may be taken for as much as it is worth. I have sometimes thought I should like to know how far the above fact of his being taken back to the ship corresponds with any of the accounts already given.

JOHN WEBB.

Tretire.

Wild oats, to sow one's. — Turning over lately the leaves of Vol. v. of "N. & Q.," I lighted at p. 306., on a suggestion as to the origin of the phrase "to sow one's wild oats," which seemed far from satisfactory. If nothing better on the point has since come in your way, take the following from Grimm's *German Mythology*, vol. i. p. 222. Speaking of Loki, the Teutonic devil, he says:

"A noxious weed (*Polytrichum commune*) which injures the cattle, is in North Jutland called *Lokkens havre*, (Loki's oats), and there is a proverb, 'Loki is now sowing his oats' (*havre*), equivalent to the devil is sowing his tares. The Danish dictionary translates *Lokeshavre*, *Avena fatua*; others make it *Rhinanthus crista-galli*. The proverb: 'Loki is sowing his oats,' and another: 'Loki is driving out his goats,' are said to be applied when the heat of the sun causes vapours to rise and float on the earth's surface."

A. F.

Edinburgh.

Waiter. — This passage in *Evelina* (1779) seems curious, as showing how lately the etiquette of waiters was introduced:

"Just then a servant brought Lady Louisa a note upon a waiter, which is a ceremony always used to her ladyship."

This curiosity may be interesting to those who are glad to know the dates of such introductions, without making martyrs of themselves by wading through three volumes of sentimentality.

T. H. P.

The First Book printed by Steam. — In the enumeration of the various translations which had been made of Blumenbach's *Physiology*, appended to the Preface of Dr. Elliotson's edition (8vo.,

1828), it is observed, with reference to a former one, Dr. Elliotson's second edition, 1817, that "it is a curiosity in typography, being the first book printed by steam. The printers were Bensley & Son." Perhaps this statement may be thought worthy to record.

WILLIAM BATES.

Birmingham.

Epitaph.—I know not whether the following epitaph, which I lately observed for the first time in my own little churchyard, is original or not; but it seems to me to be far superior to the ordinary samples, and worthy of preservation:

"Rest, liberated brother,
From this world's fetters free,
Thou findest in the other
Ease, joy, and liberty.

"What though thou wast afflicted,
Thy faithfulness to prove?
Those, whom the Lord corrected,
The Lord did ever love."

C. W. BINGHAM.

Sun-dial Mottoes.—On the sun-dial in Leadenhall Street, on the south side of St. Katherine Cree Church:

"Non sine lumine."

FUIT.

On the sun-dial in front of the Roman Catholic Church at Langen Schwalbach:

"Dies mei sicut umbra declinaverunt."

The building is of the date of the middle of the sixteenth century.

F. R. D.

Add the two following to your dial inscriptions:

"Mane piger Stertis fugit Hora."

and,—

"Pulvis et Umbra sumus."

The latter is from the dial in Leyland churchyard, Lancashire, the date 1744.

ANON.

Battle of Varna:—

"The Pope, out of his luciferian pride, by the power, or rather poyson of that Antichristian cut-throat position, of keeping no oath, nor faith, with Infidels and Heretickes, unhappily undertook to absolve Uladislaus the King, and the rest whom it did concerne, from that solemn oath for confirmation of a concluded peace, taken of him upon the Holy Evangelists; and of Amurath, by his Embassadors, upon their Turkish Alcoran. Whereupon they resolutely breake the league, raise a great army presently, and against their oath and promise set upon the Turke with perjury and perfiduousnesse, accompanied with God's curse, exposed the Christian party to a most horrible overthrow in that bloody battell of Varna, and cast upon the profession of Christ such an aspersion and shame that not all the bloud of that rope of Popes, which constitute Antichrist, could ever be able to expiate.

"Look upon the story, and consider what a reproach and inexpiable staine doth rest upon the face of Christian religion by this wicked stratageme of Popish treachery, and that even upon record to all posterity; for Amurath, the

Turkish Emperour, in the heat of the fight, pluckt the writing out of his bosome, wherein the late league was compris'd, and holding it up in his hand, with his eyes cast up to Heaven, said thus: Behold, thou crucified Christ, this is the league thy Christians in thy name made with mee, which they have without cause violated. Now if Thou be a God as they say Thou art, and as we dreame, revenge the wrong now done unto thy name and me, and shew thy power upon thy perjurious people, who in their deeds deny Thee their God."—Bolton's *Instructions for a right conforming Afflicted Consciences*.

"This bloody battell was fought neer unto Varna (in antient time called Dionisiopolis, a place fatal unto many great warriors, and therefore of them even yet abhorred), the tenth day of November, in the yeare of our Lord Christ 1444."—Knolles's *General History of the Turks*.

See also Callimachus de Rebus a Uladislao Gestis in *Rerum Hungaricarum Scriptores*, lib. iii. BIBLIOTHECAR. CHETHAM.

Wearing of Copes exploded by Bishop Warburton.—

"We are tempted to preserve a trait which, as belonging to an extraordinary man, we think should not be lost. A friend of ours, many years ago, on being shown, among the curiosities of Durham cathedral, the splendid vestments formerly worn by the prebendaries, asked how they had come to be disused; when the verger said, 'It happened in my time. Did you ever hear of one Dr. Warburton, sir? A very hot man he was, sir; we never could please him in putting on his robe. This stiff high collar used to ruffle his great full-bottomed wig; till, one day, he threw the robe off in a great passion, and said he would never wear it again; and he never did, and the other gentlemen soon left theirs off too.'—Note on an article on "Pope's Works and Character," *Quarterly Review*, October, 1825, vol. xxxii. p. 273.

These copes were probably worn only on the greater festivals; as in Oxford the Heads of Houses, on such days, appear at St. Mary's in their dress gowns; or as, before the refitting of the nave of that church, some thirty years ago, the dingy quondam-scarlet velvet frontal of the pulpit gave place to one flowered with green leaves and blossoms on a sort of pale ground. Y. B. N. J.

Queries.

MINSTER LOVEL.

I find the following strange tale relating to Minster Lovel, the old seat of the Viscounts Lovel, in Oxfordshire, in the *Monthly Magazine* for April, 1812, p. 220.:

"Francis, the last lord of this family, and Chamberlain to King Richard the Third, was one of the noblemen who raised an army in the beginning of the reign of Henry the Seventh, under the command of the Earl of Lincoln, to support the pretensions of the impostor Lambert Simnel against that monarch. The decisive battle which gave security to Henry's usurpation, was fought near the village of Stoke, on the banks of the river Trent, in Nottinghamshire. The slaughter of the insurgent army was immense, especially among the officers, an uncommon proportion of whom were slain. The Lord Lovel, how-

ever, escaped by swimming his horse across the river, and retiring by unfrequented roads well known to him into Oxfordshire. As the story proceeds, he took care to arrive at the gates of his castle in the dead of night; and so disguised as to be known to no one except a single domestic, on whose fidelity he could rely. Before the return of day, he retired to a subterranean recess, of which the faithful servant retained the key, and here he remained for several months in safety and concealment; but the estates being seized by the king's orders, the castle dismantled, and the inhabitants dispersed by authority, some in confinement, and others to great distances, the unfortunate prisoner was left to perish from hunger in the place of his voluntary imprisonment. So late as in the last century, when the small remains of this once stately edifice were pulled down in order to make use of the materials, the vault was discovered, and the unfortunate nobleman in it, seated in a chair as he had died. So completely had the external air been excluded by rubbish, at the time of dismantling the building, that his apparel, which was gorgeous in the extreme, and a prayer-book lying before him upon a table, were discovered entire. On the free admission of the air, it was said, the whole crumbled into dust; but it is not improbable, the sanctuary was considerably profaned by the rude hands of the persons who discovered it, either from ignorance or curiosity."

Can this story be confirmed? And what was the exact date of the demolition of the old edifice? It would be strange if no pains had been taken to preserve even a fragment of such an extraordinary discovery.

It may not be uninteresting here to quote what Bacon says concerning the fate of Lord Lovel, in his *History of King Henry VII.* :

"Of the Lord Lovel there went a report, that he fled and swam over Trent on horseback, but could not recover the farther side by reason of the steepness of the bank, and so was drowned in the river. But another report leaves him not there, but that he lived long after in a cave or vault."

It is almost unnecessary to remark, that if the second of these reports were true, the first is just such a one as would naturally have arisen while the truth was unsuspected. JAMES GAIRDNER.

GLANOVENTA IN THE TENTH ITER.

Of the fifteen Iters of Antonine, which relate to Britain, the one which has most perplexed antiquaries is the tenth; at least the first part of it, and the *Query* still is, "Where was Glanoventa?"

The undersigned proposes a new answer, namely, that Ravenglass, in Cumberland, is the place: Roman coins have been found there. The ruins of a strong castle-like building, near Ravenglass, now called "Walls," bear a great resemblance to Roman work. The mountain ridge, ending near Ravenglass, bears the name of Muncaster Fells. Some very remarkable traces of a town, now called "The City of Burnscar," are within three miles. A road from Ravenglass leads directly over and through the mountain range (the highest

points which the road passes being Hardknot and Wrynose), to the head of Windermere, where the vestiges of a Roman station still exist: this road is the old pack-horse road, long used by traders formerly between Whitehaven and Kendal. That the Romans knew it is evident from the highly interesting remains of a castellum, admirably positioned to guard the pass through the mountains, on Hardknot, and known by the name of Hardknot Castle.

It is not fair to occupy the limited space of "N. & Q." with antiquarian discussions, and lengthened evidences; but it may be hoped that some, among its many competent correspondents, will take up the question of the Tenth Iter, when further reasons may be adduced for the belief that Ravenglass stands in the place of Glanoventa; Ambleside (Roman station of Windermere) of Galava; Burrow Bridge on the Lone of Alone; Overburrow, near Kirby Lonsdale, of Galacum; and Ribchester of Bremetonacis. Dr. Whitaker places Coccium at Blackrode, the propriety of which is here neither denied nor affirmed. Manucunium speaks for itself. PEREGRINATOR.

Minor Queries.

The Doldrums.—Are not the Doldrums certain latitudes near the Equator, where ships are often becalmed? If not, what are they? One so often hears of people being in the—I suppose metaphorical—*doldrums*. WILLIAM FRAZER, B.C.L.

Alton, Staffordshire.

Harrison and Negus, Norfolk.—From a pedigree of "The Harrisons of Great Plumstead, co. Norfolk," commencing in the reign of Queen Mary, I extract the following:

"Thomas Harrison, of Lingwood (Norfolk), and of London, Gentleman, born at G^t Plumstead, April 20th, 1722. Married there by special license Nov^r 6th, 1752, Martha, the dau. of Thomas Negus, Esq^{re}, of Lingwood (by Martha his wife), and great grand-dau. of Henry Negus, Esq^{re}, the husband of Sarah, the dau. of John Fowle, Esq^r, of Norwich, Barister-at-Law, by Sarah his wife, who was the widow of W^m Burton, Esq^r, of G^t Yarmouth, the eldest dau. of Sir George England of that place, and the sister of George England, Esq^{re}, sometime Recorder and Member of Parliament for the same borough.

"Issue (born at Lingwood) Cubitt Harrison (named after his maternal uncle), born Oct^{br} 15th, 1753; Martha Harrison, born Jan^y 29th, 1755; Elizth Harrison, born September 5th, 1757."

I shall be glad to learn, through the medium of "N. & Q." :—1. Who were the parents of Thomas Negus (the father of Martha, the wife of Thomas Harrison)? 2nd. The precise relationship which existed between the said Thomas Negus and Henry Negus, Esq^r., whose daughter Christable was married, in 1789, to the late James

Burkin Burroughes, Esq., of Hoverton Hall (father of the present Member for Norfolk)? And 3rd, When and where the said Thomas Harrison and his wife died, and were buried? and whether all, or any of their said children, were married, the dates of their deaths, and places of their interment? ALEX. HUGH FASTOLF.

Michael Servetus.—I have before me *An Impartial History of Michael Servetus, burnt alive at Geneva for Heresie*, 8vo. London, 1724. On the title-page of my copy the credit of authorship has been given by some one to Aaron Ward, for whom the book was printed; but on a fly-leaf is the following note: "By — Benson.* See Beauchlerk's *Cat.*, No. 873." Who was the author? Lowndes mentions the work, but without any comment. ABHBA.

Sunday Schools first established by San Carlo Borromeo.—It is stated in the *Catholic Institute Magazine* for October 1855, that Sunday Schools were first founded by Saint Charles Borromeo of Milan; and that there are several Sunday Schools in Rome at the present time, known by the name of *Adunanze*, where apprentices and poor children engaged during the week in labour are instructed. Where shall I find information concerning these establishments? K. F. D. E.

Count Vilain-Quatorze, or Vilain-XIV.—What is the rationale of this diplomatist's singular name or title? J. C. R.

Villemain on Gregory VII.—Will some correspondent have the kindness to inform me whether M. Villemain has published a book on the subject of Gregory VII.? Or if not, in which of his works he has discussed the character of Gregory? J. C. R.

Old printed Editions of St. Augustine's "De Civitate Dei."—What is the date of the oldest printed edition of this work? I have a quarto copy in black letter in my possession, printed at Venice in 1486, and I should be glad to know if there is an earlier printed edition than this.† On the last leaf the following words are printed:

"Aurelii Augustini opus de Civitate Dei. Feliciter explicit cōfectum Venetiis per Bonetū Locatellum, impendio et sumptibus Octaviani Scoti Modoetiensis. Anno a nativitate domini millesimo quadringentesimo octuagesimo sexto, quinto idus Februarii."

On the fly-leaf at the beginning is written with ink, in rather a crabbed hand: "Divi Augustini de Civitate Dei. Josephi Merendi Forolinenensis

(here follows a word of seemingly six letters, which I cannot decipher) Hierosolimarii." Was there ever a man of any note of this name living at Jerusalem? ALFRED T. LEE.

Tetbury, Gloucestershire.

The Crafty Innkeeper at Grantham.—On March 19, 1765, four bucks assembled at an inn at Grantham, to drink a glass and play at cards. In the course of the evening they got excessively drunk, quarrelled among themselves, cursed the waiter, and were very noisy and blasphemous; and as they refused to depart at three in the morning, the landlord employed a chimney-sweep to go down the flue, into the rioters' room, and call out, "My father has sent me for you; infamous reprobates!" whereupon they all, in the greatest fright, flew out of the room, without staying to take their hats, in broken accents confessing their sins, and begging for mercy.

Can any of your Grantham readers inform me at what inn this took place, and who was the landlord? As the date has been so accurately preserved, and as the device, and its success, would make a considerable sensation, it is not unlikely that the name of its cunning contriver has been handed down to his admiring descendants. Where was the fashionable "Greens," or "Sardesons," or "Wakefields," of that day? The "George," I think, was not then built; it became, in its day, one of the crack provincial hotels of the kingdom; but it has never prospered since the owner of the property insisted on irreverently coupling the patron saint of England with a "Blue Boar." The bucks might perhaps have had their revel at the "Angel," which since that day has gone to its opposite, but which, resuscitated by the immortal Sibthorpe, I am happy to hear is now "bright and fair" under the vivacious gubernation of its present "angelic host."

HENRY KENSINGTON.

Thumb Bible.—

"*Thumb Bible.*—Can any of your readers tell me the history of the Thumb Bible, reprinted by Longmans in 1850? Who was J. Taylor, who seems to have been the author? He has strangely spoilt Bishop Ken's morning and evening hymns at the conclusion of the book. HERMES."

The above appeared in "N. & Q." (1st S. iv. 484., but has not been replied to. Perhaps it may now come under the observation of a correspondent who can supply the information sought by "HERMES." WILLIAM BLOOD.

9. William Street, Dublin.

Catherine Grey's Marriage with Lord Beauchamp.—Mr. Hallam, in a note in p. 292. of vol. i. of the *Constitutional History of England*, quotes a passage from Dugdale's *Baronage of England*, in which the latter asserts, that the validity of the

[* Dr. George Benson's work is entitled *A Brief Account of Calvin's burning Servetus for an Heretic*. 8vo., Lond., 1743.]

[† The following earlier editions are in the British Museum, in folio, 1467, 1468, 1470, 1473, 1474, 1475, 1479.]

marriage of Catherine Grey with Lord Beauchamp was brought "to a trial at the common law." Mr. Hallam then adds that Mr. Luders considered this story as inaccurate; and that he himself thinks it not unlikely that "it is a confused account of what happened in the Court of Wards." The accuracy of Dugdale's story is, however, strongly confirmed by the fact, that Dugdale usually resided at Coleshill in Warwickshire; so that it is almost certain that he derived his information from the John Digby of Coleshill, whom he asserts to have been the foreman of the jury, and who could not have been mistaken as to what occurred. As Mr. Hallam has taken so much pains to elucidate this question, I conclude from his silence, that he was not aware of this trifling incident, which seems however to render Dugdale's account unimpeachable. The property I allude to is now in the possession of Mr. William Dugdale.

W. M.

Temple.

Penkridge in Staffordshire.—Mr. D'Alton, in his *Memoirs of the Archbishops of Dublin* (p. 294.), informs us as follows:

"In 1698; the bishop of Coventry and Litchfield wrote to Archbishop [Narcissus] Marsh respecting 'the peculiar of Penkridge in Staffordshire,' the manor and advowson of which had been, as before mentioned [p. 82.], granted to Henry de Loundres [archbishop of Dublin, 1213—1228], and enjoyed by his successors. The bishop of Coventry on this occasion represented, that it had not been visited by any of the archbishops of Dublin since 1660, and he therefore prayed the permission of his grace to make a visitation of it in his, the archbishop's name, which request was accordingly complied with; and the usual commission passed the consistorial seal, empowering the bishop of Coventry and Litchfield to visit for his grace, 'ejus peculiarem jurisdictionem de Penkridge.'"

When, and under what circumstances, did the connexion between the see of Dublin and the peculiar of Penkridge come to an end? ABHBA.

Hours for Marrying.—What is the origin of the limitation (now fixed by statute) of the time for marrying to the period between eight in the morning and noon?

Y. B. N. J.

Anonymous Works.—Who are the authors of the following: 1. *The Muse of Britain*, a Dramatic Ode. Inscribed to the Right Hon. Wm. Pitt, 4to., 1785. 2. *The Thunder Ode*, written on the hurricanes in the West Indies, 4to., 1773. It was set to music by Dr. Arne. 3. *Calif*, a drama, 1826, said to have been written by a lady in Bedfordshire.

X.

Turnspit Dogs.—When were turnspit dogs first introduced?

G. R. L.

Milton, relative to David.—In the Appendix to Belsham's *Memoirs of the Rev. Theophilus Lindsay*

(2nd edit., 8vo., p. 373.) there occurs the following paragraph in a letter from the Duchess of Somerset:

"I was much obliged to you for sending that fragment of Milton, which pleased me much; and I took the liberty to copy and convey it to Miss Talbot, who was delighted with it, but made the same objection with yours, that he was wrong in regard to that part of the Bible account of David's misfortunes and their source! I must now, under the seal of confession, own to you, that after reading the Bible every day of my life for forty years together, I always understood it as Milton seems to have done. But since I have received your letter, I have read the history of David in Samuel, with all the attention I am mistress of, to find some other cause; and rummaged the library to find some commentator who would explain it, but they all seem to be in Milton's error; and even consulted the only divine in my reach (Clavering), who stared, and said he had always thought as Milton did."

What fragment is referred to? and what the error ascribed, wrongly or rightly, to the poet?

H. D.

Anonymous Pamphlets respecting Expedition to Rochefort.—1. In Park's *Walpole* (vol. iv. p. 251.), Bubb Doddington, Lord Melcombe, is mentioned as the author of "a pamphlet on the expedition to Rochefort." What is the exact title of this pamphlet?

2. Who is the author of *An Appeal to the Nation; being a Full and Fair Vindication of Mr. Mordaunt, and the other Gentlemen employed in the Conduct of the late Secret Expedition* (8vo. 1757)?

W. H. C.

126. Fleet Street.

Early Printing in Norwich.—A few years ago it was stated in one of the local journals that Anthony Solempne or Solen, printed at Norwich several editions of the Bible in Dutch, copies of some of which were stated to be preserved in the library of Trinity College, Dublin. Can any contributor to "N. & Q." refer me to this paragraph, or confirm it?

If true, could the Bibles have been intended for smuggling into the parts of Holland where Spanish persecutors still had sway, as in similar times in England English Bibles were printed on the continent to be introduced into this country?

E. G. R.

"Naked Truth," its Origin.—

"Truth and Falsehood travelling one day, met at a river, and both went to bathe at the same place. Falsehood coming first out of the water, took his companion's clothes, and left his own vile raiment, and then went on his way. Truth coming out of the water, sought in vain for his own proper dress, disdaining to wear the garb of Falsehood. Truth started all naked in pursuit of the thief, but not being so swift of foot, has never overtaken the fugitive. Ever since he has been known as 'Naked Truth.'"

Will any of your correspondents favour us with a better explanation of the origin of the common

term at the head of this note, than that which is given in the above extract? W. W.

Malta.

All-Hallows-in-the-Wall.—There is a church of this name in London, and another at Exeter. In London, St. Botolph has guard of three gates,—Aldersgate, Aldgate, and Billingsgate, on the eastern walls. St. Michael is esteemed a better guardian for the walls in some towns than All-Hallows. Can the chapel or church of All-Hallows, in London Wall, have had the guardianship of a graveyard in the waste of Moorfields, outside the walls? H. C.

Minor Queries with Answers.

Stratton Lord Baltinglass.—From the *Gent. Mag.*, vol. xxxiii. p. 258., 1763:

"Whitehall, May 10. The king has been pleased to grant unto John Stratton, and his heirs male, the dignity of a baron of Ireland, by the title of Baron Baltinglass."

Will any person kindly give some particulars of the above-mentioned John Stratton, or of the dignity so conferred upon him? H. C. C.

[Stratton is a misprint for Stratford. The family of Stratford is traced beyond the Conquest. Robert Stratford, a younger branch of the house of Merevale, settled in Ireland in 1660, and was ancestor to John, first earl, who was created Baron of Baltinglass, May 21, 1763; farther advanced to the title of Viscount Aldborough of Belan, July 22, 1776; and on Feb. 9, 1777, to the dignities of Viscount Amiens, and Earl of Aldborough. The earl married Martha, co-heiress of the Rev. Benj. O'Neil, Archdeacon of Leighlin, and had issue sixteen children. The earl died July 24, 1777, and was succeeded by his son Edward, second earl, who died Jan. 2, 1801.]

"*Sir*," a clerical Prefix.—Fuller, in his *Church History of Britain*, book vi. p. 352., edit. 1655, writes, "More *Sirs* than Knights" (marginal note).

"Such Priests as have the addition of *Sir* before their Christian name were men not graduated in the University, being in *Orders*, but not in *Degrees*; whilst others, entitled *Masters*, had commenced in the Arts."

If old Fuller is correct, is not the author of *Westward-Hoe* incorrect, in prefixing *Sir* to honest John Brimblecombe's name, who appears to have been an Oxford graduate?

W. C. TREVELYAN.

Wallington.

[Master Thomas Fuller, in spite of his "Appeal of Injured Innocence," was often found nodding, as his animadverto, Dr. Peter Heylin, can fully testify. After Tom Hearne had taken his degree of B.A., he was addressed with the academical title of Sir Hearne. (Aubrey's *Letters*, vol. i. p. 117.) This title was, in early times, general to all who had taken a degree, as in the case of John Waynflete (brother of William, Bishop of Winchester), who, says Dr. Chandler, "is styled *Sir* (Dominus) as a clergyman, or perhaps as being already *Bachelor of Arts*." (*Life of William Waynflete*, p. 54.)

"*Glory*" before the Gospel.—Can any of your readers inform D. R. M. whence originates the custom of singing "Glory be to Thee, O Lord," before the Gospel, in the Communion service?

Bristol.

[The acclamation of "Glory to God," on the Gospel being declared, and before the reading of it is commenced, is as old as the time of St. Chrysostom. The reason of it is explained by Alcuin: "When ye are about to hear the words which bring salvation, give praise to God, by whose grace ye are thought fit to receive so great a blessing." This short and ancient doxology was continued in the First Prayer Book of Edward VI., 1549, and the observance of it has remained as a custom ever since, although it is not found in the subsequent English editions. It was restored, however, in that arranged for Scotland in 1637, in which also it is directed that at the end of the Gospel, when the presbyter shall say, "So ends the holy Gospel," the people shall answer, "Thanks be to Thee, O Lord." In the modern Scottish service this latter simple acclamation of thanks has been extended into the following:—"Thanks be to Thee, O Lord, for this Thy glorious Gospel,"—an elongation rather than an improvement. (*Scottish Mag.*, ii. 562.) Procter, *On the Book of Common Prayer*, p. 309, note, shows, however, that this was not done on Palm Sunday: *Missal Sar.*, fol. lxvi., "Dominica in ramis palmarum non dicitur 'Gloria tibi Domine.'"]

Italian New Testament.—

"Il Nuovo Testamento di Christo Giesu Signore et Salvatore Nostro. Di Greco nuovamente tradotto in lingua Toscana. Per Antonio Brucioli. MDXXXVIII."

Such is the title-page of an Italian copy of the Gospels I have lately purchased. Prefixed to the Gospels is a letter dedicatory: "Alla Illustrissima Signora La Signora Anna Estense, Principessa di Ferrara." I was not aware the Gospels had been translated into Italian at so early a date. Can any of your correspondents inform me who were Antonio Brucioli and Anna Estense, Principessa di Ferrara. The figures bear no evidence of having been tampered with. A. L. B.

[The earliest Italian version of the Bible is that of Nicolao Malermi, who translated it from the Latin Vulgate, and published at Venice, in 1471, in folio. The first edition of Brucioli's New Testament was produced in 1530, and the whole Bible two years afterwards. A revised edition of Brucioli's Italian Bible, rendered conformable to the Vulgate, by Sanctes Marmochinus, was printed at Venice in 1538. His New Testament was reprinted the same year at Antwerp in small 8vo., and dedicated to "Illu. Signore Il S. Hercule Conzaga, Cardinale di Mantoua." Our correspondent's copy is probably the Paris edition of 1539, noticed in Panzer, vol. iii. pt. i. p. 297. For notices of Brucioli consult Chalmers's or Rose's *Biographical Dictionaries*.]

"*Vernage*."—What was *vernage*? There is a passage, I think in Chaucer, which runs thus:

"He drinketh hypocras, clary, and *vernage*,
Of spices hot, to encrease his courage."

SARTOR.

Belfast.

[*Vernage*, from Ital. *vernaccia*, a sort of Italian white wine.]

Relic of John Bunyan (2nd S. i. 170.) — The following was noted by me on the flyleaf of *The Pilgrim's Progress*, but from where extracted I cannot now recollect:

"At a public sale which took place lately in the city of London, the Bible which John Bunyan preached from was bought by Mr. Whitbread, Member of Parliament, for 29l." 16th July, 1814.

In an old Biography of Bunyan, it is said, that "returning to London he was entertained by one Mr. S——, a grocer on Snow Hill, with all the kind endearments of a loving friend," in whose house he died, August 17, 1688, in the fifty-ninth year of his age. "His funeral was performed with much decency in the new burying-ground by Moorfields."

Is anything known farther of the history of his hospitable friend, and of Bunyan's grave? G. N.

[Bunyan's hospitable friend was Thomas Stradwick (or Strudwick), a grocer, at the sign of the "Star" on Snow Hill, and cousin of our amusing diarist Samuel Pepys, who thus notices him: "Nov. 25, 1668. Merry at dinner; and I carried Roger Pepys to Holborn Conduit, and there left him going to Stradwick's, whom we avoided to see, because of our long absence." Again, "Mar. 9, 1669. With my wife and Bab., and Betty Pepys, and W. Hewer to my cozen Stradwick's, where I have not been since my brother Tom died, there being some difference between my father and them; and I am glad of this opportunity of seeing them, they being good and substantial people, and kind." John Bunyan was interred in Mr. Stradwick's vault in Bunhill Fields, which was opened as a burial-ground in 1666. *The Struggler* calls it "Finsbury burying-ground, where many London Dissenting ministers are laid." The inscription upon Bunyan's tomb was engraven many years after his funeral. It is not contained in the list of inscriptions published in 1717.]

Dole Fields. — Whence their name, and what is its signification? J. B.

[Dole field has probably the same meaning as Dole meadow, which Phillips (*New World of Words*) says is a meadow wherein divers persons have a share.]

Replies.

ANDREA FERRARA

(1st S. x. 224.; 2nd S. i. 140. 204.)

F. says "It seems to be agreed that no sword manufacturer of this name has been discovered," and asks whether "FERRARA" may not be merely an abbreviation of *ferra rara*? As for the etymological suggestion, "ANDREA" positively forbids its adoption; and for the other I will quote a sentence from the curious *History of the Rebellion of 1745*, by John Ray of Whitehaven, who was one of the Duke of Cumberland's volunteers. Mr. Ray had secreted his weapons at the "Angel," at Macclesfield, but they were dis-

covered by the chambermaid. His pistols and sword, he thus describes:

"She found my Highland pistols, which were a piece of curious workmanship, the stock, lock, and barrel, being of polished steel, engraved and inlaid with silver; and on sweeping under the bed, she found my sword, which was also of the *Highland make*, by that curious workman Andrew Ferrara."

This author gives a good deal of curious information respecting the manners and customs of the Highlanders at the time of his visit. B. H. C.

MR. BERNHARD SMITH and MR. G. S. TAYLOR will see that the Farrara blades in their possession much resemble mine, which is a two-grooved blade, with the following marks in both grooves:

1st gr.	×	Š	×	S	×	ANDRIA	×	S	×	S	×
2nd gr.	×	S	×	S	×	FARRARA	×	S	×	S	×

the same on both sides. I believe that all *genuine* Farrara blades are of nearly the same date, having been forged by one of two brothers, natives of Farrara, in Italy; *Andria's* blades being the best. The other marks mentioned by Mr. SMITH, "Farara," with a sun or orb, is, I believe, the mark of the brother, and often of more modern imitators.

I think this statement is nearly correct, although I have unfortunately lost some notes of reference on this subject. The *hilt* of the sword is no criterion of its age; the blades were considered of such value that they were put into whatever style of hilt prevailed at the time. They were in high repute at the times of the '15 and '45, and were then frequently taken out of the original hilt, and put into that of the ordinary claymore. During the last war, if not now, they were often worn by the officers of our Highland regiments, being put into the regimental basket hilt. My own blade has the simple cross hilt of the time of James I. It has been damaged by rust and hard wear; but I believe that a *genuine* *Andrea*, in perfect condition, would not only beat the very questionable specimens of sword cutlery too often worn by our officers, but also stand the test of Mr. Wilkinson's proof; the fact of a solitary blade being tried and found wanting would be no criterion. The undoubted superiority of the celebrated blades of Ferrara, Toledo, and Damascus, over anything that had been forged till within the last forty years, is unquestioned: since that time much has been accomplished, but the secret of the extraordinary qualities possessed by some of these blades has never been discovered; the length of time taken in the manufacture, and the qualities of the water used, were supposed to have something to do with it. If I remember rightly, the *identical* workmen employed at *Toledo*, when removed to a place not very far off, but where the water was different in quality, were unable to produce *out of*

the same iron, swords of a quality equal to those forged in the original factory.

I should be glad if any correspondent would throw further light on this subject, and also add any information on the distinguishing characteristics, forgemarks, &c. of the old Toledo blades.

CLERICUS.

FAGOT : FICATUM : FEGATO : ὕψας : συκώτι.

(2nd S. i. 147.)

Though *i* and *e* are often interchanged, I know no instance of *i* and *a* being confounded in etymology. I therefore doubt the possibility of deducing *fagot* from *ficus*.

In the first place, it is not stated with certainty, but only as the *belief* of your correspondent, that the "baked balls" of which he speaks have any *liver* in their composition. Still less does it appear that they have any mixture of *figs*, which would give these balls a resemblance to "the supposed dish of the later Roman empire." In the second place, I cannot discover that *ficatum*, the Latin mediæval word for *liver*, ever meant "a dish consisting of figs mixed up with liver." It appears that the fig had the effect of producing an enlargement of the liver. Hence the *ficis pastum jecur anseris*, the *foye gras* of the well-known French *paté*.

By degrees *ficatum jecur* was called simply *ficatum*, and the word, which was first only applied to the swollen liver of the goose, became the generic term for any liver of any animal. Hence the Spanish *higato*, the Italian *fegato*, the French *foye*. The old Spanish was *figato*, which suffered the usual change of *f* into *h*.

In the third place, the only Greek word which I know for *liver* in ancient authors is not ὕψας (where can your correspondent find this word?), but ἥπαρ. There is a mediæval word for liver, συκώτιον, whence συκώτιον or συκώτιον, and thence συκώτι, are easily derived. This word seems to have followed the same process as *ficatum*, having been originally an epithet to the *foye gras*, and then applied to the liver in general.

Jecur ficatum and ἥπαρ συκωτόν were expressions equally familiar in ancient cookery.

Lastly, the word *fagot*, an importation from the French, is evidently the same with *φάκελος* and *fasciculus*, and, in its original sense, means a bundle of sticks (or any thing else) tied together. In this sense Dryden turns it into a verb in a passage cited by Johnson :

"He *fagoted* his notions, as they fell,
And, if they rhymed and rattled, all was well."

I should therefore conjecture that *fagot*, as applied to "balls of offal wrapped up in caul fat" merely means, pieces of meat fagoted together.

E. C. H.

COCKER.

(1st S. xi. 57.; xii. 66.)

Perhaps the following extracts, from that wonderful book, *Pepys's Diary*, may interest some other of your readers as well as PROFESSOR DE MORGAN and METON :

"1664, August 10th. Abroad to find out one to engrave my tables upon my new sliding rule with silver plates, it being so small, that Brown, that made it, cannot get one to do it. So I got Cocker* the famous writing-master to do it; and I sat an hour by him, to see him design it all; and strange it is to see him with his natural eyes, to cut so small at his first designing it, and read it all over, without any missing, when for my life I could not, with my best skill, read one word or letter of it; but it is use. He says, that the best light for his life to do a very small thing by, contrary to Chaucer's words to the Sun,—'that he should lend his light to them that small seals grave,'—it should be by an artificial light of a candle, set to advantage, as he could do it. I find the fellow, by his discourse, very ingenious; and among other things, a great admirer of, and well read in, the English Poets, and undertakes to judge of them all, and that not impertinently.

"11th. Comes Cocker with my rule, which he hath engraved to admiration for goodness and smallness of work: it cost me 14s. the doing.

"1664, Oct. 5th. Comes Mr. Cocker to see me, and I discoursed with him about his writing and ability of sight, and how I shall get some glass or other to help my eyes by candle-light; and he tells me he will bring me the helps he hath, within a day or too, and shew me what to do.

"7th. Comes Mr. Cocker, and brought me a globe of glasse, and a frame of oyled paper as I desired, to shew me the manner of his gaining light to grave by, and to lessen the glaringness of it at pleasure by an oyled paper. This I bought of him, giving him a crowne for it; and so, well satisfied, he went away."

In the villages of Eyam and Stony Middleton, Derbyshire, I have seen, as late as last summer, public-houses kept by persons of the name of Cocker. I have never seen it elsewhere in my rambles.

EDWIN ROFFE.

BLACK MAIL.

(1st S. xii. 224. 275. 394.)

In seeking an etymon for *mail*, your correspondents have quoted every language except that of the country in which the term originated, viz. the Gaëlic. Turning to the *Gaëlic Dictionary* they would find "*Màl*, -àil, *s.m.* rent or tribute." Also in the Irish, or Erse, *mal* signifies rent or tax.

In Scottish law (no doubt originating from the above) the rents of an estate were called *mails* or *maills*. And in England silver halfpence were anciently called *mailes*. (See Brande's *Dictionary of Science*, &c., art. "Mails.") Now, allowing

* Edward Cocker, the well-known arithmetician. Ob. circ. 1679.—*Note in edition 1854.*

mail to have a Celtic origin, whence comes *black*? Have we here a compound of Saxon and Celtic, the former applied as in *Black-Monday*, &c.? Or is *black* also of Celtic origin? Perhaps it is only a corruption of the Gaëlic word *glac*, to take; or (as the Caterans made cattle a main object of the foray) of *bleagh*, to milk, to draw milk, figuratively used?

It is curious to find the radical in some form or other, bearing a similar meaning, throughout the family of Indo-European languages: a whole page might be filled with examples.

Mr. Matthews (1st S. xii. 394.) says, "Both in Persian and Armoric *mal* signifies such wealth as is acquired by the strong hand." Of this kind may be the plain called *Mâl-Amir*, somewhere in Kurdistan (?), mentioned in the *Travels* of Baron De Bode (vol. ii. p. 29.), which he translates "commander's wealth." Query, "estate or property of the Amîr," or Emir; for I believe *mal* in Persian means property in general, since there is a complimentary mode of address, "Mal-e-mun, mal-e-shumah—Mal-e-shumah, mal-e-mun;" translated "My property is yours, yours is mine," &c.

Again, in Afghanistan the contribution levied on a village is called *mallia*. (See Masson's *Travels in Beloochistan*, vol. ii. p. 295.) Pûstû, the language of the Affghans, is, I think, allowed to be a branch of the Indo-European family, and to be connected both with the Zend and the modern Persian.

A. C. M.

Exeter.

DODSLEY'S "COLLECTION OF POEMS:" COLLINS'S
"ODE TO EVENING."

(2nd S. i. 151.)

The following particulars relative to this once popular collection, may be interesting to H. A. T. I have a copy of what I presume to be the first edition. It is in three volumes. The title runs as follows: "*A Collection of Poems, by Several Hands. In Three Volumes.* (Here is a circular copper-plate of the Three Graces, C. Mosley, scult.) London: Printed for R. Dodsley at Tully's Head in Pall Mall. *MDCCXLVIII.*" The words which I have marked in Italics being in red ink.

The following MS. notes, written apparently at the time of publication, may be thought worth preserving in the columns of "N. & Q."

Vol. I. "Dodsley affirms that the Collection was pict by Mr. Spence, who went abroad with Lord Lincoln."

"The best poem in this volume is, I think, London wrote by Johnson, and equal to any of Mr. Pope's satires. The Author's Honest but Poor two words often coupled together."

Vol. II. "All the Poems to the end of the

61st page in this vol. are written by Mr. Lytton.

"All from the 156 page to the 228, are written by Mr. Nugent.

"All from 276. to 291 Page, by Mr. Hawkins Brown, M. o. P. for Wenlock.

"Epilogue to *Tamerlane* by Hon^{ble} Horace Walpole, Jun^r, M. o. P. for Callington."

Vol. III. "The two first peaces in this vol. by Mr. Lowth, Profess^r of Poetry in Oxford, and are most incomparably good; as are likewise the Essay on Satire, and Musæus and Psyche, all I think admirable, together with the Education of Achilles.

"From page 153 to 208, are by Soam Jennings, M. o. Parl^t for the County of Cambridge."

"The two Epistles, from page 240., by the late Lord Hervey Incomparable. Fashion, a Satire, printed by Jo. Warton. Printed when a Boy at Oxford, and Put in this Collection without his knowledge vexes him much.

"From 274 to 309 by Lady M. W. Montagu."

It is right to add that the *Collection* differs most materially in its contents from the subsequent editions.

These three volumes were followed in the succeeding year (1749) by a fourth, with title-page, which corresponds exactly with those of the other three volumes, except that the *Collection* is stated to be in "*four volumes.*" In my copy of this volume, which had belonged to the same library, viz. that of Sir George Shuckburgh, there are no MS. notes; from which it may be inferred, that those already quoted were written when the three volumes were first published.

In this fourth volume are three Poems by Collins, viz. the *Ode to a Lady on the Death of Colonel Charles Ross*. Here it contains only eight stanzas, instead of ten, of which the *fourth* begins:

"O'er him, whose doom thy virtues grieve,"

the stanzas which are wanting being those which commence:

"Blest youth, regardful of thy doom,"

for which the one just quoted is substituted: and

"But lo, where sunk in deep despair," &c.

"Ne'er shall he leave that lonely ground," &c.

The Second Poem is entitled, *Ode written in the same Year*, and is the well known—

"How sleep the brave who sink to rest."

The Third Poem of Collins, printed in this volume, is *The Ode to Evening*, the subject of H. A. T.'s inquiries, and here are contained the variations to which H. A. T. refers.

It begins—

"If ought of oaten stop, or pastoral song,
May hope, chaste Eve, to sooth thy modest ear,
Like thine own solemn springs," &c.

It has "*flowers*" for "*buds*" in the sixth stanza; in the place of the eighth stanza, an entirely new one; and considerable variations in the ninth and last stanzas.

Having thus answered H. A. T.'s Query as to this exquisite Ode, and established the authenticity of these corrections, let me conclude with one more bibliographical note on the subject of Dodsley's *Collections*. I have a memorandum of an edition published at Dublin (in two volumes only) in 1751, and which is stated on the title-page to be the *third* [? Dublin] edition. The first piece in the volume is that *On the Prospects of Peace*, by Mr. Lyttelton; and the second volume concludes with *A Solemn Dirge*.

WILLIAM J. THOMS.

The *Ode to Evening* is to be found in vol. i. p. 331. of the second edition of Dodsley's *Collection*, printed in 1748. Not having at hand the number of *The Athenæum* referred to by H. A. T., I have collated the copy in Dodsley with that in Gilfillan, and find the following variations:

Dodsley.

Stanza 6.:

"Who slept in *flow'rs* the day."

Stanza 8.:

"Then lead, calm Vot'ress, where some sheety lake
Cheers the lone heath, or some time-hallow'd pile,
Or up-land fallows grey,
Reflect its last cool gleam."

Stanza 9.:

"But when
Forbid"

Stanza 13.:

"So long, sure-found beneath the Sylvan shed,
Shall Fancy, Friendship, Science, rose-lip'd Health."

Gilfillan.

Stanza 6.:

"Who slept in *buds* the day."

Stanza 8.:

"Then let me rove some wild and heathy scene;
Or find some ruin 'midst its dreary dells,
Whose walls more awful nod,
By thy religious gleams."

Stanza 9.:

"Or if
Prevent"

Stanza 13.:

"So long, regardful of thy quiet rule,
Shall Fancy, Friendship, Science, smiling Peace."

ΑΙΕΥΣ.

Dublin.

Your correspondent H. A. T. inquires if this ode is inserted in the earlier editions of Dodsley's collection of poems. It will be found at p. 331. of the third and last volume of the second edition (1748). Before me is the *editio princeps* of "*Odes on several Descriptive and Allegoric Subjects*, by

William Collins: London, printed for A. Millar, in the Strand, 1747 (not 1746), price one shilling." This is considered rare, as the following MS. note on the back of the title-page records that the talented author "at length, in 1746, had spirit enough to exert himself so far as to publish his odes; the sale was by no means equal to his expectations: with indignation for a tasteless age, he therefore burnt all the remaining copies."

E. D.

SIR GILBERT HEATHCOTE, AND EQUESTRIAN
LORD MAYORS.

(1st S. xii. 363. 459. 501.)

As the elevation of Sir Gilbert Heathcote to the peerage attracts attention, at this present time, to his family, I may perhaps be excused for again referring to his ancestor of the same name, whom I designated — by a title disagreeable to the feelings of your correspondent D. S. — "*the last of the equestrian lord mayors*" — meaning thereby, that he was the last lord mayor to ride on horse-back in the procession on Lord Mayor's Day. But this Sir Gilbert Heathcote has other claims upon our notice. He was the Sir Andrew Freeport of *The Spectator*; he is mentioned by Pope (*Imitations of Horace*, book II. epist. II. p. 240.):

"Heathcote himself, and such large-acred men."

And appears in Bramble's *Letter*, and Dyer's *Fleece*:

"And such the grassy slopes, and verdant lawns
Of beauteous Normanton, health's pleasing haunts,
And the belov'd retreat of Heathcote's leisure."

Dyer had reason to speak well of Sir Gilbert, having been presented by him to the rectory of Coningsby, which is still in the gift of a Sir Gilbert — that is to say, Lord Aveland — and is in the county of Lincoln, and not Huntingdon, as stated by Chambers and others. Sir Gilbert Heathcote was one of the founders of the Bank of England. He was the son of Gilbert Heathcote, Alderman of Chesterfield, who died 1690. He was created a baronet in 1733 (v. Lysons's *Magna Britannia*). He married Bridget White, and in 1753 purchased Conington Castle and Manor, for 2500*l.*, of the heirs and assigns of Sir John Cotton. Conington Castle had been built by Sir John Cotton's great-grandfather, the celebrated Sir Robert Bruce Cotton (the compiler of the Cottonian MSS.), who, being of kin* to Mary, Queen of Scots, would naturally feel desirous to preserve relics and memorials of his ill-starred relative; and, therefore, on the demolition of Fotheringay Castle, removed its more ornamental portions to the new house he was building for himself at Conington.

* When Sir Robert went to court, King James was wont to address him as "cousin."

When his great-grandson, Sir John Cotton, succeeded to the property, he preferred to live at the family-seat at Stratton, in Bedfordshire; and finding that Conington Castle was in a ruinous condition, he took down the greater part of it, leaving the stone arcade that had been brought from the banquet-hall of Fotheringay*, and converted the remainder into a farm-house. It was in this state when the property was purchased by Sir Gilbert Heathcote, who left the farm-house as he found it. He died in 1759, leaving two sons, Gilbert and John. The latter married Lydia Moyer, and inherited the manors of Steeple Gidding and Conington, but did not live at the latter place. His son John (born 1767, married to Mary Ann Thornhill, 1799) restored Conington Castle in 1800, from the designs of Cockerell, the grounds being laid out by Lappidge. Cockerell's designs were completed in 1813; and in 1833 further additions were made (under the direction of Blore) by the present possessor, John Moyer Heathcote, Esq., in whose dining-room hangs the portrait of his ancestor, the Sir Gilbert Heathcote of this notice.

CUTHBERT BEDE.

Replies to Minor Queries.

Pope Pius and the Book of Common Prayer (2nd S. i. 202.) — I was quite aware of the passage in Dr. Carrier's *Letter to James I.*, alluded to by J. O., as it is contained in the pages of Courayer, to which I have so frequently referred (*Defence of the Dissertation, &c.*, vol. ii. p. 367.), and, though strongly corroborative of my position, I did not quote it entire, for the sake of brevity. In the *Reprint of the Correspondence*, which I have just published, I have added numerous *notes and references*, tending to elucidate the question which I have recently discussed with T. L., but I omitted two passages which ought to have been adduced, inasmuch as the authors deservedly carry great weight: I will therefore take this opportunity of directing your reader's attention to them: Bramhall's "Replication to the Bishop of Chalcedon," *Works*, vol. ii. p. 85., edit. 1842.; and Bishop Babington's "Commentary on the 7th chap. of Numbers," in his *Notes upon the Pentateuch*.

E. C. HARRINGTON.

The Close, Exeter.

Sir Anthony Pearson (1st S. xii. 450. 520.) — Since the appearance of my *Queries* respecting the above personage, I have stumbled upon a little family mem., which throws somewhat more light upon him and his connections. It appears by that, he was the first quaker who preached in

London. His daughter, Grace Chambers,—my authority states,—was the first female of the same persuasion who preached in public. In the capacity of a preacher she travelled very extensively for a succession of years through England, Ireland, Wales, and America, and finally died at a very advanced age. Her niece, Grace Locke, was the daughter of Mary Topcliffe, who married a Captain Topcliffe, of an ancient family of that name in Westmoreland. Grace Locke was married to Joseph Locke, a collateral descendant of the family of John Locke the philosophical writer, and whose ancestors came in with the Conqueror. So far my authority, but I am still in the dark as to the exact affinity of Joseph Locke to the philosopher. I should also like to know something more about Sir Anthony Pearson and his family, including Grace Chambers and Mary Topcliffe. With reference to the Topcliffe family, I believe Sir John Major, an eminent merchant of the city of London, who resided in Savage Gardens, married a sister of the Captain Topcliffe above-mentioned, and by her had two daughters, his co-heiresses, married respectively to Bridges, Duke of Chandos, ancestor of the present Duke of Buckingham, and Sir John Henniker, ancestor of the present Lord Henniker. I would also in conclusion ask, if there is any biographical work extant, either of recent or late date, of eminent quakers, where possibly some further information might be obtained respecting Sir Anthony Pearson and Grace Chambers.

J. S.

Bodies of the Excommunicated incapable of Corruption (2nd S. i. 194.) — Your correspondent Y. B. N. J. will find his investigations directed in the right path by looking to "N. & Q.," 1st S. xi. 8. 9. 41. 42., under the heading "Asinorum Sepultura."

W. B. M.

Rochester Registers (2nd S. i. 152.) — Does not C. H. DAVIS, M.A. (Clergyman), mean by the term "Rochester Registers," the *Registrum Roffense*? If so, he may find the volume in every public library, and also in many private collections of books.

F. B.

Mrs. Fitzherbert (2nd S. i. 153. 220.) — Your correspondent G. H. will perhaps find, besides the works named on p. 220., the following memorandums of use for his purpose; they are from works in my own possession:

1. "A Review of the Conduct of the Prince of Wales in his various Transactions with Mr. Jeffreys, during a Period of more than Twenty Years, containing a Detail of many Circumstances relative to the Prince and Princess of Wales, Mrs. Fitzherbert, &c. &c. &c. To which is added a Letter to Mrs. Fitzherbert upon the Influence of her Example, &c. By Nathaniel Jeffreys, late M.P. for the City of Coventry."

(Dedicated to Lord Erskine; dedication dated

* For further particulars on this point, and for a sketch of the chair from which Mary Stuart is believed to have risen for execution, see my *Medley*, pp. 29, 33.

June 15, 1806. This work went through several editions. The above title is copied from the 8th.)

2. "Diamond cut Diamond; or Observations on a Pamphlet entitled 'A Review of the Conduct of His Royal Highness the Prince of Wales,' comprising a free and impartial Review of Mr. Jeffreys as a Tradesman, Politician, and Courtier, during a Period of Twenty Years. By Philo-Veritas. London: 1806. Second Edition."

3. "The Crisis: or Remarks on 'A Letter to His Royal Highness the Prince of Wales on the Subject of his Marriage with Mrs. Fitzherbert.' With certain Queries to Mr. Fox, Mr. Burke, and the Domestics of His Royal Highness, and Mrs. Fitzherbert, on this interesting Subject. London: G. Bourne. No date."

(In this pamphlet, which is a curious production, are named the following other pamphlets: *A Letter to His Royal Highness the Prince of Wales, on his Marriage with Mrs. Fitzherbert*, and *History of the Royal Malady, with Strictures on the Declaration of Mr. Tooke, concerning the Marriage of His Royal Highness with Mrs. Fitzherbert*, by Philip Withers.)

4. "Alfred; or a Narrative of the daring and illegal Measures to suppress a Pamphlet intituled *Strictures on the Declaration of Horne Tooke, Esq.*, respecting 'Her Royal Highness the Princess of Wales,' commonly called Mrs. Fitzherbert. With interesting Remarks on a Regency, proving, on Principles of Law and Common Sense, that a certain Illustrious Personage is not eligible to the important Trust. London: 1789. Fifth edition."

(By Philip Withers. In this are given the contents of the 4to. pamphlet on the *Royal Malady*, and announcements that, on the 14th Feb. 1789, "at ten in the morning will be published 'Another Letter from Alfred to the Prince of Wales,' and 'also a Reply to a Letter from a Nobleman to the Author.' The Nobility, &c., are desired to send *their own servants early* to prevent disappointment." Mighty independent!)

5. "An Important Narrative of Facts, in answer to the erroneous Statement given by Dr. Withers in his Pamphlet of Alfred, containing the Correspondence between Dr. Withers and J. Ridgway on the publication of the History of the Royal Malady, &c., and the Author's Motives for submitting this Detail to the Public. In a Letter to the Publisher. London: J. Ridgway. 1789."

(By Richard Davis, respecting the publication of the *Royal Malady*, in which a pamphlet by Dr. Withers, entitled *A Statement of Facts*, is named.)

Besides these are several other pamphlets relating to the marriage of the Prince with Mrs. Fitzherbert; and others which indirectly relate to the matter, by the parliamentary grants for debts, &c., of the Prince.

LLEWELLYNN JEWITT, F.S.A.

Derby.

Count Borowlaski (2nd S. i. 154.) — A second edition of his *Memoirs*, containing "a faithful and curious account of his birth, education, marriage, travels, and voyages, written by himself, and

translated from the French," was published here (Birmingham) by J. Thompson in 1792. ESTE.

There was published in 1788 an 8vo. volume, entitled —

"Memoirs of Joseph Borowlaski, the celebrated Polish Dwarf; containing a curious Account of his Birth, Marriage, Travels, and Voyages, in French and English."

And there was also *another* one printed and published at *Durham* in 1820, which he called —

"Memoirs, containing a Sketch of his Travels, with an Account of his Reception at the different Courts of Europe, &c., written by Himself;"

in 8vo., and illustrated with a portrait. T. G. S. Edinburgh.

"Nickname," *Derivation of* (1st S. vi. 198.; vii. 143.) — MR. LAWRENCE'S reference to Mr. Belenden Ker (*Arch. Popular Phrases*, vol. i. p. 184.) only gives the unsatisfactory explanation "*Nuck*, a sly wink, scoff," &c.

Dr. Johnson refers to the French "*Nom de nique*." Bailey explains it "*nicht name*."

It is not a little strange that all philologists should have overlooked the derivation in the *Promptorium Parvulorum*, "*Neke name or eke name, Agnomen*." As the learned editor observes, "there can be little doubt that the word is formed simply by prosthesis, the final *n* being transferred from the *article* to the *substantive*." E. G. R.

Discovery of the Safety-Valve (2nd S. i. 155.) — The safety-valve was not invented by Humphrey Potter, as the reference given will show. The reference should be to Lardner's *Steam Engine*, p. 57. (not 71.), by which it will be seen that the safety-valve was first applied to Passin's "*digester*," in 1681, and is still used in the modern digesters of our kitchens. Humphrey Potter invented the "*tappit motion*," by placing ropes and weights to open and shut the taps of the engine, and thus enable him to go and play. ESTE.

Birmingham.

This was invented by Passin, and applied by him to his "*digester*," a close boiler for stewing meat-bones, &c., by subjecting them to the action of high pressure steam. The date of this was 1681. Humphrey Potter invented the plan of making Newcomen's engine work itself. By attaching strings from the beam to the levers which opened and shut the valves, he employed the reciprocating action of the engine to open and close alternately the steam and injection-valves — a work which had devolved upon him and other *cock-boys*. This must have occurred some years subsequently to 1711, when Newcomen's first engine was constructed. E. G. R.

Old Bible (2nd S. i. 134.) — I also possess a copy of the Bible referred to, but wanting title-

page and New Testament, and must thank the editor for having cleared up to me through his able Note, that mine is the 8vo. edition of 1534. On part of a leaf immediately preceding "Liber Genesis," there is recorded the following incident in a fine handwriting of the time :

"On the fourth day of Februarye, in the twentieth yere of the reigne of our Sovereign Lady Queen Elyzabeth there fell such a snowe in England, and speciallie in Kent, for endless dryfte that men cold not travaill between Rie and London the right foot waye for the space of one whole month, and some yet of the said snows might be found the space of sevene weeks. — M."

I may be permitted to add for curiosity's sake, that I have, in the best condition, a copy of *La Bible* (the version of the Genevan church) *De l'Imprimerie de Francois Estienne*, 1567, with the name upon it of Rowland Lee, who had been its early owner, and of whom Myles Davis in his *History of Pamphlets*, London, 1716. p. 304. thus speaks :

"'Tis a mistake to say Cranmer marry'd Queen Anne Bolen to King Henry VIII., though he was present at the ceremony performed by Rowland Lee, afterwards Bishop of Lichfield and Coventry and Lord President of Wales."

G. N.

Oἵστρος (2nd S. i. 73.) — Not having seen (as yet) a reply to J. P., I beg to refer him to Scapula's *Lexicon*, where he will see copious extracts from Greek writers, sufficient perhaps to determine the meaning and scope of the word.

GEORGE LLOYD.

"*You've all heard of Paul Jones, have you not? have you not?*" (2nd S. i. 55.) — SERVIENS will find the words of this song, and also an account of the author of it (a native of the parish of Borgue, Kirkcudbright), in Mactaggart's *Gallovidian Encyclopadia*.

A. B. ADAMSON.

Liverpool.

"*Sleave-silk*" (1st S. xii. 58. 335.) — In the *Rates of Merchandises*, that is to say, the Subsidy of Tonnage, the Subsidy of Poundage, &c., 1642, I find the following entries :

"*Sleave silk*, coarse, the pound cont. 16 oz., 00l. 13s. 04d.

"*Sleave silk*, fine, or Naples sleave, the pound cont. 16 oz., 02l. 18s. 04d."

This comes under the head of "unwrought," although N. Bailey says it is silk wrought fit for use.

B. H. C.

Altar Rails (2nd S. i. 95.) — I believe the absence of altar-rails is not very unusual. The church of Mauteby, the neighbouring parish, shows no traces of ever having possessed any. They are all of Jacobean, or later date; and owe their introduction to Archbishop Laud, who ordered them in such churches as had had the chancel screen destroyed by the Puritan Iconoclasts. This order,

it is said, was occasioned by a dog having seized the eucharistic bread in one of the chancels thus robbed of its protecting enclosure. I can see little in their favour where a screen exists, a plain removable bar in any case answering all the purpose; and all architectural anachronisms are simply an eye-sore, in a church otherwise in good keeping.

E. S. TAYLOR.

Ormesby, St. Margaret.

White Paper injurious to the Sight (2nd S. i. 126.) — In that part of Sir J. McNeill's *Tables for Calculating the Contents of Cuttings, &c., on Canals and Railways*, where the glare occasioned by printing great numbers of figures (to which constant reference must be made) on white paper, would not only have been an injurious, but most unpleasant proceeding, so far as the sight was concerned, the plan has been adopted of using tinted paper of various colours, in order to relieve the eye; and, if I mistake not, in practice, the paper having a yellowish brown tint is found to do so the most effectually.

R. W. HACKWOOD.

Etymology of Winchelsea (2nd S. i. 190.) — The etymologies cited by W. S. are all more or less absurd; neither can I vote for his amendment of "Win-chysel-ea, white shingle island." W. S. derives *win* from a British root, but in Anglo-Saxon, from which language he fetched the other two syllables, *win* has a totally different meaning. Besides, such compounds of Celtic and Saxon terms are rarely to be found, except in the fancies of etymologists of a certain class. Again, the shingle at Winchelsea neither is, nor can ever have been, *white*. The true origin of the word I take to be *Winceol*, the name of an early proprietor of the place in Saxon times, and *ea*, river, or water — Winceoles-ea, Winchel-sea — "the river or water of Winceol." I may remark that this personal name was perhaps originally related to Wincleslaus.

MARK ANTONY LOWER.

Lewes.

Tumulus at Langbury Hill (1st S. xii. 364. 432.) — It seems due to your correspondent DURATRIX, who was kind enough to give his opinion respecting the tumulus at Langbury Hill, near this place, to set before him the entire evidence on the subject. I therefore transcribe the following note from the last edition of Hutchins :

"Near this gate [Slaughter Gate], in a field belonging to John Kneller, Esq., is a long barrow, called Longbury. In the year 1802, permission being obtained from Mr. Kneller, the barrow was opened, and the remains of many human bodies discovered there. These remains were found on a light loam, on the natural bed of the soil; with them were deposited round balls, apparently of clay, but for what purpose these balls were placed there must be left to conjecture. Over the bodies the natural soil was thrown, then a layer of flat stones, and lastly again the natural soil. The form of the barrow, and its situa-

tion, leave no doubt but herein were deposited the bodies of the defeated and slain Danes, thrown together in a confused mass: the bones, but more particularly the teeth, were in a very perfect state." — Hutchins's *Hist. of Dorset*, vol. iii. p. 196., 2nd edition, 1813, by Richard Gough.

The extent of the excavation above described is still plainly indicated by inequalities on the surface of the barrow at its western end. As previously stated, the part we opened was near the eastern extremity, the only portion that appeared to be in its original state. I can assure your correspondent that digging into such a mass of loose stones and earth is no joke; and our zeal for the investigation of "long barrows" is not sufficient to render a repetition of the experiment very probable.

QUIDAM.

Election of Proctors in the Diocese of Oxford (2nd S. i. 193.) — I can certify MR. FRASER that, at the last election of proctors for the diocese of Oxford, I was summoned, appeared, and voted, as a perpetual curate; and I imagine there was no mistake in my being included in the citation.

J. SANSOM.

Buslingthorpe.

"*Mister*," "*mistre*," or "*need*" (2nd S. i. pp. 165, 166.) — The following corroborations of MR. ARROWSMITH's remarks on this word are taken from a letter, written in 1630, by the then Sir David Lindsay, created, three years afterwards, Lord Balcarres, to his eldest son, when a student at St. Andrew's:

"Alexander, let me remember you of what your mother and I spake to you before your going there (St. Andrew's), for the long vacance and jolliness that ye have seen this lang time by gane makes me think that ye will have *mister* to be halden in mind of your awin weal. . . . for youth is the tempest of life, wherein we are in most peril, and has maist *mister* of God, the great Pilot of the world, to save us." — *Lives of the Lindsays*, vol. i. p. 213.

The sense of *mister* here, as *need*, is clear; as, indeed, it is in your correspondent's examples. By what association of ideas his remarks on the word *miss* have suggested to me a use of the word *care*, common to the writers of Anne's time, and in the following age, I must leave to metaphysicians to explain, but suggested it they have. Pope writes in one of his letters, "I shouldn't *care* to have an old post pulled up which I had recollected since a boy," meaning that he *should care*, should feel the loss of it, or *miss* it. This use of the word with a negative sorely puzzled me when a boy, and is not clear to me now. I should be thankful to have it *construed*.

H. D.

History of Newspapers (2nd S. i. 153.) — I beg to refer your correspondent A. A., and others interested in this subject, to Timperley's *Encyclopædia of Literary and Typographical Anecdote*, for

a great deal of information respecting newspapers. I mention this work because it is not quoted amongst the authorities at the end of the article "Newspapers" in the *Penny Cyclopædia*, to which A. A. has doubtless referred.

W. H. W. T.

Somerset House.

Mabel (2nd S. i. p. 114.) — Camden, in his *Remains* (p. 124., 1674), says:

"Some will have it to be a contraction of the Italians from *Mabella*, that is, my fair daughter or maid. But whereas it is written in deeds *Amabilia* and *Mabilia*, I think it cometh from *Amabilis*, that is, loveable or lovely."

W. H. W. T.

Somerset House.

Recipe for Cool Tankard (1st S. xii. 450.) —

"Take two glasses of wine, one of port and one of sherry, two table-spoonsful of moist sugar, a quarter of a nutmeg, and a sprinkle of ginger; fill up with a pint of mild ale over a piece of well-baked (but not *burnt*) toast. Any wine will answer the purpose, but if of two kinds the better. It should stand a quarter of an hour before it is drunk, that the flavour of the sop may be duly imparted to it."

The above recipe is taken from a little book called *Spring Tide*, published by Bentley, which contains many interesting pieces of folk lore, and curious provincialisms.

If strong ale be used in the composition of the tankard, the wine may be omitted altogether, in which case, however, a little warm water should first be poured upon the sugar and spices. Q. C.

Ode on the Burial of Sir John Moore (2nd S. i. 158-9.) — If any doubts remain as to the authorship of the lines "On the Burial of Sir John Moore," I have it in my power to satisfy them satisfactorily; for I know for certainty that the Rev. Charles Wolfe, when chaplain to the old county jail, in the city of Durham, acknowledged the authorship by inserting them in the *Durham Advertiser*, with his signature attached.

I take this opportunity of stating, that Mr. Crighton, the eminent solicitor, of Newcastle-upon-Tyne, and my brother, Mr. J. H. Dixon, were the chief perpetrators of the transcendent hoax attributing the authorship of the above to Veterinary Doctor Marshall, although I am unable to assign to each his particular share in it. I will only add, that my brother wrote a second parody, little, if at all, inferior to that of Barham.

R. W. DIXON.

Seaton Carew, co. Durham.

Abp. Narcissus Marsh (2nd S. i. 192.) — The whole of Abp. Narcissus Marsh's *Diary* is published in vol. xxviii. (July and Aug. 1845) of the *British Magazine*, with notes by the Rev. Dr. Todd.

ΑΛΙΕΥΣ.

Dublin.

Consecration of Churches, &c. (2nd S. i. 172.) — If A COUNTRY CLERGYMAN can procure the "Book of Common Prayer," printed at Dublin by George Grierson, at the King's Arms, and two Bibles in Essex street, 1750, folio, he will there find "A form of Consecration or Dedication of Churches and Chappels according to the use of the Church of Ireland:" the following rubric is prefixed to this service:

"The Patron or the chief of the Parish when a new church is erected, is to give timely notice to the Bishop of the Dioces, and humbly to desire him to appoint a convenient time, some Lords-day or other great festival of the church for performance of the solemnity."

"At the day appointed, the Bishop with a convenient number of his clergy (of which the Dean or Archdeacon to be one) and the chancellor of the Dioces, and his Registrar shall come between the hours of eight and ten in the morning, and when they are near, the bell is to ring, till they be entered into the church appointed to be consecrated."

"First the Bishop and his Clergy, together with the Patron or his Deputy shall go round about the cemetery, or church-yards, which done, the Bishop and his Clergy shall enter into the church at the west door, the Patron and people standing without, while the Bishop and Priest do vest themselves in their respective ecclesiastick habits.

"When they are vested they shall kneel down in the body of the church with their faces to the east and say together." —

After this ceremony there is the following:
"An office to be used in the Restauration of a church." Rubric:

"When the Fabrick of a church is ruined and a new church is built upon the same foundation, the Bishop attended by his clergy shall enter into the church-yard, and go in procession round about the church new built, and recite alternately Psalm lxxiv." Then "A short office for Expiation and Illustration of a church Deseccrated or Prophaned;" and lastly, "Instrumentum Publicum conficiendum et ad finem Consecrationis publicę legendum et postea in Archivis Episcopalis reponendum."

Much valuable information relative to the consecration of churches and the ancient constitutions respecting the same will be found in Bullingbrooke's *Ecclesiastical Law and of the Church of Ireland*, vol. i. p. 253., et seq. R. C. Cork.

Latitude and Longitude (2nd S. i. 134.) — The etymology of these terms, and the earliest instances of their use, will be found in Richardson's *Dictionary*. W. H. W. T. Somerset House.

The Divining Rod (1st S. xii. 226.) — The alleged virtues of this have been quite conclusively settled by M. Chevreul in his recent work, *De la Baguette Divinatoire, du Pendule dit Explorateur et des Tables tournantes, au point de vue de l'histoire, de la Critique et de la Méthode Experimentale*. Paris: Mallet Bachelier, 1854. 8vo. I. H. A.

"*History of William III.*" (1st S. xii. 267.) — Although the work here referred to was not written by David Jones, author of *The Secret History of Whitehall, &c.*, there is another historical narrative in the first volume of the *Harleian Miscellany*, which appears to have been written by that author, the title of which is as follows:

"The Wars, and Causes of them, between England and France, from William the First to William the Third, with a Treatise of the Salique Law. By D. J., and revised by R. C., Esq. 1697."

To the same David Jones, Watt ascribes a *Life of James II.*, illustrated with medals, 1702, 8vo.

BIBLIOTHECAR. CHETHAM.

Galilee (2nd S. i. 131.) — In the Rev. A. P. Stanley's lately published, and most interesting work, *Sinai and Palestine*, at p. 355., in speaking of the settlement of the tribes of Ephraim and Judah, is the following passage:

"From a very early period, their joint territory acquired the name which it bore under a slightly different form in the distribution of the country into a Roman province, 'Galil, Galilah, Galilæa.'* It would seem to be merely another mode of expressing what is indicated by the word 'Ciccar,' in the case of the Jordan Valley — 'a circle,' or 'region,' and as such implies the separation of the district from the more regularly organised tribes or kingdoms of Samaria and Judæa. Gradually, too, it became to be regarded as the frontier between 'the Holy Land' and the external world — 'Galilee of the Gentiles,'† — a situation curiously illustrating, if it did not suggest, the use of the term in ecclesiastical architecture, 'the Galilee,' or porch of the cathedral of Palestine."

C. DE D.

Dan, Jordan (1st S. xii. 224. 414.) — If MR. BUCKTON forgets that Dan, in the north of Judæa, was not so named till 500 years after the time of Abram and Lot, so does his opponent MR. HUSSEY forget that Abram pursued the four kings as far as Dan, in order to rescue Lot; and that this southern Dan was evidently not far distant from the river. (See Gen. xiv. 14.) P. P.

Absorbent Paper (1st S. xii. 87. 133. 175.) — Finely powdered pounce, rubbed in lightly with the finger and then burnished with an ivory folder will cure the most porous paper. But if, as is generally the case with German manufacture, the paper has a tinge, the burnishing whitens it. For such paper (as for all, except that the resort requires a poultry-yard) the white of a fresh egg applied lightly with a flat camel's hair pencil produces a sizing like foolscap. It takes but a few minutes to dry, and is perfectly transparent.

I. H. A.

Almanacs (1st S. xii. 143.) — Under this head a correspondent has referred to the late Mr. Ingra-

* Josh. xx. 7. *Heb.* "Galil;" 2 Kings xv. 29., Galilah.

† Isa. ix. 1; Matt. iv. 15.

ham as having transcribed Breck's *Hist. Sketch of the Continental Bills of Credit* from the original MS., etc. This is an error; it was transcribed from a printed copy upon paper of a suitable size for the book he designed. I refer to this, not for correction, but to indicate in connection with it a pleasing and valuable characteristic. "I regularly at this season," said Mr. Ingraham to me (it was the month of August) "enter my office by seven o'clock in the morning. In order to make this copying, I changed my hour from seven to half-past six o'clock. I did this for a fortnight, and the work was done without having cost me any time." The economy which he supposed he had achieved was, though not literally, yet practically true. I. H. A.

Numismatic Query (2nd S. i. 95.) — The supposed coin, respecting which CLERICUS inquires, is probably a *jettón*, or Nuremburg counter, which is very common, and may be known by its thinness. See Snelling's *View of the Origin, Nature, and Use of Jettons or Counters*, small folio, London, 1769. A. B. C.

Calembourg (1st S. xii. 128.) — This species of pun, the *homophonous*, has always been attributed to Count Calenberg, who illustrated it in Paris in the days of Louis XV. At least this is the account of the *Conversations-Lexicon*, a not unpatriotic book; and your correspondent who transfers it to Wigand of the Bare-Hills is *plus Allemand que les Allemands*. I. H. A.

Book-Worms (2nd S. i. 143.) — A writer in *The North American Review*, for October 1854, while discoursing on book-worms, states that, —

"A little alum or vitriol mixed with the binder's paste will set the marauder at defiance. Where this has been neglected, a strong infusion in the paste with which the book-plate is fastened in will be of service." — P. 371.

EDWARD PEACOCK.

Miscellaneous.

NOTES ON BOOKS, ETC.

The crowded state of our columns warns us that we must this week content ourselves with noting the receipt of a few books, mostly of a religious character. Among these we may mention, *Passion Week, a Collection of Poetical Pieces on Subjects suited to this Holy Season*. This beautiful selection from the writings of all our greatest devotional poets—Milton, Herbert, Southwell, Donne, Crashaw, Kirke White, Milman, &c.—is divided into five portions, viz., General Introduction; Part I., Our Blessed Lord's Entry into Jerusalem; Part II., The Passion of Our Blessed Lord; Part III., The Resurrection of Our Blessed Lord; and Conclusion; and is a fitting companion to its predecessor, *Christmas Tyde*. We cannot give it higher praise.

The next two works have been published with the laudable object of spreading a knowledge of the Church

Services, and showing how admirable is the arrangement and how well suited to all our wants is our beautiful Liturgy. *Readings for a Bible Class on the Morning Prayer* is intended for the benefit of those who have left the National and Sunday Schools, but are yet able to attend private classes for religious instruction, which are now established in so many parishes. The next is addressed to a wider class of readers, but is written in the same plain and unaffected style. It is a volume of *Plain Sermons on the Book of Common Prayer, by a Writer in the Tracts for the Christian Seasons*.

BOOKS AND ODD VOLUMES

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CHANDLER'S HYMNS OF THE PRIMITIVE CHURCH. 1s. 6d. J. W. Parker.
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*** Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Any portion of MATTHEW'S BIBLE. Folio. 1537.
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BLACKWOOD'S MAGAZINE. No. 411. to present time.
LETTERS AND DESPATCHES OF THE DUKE OF MARLBOROUGH. 4th and subsequent Vols. Murray. 1845.
THE POETICAL MAGAZINE. 19th and subsequent Numbers. Ackermann. 1811.
JONES'S GREAT BRITAIN ILLUSTRATED. 4to. 2nd and subsequent Vols. Jones & Co., Finsbury Square. 1829.

Wanted by F. R. Sowerby, Esq., Bowers Hall, near Halifax.

THE TIMES NEWSPAPER, from the 1st to the 24th of July, 1855.

Wanted by Edward Peacock, Manor Farm, Bottesford, Brigg.

Notices to Correspondents.

EASBY. The charade "I sit here on a rock," is the subject of communication, ante p. 83., and in our 1st S. xii. 365.

ARRIBA. For notices of the French Huguenots in Ireland see our 1st S. vi. 316. 423. ; xi. 267. 333.

Replies to many other Correspondents in our next Number.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, MR. GEORGE BELL, No. 186, Fleet Street.

LONDON, SATURDAY, MARCH 29, 1856.

Notes.

NOTES ON THE FLEUR-DE-LIS.

(Continued from p. 226.)

Having thus traced the occurrence of the fleur-de-lis through many periods of antiquity, we may now proceed to the history of its adoption in France.

Montfaucon, in his *Discours Preliminaire*, says :

"Ce fut Louis VII. dit le Jeune (A.D. 1137) qui chargea l'écu de France de fleurs-de-lis sans nombre, et à son imitation, les seigneurs et gentilhommes du royaume prirent aussi des armoiries."

But this does not appear to be strictly correct; for in the first Crusades under Philip I. (1096—1100), these insignia were, as will hereafter appear, borne on the shields of many of his companions in arms. If, moreover, it were true that this king, who flourished during the second Crusade, and died 1180, and his successors, Philip II. (his son) and Louis VIII. (his grandson), are the first whose *seals* and *coins* are "semez de fleur-de-lis" (10 whole, 6 half, and 4 quarters), the ornament itself, as has been shown, had already appeared in the crowns and sceptres of many of their predecessors.

According to Pere Anselme, Carloman, who died A.D. 755, and his brother Pepin, who was crowned A.D. 752, founded the Abbey of Fulda in Germany. "Les estampes," he says, "de leur deux figures," in the church Mont St. Pierre, a monastery dependent on the Abbey of Fulda, show, in the right hand of each, a short sceptre, terminated by a sharp and pointed "fer," the middle part being larger than the point; "avec deux crochets au bas, recourbez en demi croissant," "en ancon, ou Francisque," imperfectly resembling a fleur-de-lis (vol. i. p. 24.).

A Bible presented to Charles II., A.D. 869., has a miniature of this monarch and his court. His throne is terminated with three flowers of the form of "fleur-de-lis sans pied." On his head is a crown, "fermée a fleurons d'or, relevez et recourbez d'une manière singulière." Another miniature, in the Book of Prayers, shows him on a throne surmounted by a sort of "fleur-de-lis sans pied." His crown is of "fleurs comme de lis;" and the robe is fastened with a rose, "d'où sortent trois pistils en forme de fleurs-de-lis." His sceptre terminates in a fleur-de-lis (*Ans.*, vol. i. 33.).

Of Louis II., and the eight succeeding sovereigns (A.D. 879—954.), there is no memorial which assigns them the use of this ornament.

The sceptre of Lothaire, who died 986, terminates in a fleur-de-lis.

The crown of Hugh Capet, in the church of St. Denis, is formed of fleurs-de-lis, as is also that

on his seal (*Ans.*, 70.). The crown of Robert, who died 1031, has fleurs-de-lis, as in that of his father.

The crown of Henry I. (died 1060) is composed of fleurs-de-lis, like that at the top of his sceptre; and their forms are more distinct than before, "de même que dans les sceaux des rois ses successeurs." That of Philip I. (died 1108) is the same.

Louis VII. (born 1120) was, according to Pere Anselme (vol. i. p. 76.), the first who bore the fleurs-de-lis "semez" on his seals and coins; and Montfaucon, as above, affirms that he first charged the shield of France with fleurs-de-lis "sans nombre." His arms were, "d'azur, semé de fleurs-de-lis" (10 whole, 6 half, 4 quarter flowers).

Philip II. is known only in his seal (Montf., vol. ii. p. 110. pl. xiii.). He is seated on a throne, having in his right hand a fleur-de-lis; and, in his left, a sceptre "terminé, comme celui de son père par un losange qui renferme un fleur-de-lis." This plate is very distinctive of the charge.

The first known "contreseel" having a fleur-de-lis, was of this monarch.

The "blason" of his son, the Conte de Boulogne (born 1200), was "tunique d'azur, chargée de fleurs-de-lis sans nombre" (p. 112.). He appears, also, "armé de cap-a-pied, portant l'écu de France" (14 very perfect fleurs-de-lis).

In the same plate are other instances of "tuniques" and shields charged with fleurs-de-lis of a very perfect form.

The shield of Louis VIII. (p. 120.) bears 5 whole and 6 half flowers.

The sons and daughters of St. Louis IX. (born 1226) are "revetus de blason semée de fleurs-de-lis." But in plate xxiii. tom. ii. p. 158., where St. Louis "instruit ses enfans," his shield, for the first time, bears three fleurs-de-lis (2 and 1).

Philip III. and Charles V. bore them as Philip II. Charles de France, son of Charles V. (died 1386), first quarters the dolphin with three fleurs-de-lis, as Dauphin de Viennois. His sister, youngest daughter of Charles V. and of Jeanne de Bourbon (died 1388), bore "d'azur a trois fleurs-de-lis d'or." Charles VI. continued the charge of three fleurs-de-lis which he had assumed as Dauphin. We have seen that it had been already once adopted by St. Louis.

Charles VII. and Louis XI. bore only three fleurs-de-lis.

Charles VIII. quartered, 1st and 4th, three fleurs-de-lis; 2nd and 3rd, one large and four small crosses for Jerusalem.

Louis XII., Francis I., Henry II., Francis II., Charles Maximilian, all bore three fleurs-de-lis. Henry III., Louis XIV.—XV., quartered the same with the arms of Navarre.

The *Annuaire de la Pairie et de la Noblesse de France et des Maisons Souveraines de l'Europe*,

par M. Borel Hauterive, années 1843—44 (Paris, au Bureau de la Revue Historique de la Noblesse, Rue Bleue, 28.), gives the following summary of the facts connected with the history of the fleur-de-lis. It corresponds generally with the account here extracted from the volumes of Pere Anselme and Montfaucon :

“ Depuis le règne de Louis le Jeune, jusqu'à celui de Charles le Sage (V.) nos rois ont porté un ecu d'azur semé de fleurs-de-lis d'or sans nombre. Charles VI., ou, selon quelques historiens, son prédécesseur, réduisit à trois les fleurs-de-lis qui chargeaient les armes de France” (vol. ii. p. 2.).

This interesting and instructive work supplies, besides a “traité de blason,” and the genealogy of the royal houses and nobility of France, a complete “Revue des Galleries des Croisades” at Versailles, and lists of the nobility in the chronological order of their creation under the Bourbons, the Empire, the Restoration, the Orleans dynasty, and the Second Empire. I have yet to learn to what date this publication was continued.

It is not my purpose to pursue this subject in relation to France, beyond the point to which it has now been brought, though it might be interesting to ascertain how far these distinctive emblems of royalty were in that country conceded to individuals of a lower rank; and on what ground these honourable ensigns were, if ever, assumed beyond the sphere of royal alliance or concession. My immediate inquiry leads to the introduction of the fleur-de-lis as an armorial charge in England, and to its wide and apparently uncontrolled usage in the shields of so many of the aristocracy of this country. C. H. P.

THE “SILLY GOOSE”—ITS COURAGE, FAITHFULNESS, AND LONGEVITY.

As a fair portion of the pages of “N. & Q.” is usually devoted to your correspondents' Queries, I presume a corner will not be denied to answers.

It is, I believe, generally admitted, that, of the feathered family, none attain to a greater age than the eagle, the swan, and the goose. This last-mentioned bird, so often perverted to a contemptuous application, is, nevertheless, noted for its *instinct* and *affection*, and will not unfrequently exhibit proofs of peculiar attachment to man and the lower animals.

Instances are also recorded of its longevity. The goose (*Anser Domesticus*) has been known, like the eagle (whose precarious and brigandish mode of subsistence renders such duration remarkable), to live seventy, eighty, and even a hundred years. Perhaps some of your naturalist readers may be able to confirm this statement. I recollect reading (but I cannot now quote my authority) of a goose, which fell a martyr to pa-

rental solicitude at eighty! The bird was disturbed, while sitting on her eggs, by a sow, prying rudely into the mysteries of incubation; and suffered herself to be despatched by the monster, rather than resign her seat, though giving promise, even at that advanced age, of additional years of conjugal happiness, and her owners the full fruit thereof. *Silly goose!* This bird “once on its mettle,” is capable of high and chivalrous acts, and will occasionally perform great feats of valour in the face of an enemy. Ganders in the Russian capital are subjected to a regular course of training, like our game cocks, for the *goose-pit*; which thus becomes a frequent source of amusement to the Petersburgians, and as frequent a scene of fierce and sanguinary encounters. The vigilance of the goose may be almost said to be a matter of history. It was to a goose “challenge,” at a moment when a starving garrison were on the eve of a night “surprise,” and worn-out sentries slumbered on their “watch,” that the capital owed its preservation, and a gallant patrician his costly gifts of corn and wine*, the reward of his heroism (Query, a case of *anseris contra gallos*!).

As regards the annual marketable value of the goose (and its progeny), I believe I am not far wrong in saying, that it is computed at little less than that of the common ewe. Where a systematic profit is made on the produce of this bird, and the feathers are periodically plucked, or sheared, the yield has been estimated at *double* the value of the sheep—

“Sic vos, non vobis *plumigeretis*, aves?”

“Silly goose!”

F. PHILLOTT.

ILLUSTRATIONS OF MACAULAY.

Traditionary Account of William's Landing.—The following is taken from a little provincially printed book in my possession, entitled *Miscellaneous Observations in the Course of Two Tours in the West of England, &c.*, by M. Dunsford, Merch^t, 12mo., 1800:

“Walking alone on the quay (at Brixham), I met incidentally a well drest elderly man, who, suspecting the cause of my contemplation, desired me to walk with him to the stone steps that led down from the quay to the edge of the water. ‘I called you to this spot, Sir,’ says he, ‘to show you the place where King William landed, and to give you the traditionary account here of this remarkable occurrence. I am seventy years old, and had the tradition from my grandmother, who died many years since at a great age. She was sixteen when the Prince of Orange's Fleet came into Torbay, and the boats of the fleet into the harbour, with the prince and his bodyguards, to land more conveniently. The people were frightened at first, but in a little time recovered their

* M. Manlius received, from every man of the citadel, half a pound of corn and a quarter of a flask of wine; and this after a six months' blockade.

surprise, and crowded about the quay, which was not at that time so convenient as at present." She told me she stood at this place, and saw three men take the prince out of the boat, the tide being then out, and carry him over the mud to these landing steps; he put his foot first on that blue stone with white veins, preserved on that account to this day, and called out aloud 'Welcome or not!' The people huzzaed 'Welcome!' on which he walked up this flight of steps into the town, accompanied by many of his chief officers and guards, whilst the army was landing in various parts throughout the coast of the bay. The weather was cold and rainy. The prince gave nothing to the three men who conveyed him ashore, till after he was crowned; when he also sent for the person at whose house he lodged at Brixham, and bountifully rewarded him; of which the man was robbed on Paignton Moor, on his return."

The "Welcome or not" is characteristic.

V. T. STERNBERG.

Death of Charles II. (2nd S. i. 49. 110. 206.)—

There can be no reasonable doubt, I think, that the letters P. M. a C. F. were intended for Pere Mansuete (not *Mansuate*, as misprinted in my former communication), a Capuchin friar. J. W. H. hazards a mere suggestion, that the letters P. M. signify Patrick Maginn; though he is unable to assert that he was a Capuchin, and has only heard that he was a friar. He thinks "the probabilities are in favour of Maginn." Another correspondent goes wider away with another suggestion, that the letters may be intended for "In the afternoon (P. M.) a confidential friend (C. F.)." But really at this rate, a very wide field would be open for conjectures. Why have recourse to them at all, when we have plain and satisfactory evidence? I gave the true interpretation, not from conjecture, but from *Memoirs of the Rev. John Huddleston*, reprinted from an earlier memoir in 1816; in which occurs the following passage, without the slightest intimation of doubt or attempted explanation of mysterious initials:

"At 5 o'clock, the physicians declared before the council, that his Majesty was in great danger. Pere Mansuete, a Capuchin friar, confessor to the Duke (of York), upon the physicians telling him of the danger of the King, went and told the Duke, that now was the time to take care of his soul; and that it was his duty to tell him so," &c.

Now it deserves notice, that in the same memoir, a few lines farther on, the names of the Lords Petre, Bristol, and Feversham, are thus abbreviated, "Pe. Br. and Fev.;" whereas, in the case of the friar, the name is written in full, "Pere Mansuete, a Capuchin friar," where we have the four initials with the small *a* in the middle of them.

F. C. H.

the commencement of the last century, the following satirical verses, which may form an acceptable addition to your "Macaulayana." They are entitled—

"On South, Sherlock, and Burnet, Master of the Charter House, Author of "Archæologia."

"A Dean and Prebendary

Had once a new vagary,

And were at doubtful strife, Sir,

Which led the better life, Sir,

And was the better man. And was, &c.

"The Dean exclaims, 'That truly

Since Bluff was so unruly,

He'd prove it to his face, Sir,

That he had the most grace, Sir,'

And so the fight began.

"Then Preb. replied like Thunder,

And roared out 'Twas no wonder,

Since Gods the Dean had three, Sir,

And more by two than he, Sir,

For he had got but one.'

"Now whilst these two were raging,

And in dispute engaging,

The Master of the Charter,

Said 'Both had caught a Tartar.

For God, Sir, there was none;

"And all the Books of Moses

Were nothing but supposes;

That he deserv'd rebuke, Sir,

That wrote the Pentateuch, Sir:

'Twas nothing but a sham.

"That as for father Adam,

With mistress Eve his Madam,

And what the Serpent spoke, Sir,

'Twas nothing but a joke, Sir,

And well invented flam.'

"Thus in this battle royal,

As none would take denial,

The dame for which they strove, Sir,

Could neither of them love, Sir,

Since all had given offence.

"She therefore slyly waiting,

Left all three fools a-prating;

And being in a fright, Sir,

Religion took her flight, Sir,

And ne'er was heard of since."

M. N. S.

Macaulay's "England" and Dr. Routh (2nd S. i. 189.)—CERTAMEN will find the strictures of Dr. Routh on Macaulay's *England*, to which he refers, in the notes to Bishop Burnet's *History of the Reign of James II.*, with "additional observations now enlarged." 8vo., pp. 509. Oxford, University Press, 1852. E. C. HARRINGTON.

The Close, Exeter.

OCCASIONAL FORMS OF PRAYER.

(1st S. viii. 535.; ix. 404. 406.; x. p. 247. 341. 439.)

Your correspondents, the REV. THOS. LATHBURY and W. SPARROW SIMPSON, MR. W. P.

Lines on South, Sherlock, and Burnet.—In a copy of *A Collection of Poems relating to State Affairs, &c.*, in one volume, 8vo., London, MDCCV., there is inserted at the end, in a handwriting of

STORER, and ABHBA, have given in preceding volumes of "N. & Q." copious lists of these interesting liturgical remains. As they are, however, far from complete, I send some additional items from my own collection, in the hope that a complete catalogue may eventually be obtained :

- Form, &c. Thanksgiving for Peace between Her Majesty the Queen and the French King. June 16. 1713.
 Form, &c. Fast. War. Jan. 9. 1744.
 Form, &c. Thanksgiving for the Suppression of the late Unnatural Rebellion, and Deliverance from the Calamities of an Intestine War. Oct. 9. 1746.
 Form, &c. Fast for Blessing on our Fleets and Armies, and humbling ourselves before Almighty God in deep sense of His late Visitation, by a most dreadful and extensive Earthquake, more particularly felt in some neighbouring Countries, &c. Feb. 6. 1756.
 Form, &c. Fast. War, &c. Feb. 11. 1757.
 Form, &c. Fast. War, &c. Feb. 17. 1758.
 Thanksgiving. Cease of Distemper among Horned Cattle. Feb. 18. 1759.
 Thanksgiving. Safe Delivery of Queen, and Birth of Prince. Aug. 25. 1765.
 Ditto. Ditto. Princess. Nov. 13. 1768.
 Ditto. Ditto. Princess. Apr. 28. 1776.
 Prayer to be used every day after Prayer in Time of War, during the present Troubles. 1779.
 Fast, &c. War. Feb. 21. 1781.
 Ditto. Ditto. Feb. 8. 1782.
 Form of Prayer and Thanksgiving for putting an End to the bloody, extended, and expensive War in which we were engaged. July 29. 1784.
 Thanksgiving for King's Recovery from Disease. Apr. 23. 1789.
 Form of Prayer and Thanksgiving for Preservation of the King from the outrageous and desperate Attempts against his Person as he passed to the Parliament House on Thursday the 29th day of October. 1795.
 Thanksgiving. Safe Delivery of the Princess of Wales. Jan. 17. 1796.
 Ditto. Admiral Duncan's Victory over the Dutch Fleet. Oct. 29. 1797.
 Fast, &c. War. Mar. 7. 1798.
 Form, &c. Thanksgiving for the Glorious Victory of Rear-Admiral Lord Nelson of the Nile over the French Fleet. Nov. 29. 1798.
 Fast, &c. War. Mar. 12. 1800.
 Fast, &c. War. Feb. 13. 1801.
 Form, &c. Thanksgiving. Peace. June 1. 1802.
 Prayer to be used every day after the Prayer in Time of War and Tumults, during the War. 1803.
 Fast, &c. War. Oct. 19. 1803.
 Fast, &c. War. May 25. 1804.
 Fast, &c. War. Feb. 20. 1805.
 Form of Prayer and Thanksgiving for Victory of the Fleet under Vice-Admiral Lord Viscount Nelson over the Combined Fleets of France and Spain. Dec. 5. 1805.
 Fast, &c. War. Feb. 26. 1806.
 Fast, &c. War. Feb. 25. 1807.
 Fast, &c. War. Feb. 17. 1808.
 Prayer for King's Recovery. 1809.
 Fast, &c. War. Feb. 28. 1810.
 Prayer for King's Recovery. 1810.
 Thanksgiving. Abundant Harvest. Nov. 18. 1810.
 Fast, &c. War. Feb. 5. 1812.
 Thanksgiving. Victory of Salamanca. Aug. 23. 1812.
 Prayer for King's Recovery. 1812.
 Fast, &c. War. Mar. 10. 1813.
 Prayer for the Prince Regent. 1813.

- Thanksgiving. Battle of Vittoria. July 25. 1813.
 Thanksgiving. Abundant Harvest. Oct. 10. 1813.
 Thanksgiving. Peace. July 7. 1814.
 Form of Prayer and Thanksgiving to Almighty God for His Great Goodness in putting an End to the War with France. Jan. 18. 1816.
 Thanksgiving. Preservation of the Prince Regent from Assassination. 1817.
 Thanksgiving for King's Recovery. 1820.

A form of prayer for the King's recovery is mentioned by MR. STORER (1st S. x. 247.), dated 1830; but I suspect it is an error of the printer for the date of the last item in my list, as I have never seen a form of the reign of George IV. Query, were there any?

There are three more in the present reign not yet enumerated :

- Thanksgiving. Abundant Harvest. Oct. 1. 1854.
 Fast, &c. War. Mar. 21. 1855.
 Thanksgiving, &c. Capture of Sebastopol. Sept. 30. 1855.

To which I hope we shall soon add another of—

"Thanksgiving to Almighty God for His Goodness in putting an End to the bloody and expensive War in which we have been engaged with Russia."

I would add that as the aim of "N. & Q." is to facilitate means of inter-communication between men of like pursuits, and as all collections of such matters are necessarily incomplete, and yet possess duplicates, I wish to make it known that it is my desire to fill up as far as I can by exchange, or otherwise, my imperfect collection of forms of prayer.

E. S. TAYLOR.

Ormesby, Norfolk.

INEDITED LETTER OF HAYDON.

I have a letter of this highly-gifted, but unfortunate man, in my collection of autographs, which will I think prove of interest. It is as follows :

"Burwood Place,
 "Connaught Terrace,
 "Ju. 28. 1829.

"My dear Sir Francis Freeling,

"Under the following circumstances, I beg the influence of your name.

"Two months ago I received a letter, asking the price of *Chairing the Members*. I replied 525—same as *Mock Election*. An offer was made, which I refused. A fortnight after another came, which I *accepted*. I was then asked to pay for the case, and I was promised a deposit directly, and the balance on delivery. I *agreed*, and have never heard since. I have no doubt the whole was a *vile trick*.

"The letters were signed A. Z., Post Office, St. Thomas, Exeter.

"What can be thought of the heart of that man who could excite the Father of a large Family ready to catch at anything! in his wants.

"I enclose a letter to the Post Master, St. Thomas, which, if you would back by one word, might lead to the discovery of this Person.

"I am sure you have ever been ready to do me a service. I am, with gratitude,

"My dear Sir F. Freeling,

"B. R. HAYDON.

"Sir F. Freeling, Bart.,

"Post Office."

I observe the sale of one of his pictures (*inter alia*) at Exeter, the property of the late Charles Brutton, Esq., advertised for this day, as—

"*The Mock Election.* Haydon. 6 feet 3 inches by 4 feet 10½. This is the companion picture of one painted for George IV., and is especially mentioned in the *Memoirs of the Life of Haydon*."

Where are now "The Chairing the Members," and the duplicate "Mock Election?" Who was the "A. Z." mentioned in poor Haydon's letter?

JOHN GARLAND.

Dorchester, 18th March.

Minor Notes.

The Northern Circuit in Olden Time: Poetry of the late Lord Chancellor Eldon.—The late Justice Sir James Allan Parke commenced going the Northern circuit at the time when the late Lord Chancellor Eldon, then Mr. Scott, was the most formidable leader on that circuit, and these two learned gentlemen became very intimate and friendly together in a short time. Upon one occasion the learned lord felt disposed to throw a joke at the other, and he was urged by his friends to do it in verse. He said he never attempted a line of poetry in his life, and could not do so, but being again urged, he wrote as follows:

"James Allan Parke came naked stark
From Scotland;

But he got clothes, like other beaus,
In England."

And this, it is said, was the first and only time he ever attempted to write poetry.

X. Y. Z.

Temple.

Horse-chesnut (*Æsculus hippocastanum*, Lin.).—Among the many interesting communications on this subject, noted from time to time in your excellent journal, and which are not only highly amusing, but illustrative of the singular ideas entertained by our ancestors, the one I am about to relate is, I think, of more modern date than those hitherto recorded, and possibly may be coincident with the introduction of this beautiful tree from the far-off mountains of Thibet into our country, about the year 1550. A youth of my acquaintance, being asked by a lady to collect her a few horse-chesnuts, was very curious to know what she could want with them; and upon taking

them to her, he asked her the question, when she replied, that "she used them to hang about her bed, in order to cure the rheumatism." Whether any cure was effected, I have never been able to learn.

J. B. WHITBORNE.

Serjeants' Mottoes.—To complete the list of mottoes on serjeants' rings, given in 1st S. v. 92. 110. 139. 181. 563., and which include all down to the year 1850, some correspondent will no doubt be able to supply those taken by the three new serjeants, sworn in before the Lord Chancellor on Tuesday, February 12, *i. e.* Mr. S. Pigott, Mr. S. Hayes, and Mr. S. Wells. The account given of the appointment in the *Morning Post* of the 14th contains an error, where it speaks of "the time-honoured custom of presenting the Lord Chancellor with gold rings of the date of the thirteenth century." If the writer means the time-honoured custom of the date of the thirteenth century, he is still under an erroneous impression, for the earliest notice of serjeants' rings that we are acquainted with is of the date 1465.

Some one will perhaps be able to inform us why the serjeant's "best man" at this ceremony is called a "colt." The *Post* says "at the appointed hour the three learned serjeants, accompanied by their respective colts, as the members of the bar officiating on this occasion are somewhat fantastically designated," &c. CEYREP.

Motto for a Screw Steamer.—Allow me to suggest the following:

"Nec gerit expositum telis in fronte patenti
Remigium: sed, quod trabibus circumdedit æquor,
Hoc ferit, et taciti præbet miracula cursus,
Quod nec vela ferat, nec apertas verberet undas."

Lucani *Pharsalia*, lib. iv. 423. seq.

Y. B. N. J.

Curious Inn Signs.—Hutton in his *Battle of Bosworth* says, that upon the death of Richard III. and consequent overthrow of the Yorkists, all the white roses and white boars were pulled down, and that none are to be found at the present day, although we have black and blue boars in abundance.

Query, Is not this too sweeping? I think I have seen both in Wales. Near Ecton, in Northamptonshire, is an old public house bearing the strange title of "The World's End," from which probably Hogarth took the idea of his picture, for he was a frequent visitor at the rectory there. In that case, if I remember rightly, the sign is a *bonâ-fide* attempt to limn the destruction of the world, representing a globe floating in a sea of thunderbolts and flashes of lightning. I am told that in the southern division of the same county, near Whittlebury Forest, there is, or was, another "World's End," in open defiance of the Copernican or any other system, the sign-board exhibiting

a horseman in the equestrian costume of George II. brought to a dead stop by a sudden precipice, all beyond being very downy-looking ether.

V. T. STERNBERG.

Queries.

MILTON: SUPPOSED SONNET.

MR. C. HOWARD KENYON asks (1st S. iii. 37.) if the sonnet printed below, extracted from *A Collection of Recente and Witty Pieces by several Hands*. London, printed by W. S. for Simon Waterfou, 1628, can be by Milton. A subsequent Query addressed to MR. KENYON, asking if the book was in his possession, seems to have escaped his notice, as there is no reply. It is a question of some literary interest, and I should therefore be glad to have, through your columns, the opinion of competent persons on the subject. Also to know if any of your correspondents have seen the book referred to. B.

"On the Librarie at Cambridge.

"In that great maze of books I sighed and said,
 'It is a graveyard, and each tome a tombe;
 Shrouded in hempen rags, behold the dead
 Confined and ranged in crypts of dismal gloom;
 Food for the worm and redolent of mold,
 Traced with brief epitaph in tarnished gold.
 Ah, golden lettered hope! ah, dolorous gloom!
 Yet 'mid the common death, where all is cold,
 And mildewed pride in desolation dwells,
 A few great immortalities of old
 Stand brightly forth—not tombes but living shrines,
 Where from high sainte or martyr virtue wells;
 Which on the living yet work miracles,
 Spreading a relic wealth richer than golden mines.'"
 "J. M. 1627."

THE COTTON FAMILY.

I am desirous to perfect a pedigree of the family of Sir Robert Bruce Cotton, the distinguished antiquary, and find difficulties in more than one quarter. I wish to ascertain *who* was the first (or second) wife of Sir Robert's son and successor, Sir Thomas Cotton, Bart. There is to his memory, in the south aisle of Conington Church, Huntingdonshire, a handsome medallion monument (similar to that erected to his father), which gives us the following information with regard to his wives and children:

"Dvas vxores lectissimas Fœminas sibi sociavit ex prior
 Filium Joannem Filias Luciam et Franciscam suscepit
 ex Posteriori Tres filios (vno prærepto) et duas filias
 Superstites reliquit."

The "filium Joannem" was the Sir John Cotton*

* There is a monument in Conington Church to Elizabeth, the second wife of this Sir John Cotton, in which her virtues are quaintly proclaimed. "She was a lady of true and solid piety, of an excellent understanding and

who was the *donor* of the Cottonian Library, and whose medallion monument is in the north aisle of Conington Church; but the inscription does not record the name of his mother. I have carefully looked through the registers of Conington, and the following is the sole entry (that I have found) in which a wife of Sir Thomas Cotton is mentioned:

"Anno dñi. 1642.

"Frances, the daughter of Sir Thomas Cotton, by Dame Alice his wife, was baptized August 28, 1642."

This Frances is probably the "Francisca" of the inscription, for I infer that the "Dame Alice" was the *first* wife. What was her maiden name, &c.?

I had no clue to the other wife until a few days since, when, in looking over the pedigree of the Howards, in Hodgson's *Northumberland* (part ii. vol. ii. p. 381.), I found that the third daughter of Lord William Howard ("Belted Will") and Elizabeth Daere, of Naworth, was Margaret Howard, who "married Sir Thomas Cotton, of Conington, Bart." As this lady was born in 1593, and as there is at Castle Howard a portrait of her by Cornelius Jansen, taken at the age of seventy-three, she must have survived her husband; "*argal*," Dame Alice (whoever she may have been) was the *first* wife of Sir Thomas. I think it probable that the following entry in the Conington register refers to this Margaret Howard:

"Mrs. Margaret Cotton, buried Febr. 12, 1688."

At any rate, I cannot affix it to any other member of the Cotton family. Thomas Cotton, a second son of Sir Thomas, is buried at Steeple Gidding. Required—particulars and names of the other two sons, and of the two daughters. Is Francis Amyand, Esq., M.P., the present lineal representative of the elder branch of the Cottons? If not, who is?

"The male line of the ancient, honourable, and loyal family of the Bruce Cottons" ended in 1749, in the person of Sir John Cotton, as is set forth in his monument on the north wall of the church of Steeple Gidding, Huntingdonshire; the church to which Nicolas Ferrar went, until he and the church of Little Gidding were ready for each other.

CUTHBERT BEDE.

sharpness of wit, a most loving and tender wife, an indulgent and carefull mother, obliging in her deportment towards her neighbours and friends, and bountifull and charitable to the poore." The monument to her daughter Mary, who married Roger Kinyon, Gent., records that "she was graceful and modest, wise and innocent; her duty and love in every relation were sincere and eminent. Her religion was pure and undefiled. It was charity to the afflicted; piety to God; and obedience for conscience sake to her superiors, spiritual and civil."

RE-MARRIAGE OF PERSONS WHO HAVE BEEN SEPARATED.

As the following is in Brayley's *Surrey*, it will be no novelty to some of your readers, though perhaps it will be so to the majority. My motive in transcribing it for you, is to ascertain whether there is any reason to suppose that *at the period in question* (1604), it was customary in other places to re-marry persons who had been long separated *in the same formal manner* as at Bermondsey, the clergyman of the parish being present, and the re-marrriage being entered in the register. This is the entry in the register, at St. Mary's Church, Bermondsey :

"The forme of a solemne *vowe* made betwixt a man and his wife, having been longe absent, through which occasion the woman beinge married to another man, tooke her againe as followeth :—

"*The Man's Speech.*—"Elizabeth, my beloved Wife, I am right sorie that I have so longe absented mysealfe from thee, whereby thou shouldest be occasioned to take another man to be thy husband. Therefore, I do now vowe and promise in the sighte of God, and this companie, to take thee againe as mine owne, and will not only forgive thee, but also dwell with thee, and do all other duties unto thee, as I promised at our marriage."

"*The Woman's Speech.*—"Ralph, my beloved Husband, I am right sorie that I have in thy absense taken another man to be my husband; but here, before God and this companie, I renounce and forsake him, and do promise to kepe mysealfe only unto thee during life, and to performe all duties which I first promised unto thee in our marriage."

Then follows a short occasional prayer, and the entry concludes thus :

"The first day of August, 1604, Raphe Goodchild, of the parish of Barking, in Thames St, and Elizabeth his wife, were agreed to live together; and thereupon gave their hands one to another, makinge either of them a solemne vow so to doe in the presence of us: William Stere, Parson; Edward Coker, and Richard Eires, Clark."

Can any entry, relating to a similar occasion, be found in any other parish register?

HENRY KENSINGTON.

Minor Queries.

Cranmer's Seals.—The REV. G. C. GORHAM has received two communications with impressions of Cranmer's seals, one an original, the other a cast from an original in the possession of his correspondent. Though both of these had been anticipated by seals in MR. GORHAM's own hands, yet he feels particularly obliged by these communications, and to the Editor of "N. & Q." (2nd S. i. 94.) for the facility granted him for making this enquiry; from which he hopes the public will shortly profit through the engravings which Mr. G. proposes to publish.

MR. GORHAM has now seven different seals of

the archbishop, only *one* of these being imperfect, viz. Cranmer's *Prerogative Court Seal*. As this must doubtless exist, in many examples, among family or public muniments, attached to *probates* and *administrations*, MR. GORHAM will feel extremely indebted to any person who will furnish him with it (or will allow him to inspect it), by letter addressed to him at

Brampford-Speke Vicarage, near Exeter.

March 19, 1856.

General Burgoyne.—Colonel, afterwards General, Burgoyne, who represented Preston in part from 1768 to 1796, who filled some official posts, who played a rather undistinguished part in the American War, who is the subject of some of Junius's fiercest invectives, and who wrote *The Lord of the Manor*, *The Heiress*, and other works for the stage, is stated in Burke's *Peerage and Baronetage* to be the son of John, second son of Sir John Burgoyne, the third baronet of the family of Burgoyne, of Sutton. In Knight's *Penny Cyclop.* (vol. vi. p. 28.) it is stated that he "is supposed to be a natural son of Lord Bingley, but concerning whose youthful history we are without information." Can any of the readers of "N. & Q." state anything to throw light on this point?

PRESTONIENSIS.

Foolscap Paper.—What authority is there for the statement in the enclosed paragraph from a newspaper?

"*Foolscap.*—Everybody knows what 'foolscap' paper is, but they would be puzzled to tell how it came to bear that singular cognomen. When Charles I. found his revenues short, he granted certain privileges, amounting to monopolies, and among these was the manufacture of paper, the exclusive right of which was sold to certain parties, who grew rich, and enriched the Government at the expense of those who were obliged to use paper. At this time all English paper bore in water marks the royal arms. The Parliament under Cromwell made jests of this law in every conceivable manner, and, among other indignities to the memory of Charles, it was ordered that the royal arms be removed from the paper, and the fool's cap and bells be substituted. These were also removed when the Rump Parliament was prorogued, but paper of the size of the Parliament's journals still bears the name of 'foolscap.'"

The date given to this paper mark in *Archæologia*, vol. xii. p. 117. is 1661.

W. C. TREVELYAN.

Trencher-scraper.—The following, which occurs in a letter from the Countess of Northumberland, given in Belsham's *Memoirs of the Rev. Theophilus Lindsay* (p. 376.), may serve not only to explain the full meaning of a term common, if I am not mistaken, in our older dramatists; but may be a text for ventilation by yourself or other antiquaries :

"You have no notion how glad I was to hear of Sir Harry Heron; I was very desirous to know if any of that

family (one of the most ancient in this county) were yet in being. If ever you, Sir Harry, and myself are in London at the same time, I desire you will present me to him. I have often heard Mr. Delaval (the member for this county) say, that his mother frequently told him that in her memory nothing but trenchers were in use in Northumberland, and that his grandfather had seventeen dozen of them; and that in all the gentlemen's families, an officer called a trencher-scraper (for they were not to be washed) was kept for that purpose only: and that Seaton-Delaval (the seat of Long Delaval) and Chipchase (the seat of the Herons) were the only houses where they had pewter (and theirs was only dishes, and but few of them), which was only used on high days and holidays, and was admired by the whole country as an unusual piece of magnificence. This anecdote of his ancestor's grandeur, I dare say Sir Harry never heard."

How is this reconcileable with the vouchers we have for the bravery of gold and silver plate in our baronial halls? H. D.

"*The Spirit Song*."—I lately met with a song with the above title, published, apparently many years since, by Wm. Walker, 116. Portland Street, "the music by Haydon, the words by Wm. Shakespeare." They are as follow:

"Hark, hark! what I tell to thee,
Nor sorrow o'er the tomb;
My spirit wanders free,
Nor waits till thine shall come.

"All pensive and alone;
I see thee sit and weep,
Thy head upon the stone
Where my cold ashes sleep.

"I watch thy speaking eyes,
And mark each falling tear;
I catch thy passing sighs,
Ere they are lost in air."

Can you point out where these lines are to be found, and by whom they were written? Certainly not by William Shakespeare. C. DE D.

Quotation wanted.—

"A thought strikes me! Let's swear eternal friendship."

ZEUS.

The Lovell Family.—Of what branch of this family was Gregorie Lovell, who is described as cofferer to the queen's household in 1593? Was he connected by relationship with Sir Robert Lovell, who died about the year 1600? J. B.

The Golden Rose, and other Papal Gifts.—In *The Times* of Thursday, March 13, we read the following paragraph:

"A letter from Rome, of the 5th, in the *Débats*, says.—Rumours are current that Cardinal Alfieri will go to Paris to represent the Pope as godfather to the infant of the Emperor at the ceremony of the baptism, but others think it probable that there will not be any special envoy, the Nuncio in Paris executing the mission. The funeral obsequies of Cardinal Bianchi took place here to-day, and the Pope was present at the *Requiem*. The deceased was born at Cremona, and was an octogenarian. On Sunday last, being the fourth Sunday in Lent, the Pope gave his

benediction to the Golden Rose at the Sistine Chapel. It is said that it will be sent to the Empress of the French. It is a very ancient rite of the church that the Pope should, on the day just mentioned, bless a golden rose, which it is a custom to send to a sovereign, to a celebrated church, or to some eminent personage. If it be not presented to any one, it receives a second benediction the year following. This pious present was substituted for the *gold and silver keys*, and for the *pieces cut with a file from the chains which are said to have bound the hands of St. Peter*, which were formerly sent."

Where can I find any account of the "gold and silver keys," and "the pieces cut with a file from St. Peter's chains," mentioned by the writer?

WILLIAM J. THOMS.

The Purest English.—In what part of England is the pronunciation of English supposed to be purest? B. A.

Address from York Convocation.—In the lately published life of Sidney Smith, I find that he writes in 1827 to the Dean of Chester:

"I thought I had heard that you were almost alone in the Convocation in defending the Catholics. But these are mere rumours of the streets; I have no kind of authority for them."

Was the convocation here referred to the convocation of York province? and did they present an address to the crown on the subject of Roman Catholic emancipation? Was there a debate on that address? An answer to these questions would be very useful just now.

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

"*Dies Dominicus*."—It has been said that this designation was given before the Christian era to the first day of the week (Sunday), as the day of *Dominus Sol**, and therefore that it is not to be regarded as merely an ecclesiastical formula. May I inquire of some of your learned readers, if there be any reliable authority for this view?

SCRUTATOR.

Jakes.—Ellis, second son of Thomas Chetham of Nuthurst, married Jone, daughter and heiress of Richard Jakes of Middleton, Cheshire, who bore for his arms, Argent on a fesse, engrailed sable, three escallops, or. Are any particulars of the Jakes family known? Maurice Jakes, M.A., was precentor of Kildare, 1307 to 1317, according to Cotton's *Fasti*. Y. S. M.

Bishop Corbet on Pews in Churches.—In an admonitory, persuasive, and satirical address to

* These words are an abbreviation of *Dominica solennia*, or the services of the Lord's Day. Our correspondent is probably thinking of *Dies Solis*, as Sunday was sometimes called in compliance with the common phraseology, and when it was necessary to distinguish the day, in addressing the heathen. The learned Cave has a long article on this subject in his *Primitive Christianity*, Part I. chap. vii.]

the clergy of his diocese (of Norwich), printed originally by Malcolm, and which Gilchrist inserts (from Harl. MS. 750.) in the life prefixed to his edition of Bishop Corbet's *Poems*, occurs the following passage :

"I am verily persuaded, were it not for the pulpit and the pews (I do not now mean the altar and the font for the two sacraments, but for the pulpit and the stools as you call them), many churches had been down that stand. Stately pews are now become tabernacles, with rings and curtains to them. There wants nothing but beds to hear the word of God on; we have casements, locks and keys, and cushions; I had almost said bolsters and pillows; and for these we love the church. I will not guess what is done within them, who sits, stands, or lies asleep, at prayers, communion, &c.; but this I dare say, they are either to hide some vice, or to proclaim one; to hide disorder, or proclaim pride." — *Poems of Richard Corbet*, successively Bishop of Oxford and Norwich, edit. 1807, p. xlvii.

Query, was the Lady Corbet whose creation a viscountess for life is mentioned in "N. & Q." 2nd S. i. 132. the widow of that Vincent, son of the bishop, to whom were addressed the lines commencing, —

"What I shall leave thee none can tell,
But all shall say I wish thee well," &c.

Y. B. N. J.

Lord Byron's Verses on Sam. Rogers in Question and Answer.

"Question.

"Nose and chin would shame a knocker;
Wrinkles that would puzzle Cocker;
Mouth which marks the envious scorner,
With a scorpion in each corner,
Turning its quick tail to sting you
In the place that most may wring you;
Eyes of lead-like hue, and gummy;
Carcase pick'd out from some mummy;
Bowels (but they were forgotten,
Save the liver, and that's rotten);
Skin all sallow, flesh all sodden
Form the devil would frighten God in,
Is't a corpse stuck up for show,
Galvanised at times to go?"

These lines form the commencement of a poem on Mr. Rogers, published in *Fraser's Magazine*, No. 37. (January, 1833), and purporting to be from the pen of Lord Byron. The death of Mr. Rogers, the publication of his *Table-Talk*, and the issue of a new edition of the *Works of Lord Byron*, afford a favourable opportunity of asking whether the noble author really wrote these bitter verses. The date appended to them is "1818."

J. M. B.

Tunbridge Wells.

Double Christian Names. — Will your readers kindly supply detailed lists of every person who bore more than one Christian name anterior to a given date — say 1730? Since my attention has been called to it, I am really surprised to find the extreme rarity of the instances prior to that

period. I have looked over many thousands of names in indexes of wills and other documents, and the instances are rare beyond my calculations. I shall gladly contribute if you approve of the suggestion.

Y. S. M.

Dublin.

Longevity. — Martin in his *Description of the Western Islands of Scotland*, p. 373., states that one Tairville lived, in Shetland, to the age of one hundred and eighty. Can this be further authenticated?

R. W. HACKWOOD.

Punning and Pocket-picking. — To whom is to be attributed the original use of the saying, that a punster must necessarily be a pickpocket?

In the *Public Advertiser* newspaper for January 12, 1779, I find the following :

"*Literary Anecdote.* — The aversion which Dennis bore to a pun is well known. Purcell and Congreve going into a tavern, by chance met Dennis, who went in with them. After a glass or two had passed, Purcell having some private business with Congreve, wanted Dennis out of the room, and knowing no way more effectual than punning, began to pull the bell, and called two or three times; when no one answering, he put his hand under the table, and, looking full at Dennis, said, 'I think this table is like the tavern.' 'How so?' replied Dennis. 'Why,' said Purcell, 'because here's never a drawer in it.' The witticism had its intended effect; for the critic immediately started up and left the room, swearing 'that any man who could make such an execrable pun would pick his pocket.'"

Is there any better authority than this for attributing the phrase to Dennis?

ROBERT S. SALMON.

Newcastle-on-Tyne.

Armorial Queries. — I would be much obliged to any of your heraldic correspondents who could identify the following coats of arms: — Quarterly of 6. 1. Argent, three bulls heads couped, sable 2 and 1. 2. Argent, a cheveron sable inter three ravens, close of the last impaling ermine, three bars nebulée sable. 3. Sable, two bars, dancettées, ermine. 4. Checquy, argent and gules. 5. Sable, a cheveron ermine inter three bulls heads, caloshed argent, impaling argent on a feise engrailed vert, three escalops argent. 6. Gules, a lion rampant or, and a border engrailed of the last. As it is possible that there may be some technical inaccuracies in this description, I may add that the arms will be found engraved in *Guillim*, the 6th edition, large folio, published 1724; where they are stated to be those of Morgan Davies of the Grove, Pembrokeshire, and Coomb and Landebye, Caermarthenshire. FRANCIS ROBERT DAVIES.

Manner of Designating Foreigners. — Is there any civilised country, except our own, in which it is usual to designate foreigners in a different manner from natives? A somewhat odd example of the English practice may be found in the last

number of the *Quarterly Review*, where the author of an *Essay on Menander* is styled "*Monsieur William Guizot*"—the Christian name being given for the purpose of distinguishing him from his celebrated father. J. C. R.

Passage in Coleridge.—In "*A Short Defence of the Inspiration of the Holy Scriptures*," by a Layman, London, 1839," the author, tracing the influence of Spinoza and Paulus, says:

"Coleridge (Diss. 29.) gives several rationalistic interpretations, and particularly claims as his own the discovery that Elijah was not fed, by ravens, but by some people with a raven-like name."

Can any of your readers tell me what work of Coleridge is referred to by "(Diss. 29.)"?

A. N.

Aylesbury.

Military Portrait.—Who is the military person, apparently of some distinction, whose portrait is in my possession? It is of full length, in military costume, with left hand resting on a cane; a brown hat with feather in right hand, which rests on his side. It is probably the one mentioned in Horace Walpole's *Letters* as seen by him at Letheringham Abbey, Suffolk, then (I believe) belonging to the Nauntons. In the background are some troops or trained bands marching rapidly, and bearing a banner with a St. Andrew's cross in the corner, and the lower part is striped. A person in command is at the head of the troops. On a stone in the corner is the date 1637; of the last two figures I am not quite certain. G. O. L.

Roger Ascham.—Being about to republish Roger Ascham's admirable book, *The Schoolmaster*, I shall be obliged if any of your correspondents can give me the proverb referred to in the following passage:

"Acts of Parliament, many good Proclamations, divers straight Commandments, sore Punishments openly, Special Regard privately, could not do so much to take away one Misorder, as the Example of one big One of this Court did still to keep up the same; the memory whereof doth yet remain in a common Proverb of *Birching Lane*."*

B.

Black Hole at Calcutta.—Can any of your readers inform me whether there is a list to be met with anywhere of the persons who were confined in the Black Hole at Calcutta, or even of the twenty-three sufferers who survived the horrors of their imprisonment? Mr. Holwell, (*Gent's Mag.* vol. xxviii. p. 68.) in his account of that

[* Nares and others are of opinion that this is a proverbial phrase for ordering one to be whipped; but according to Stow, who quotes this "passage of Ascham under Birchen Lane" (*Survey*, edit. 1720, book ii. p. 149.), it seems to have reference to some person notorious for resisting the laws relating to the sale of apparel.]

dreadful occurrence, mentions only three or four of the names of his fellow sufferers. F.

Lady Elizabeth Hatton.—In what year did Lady Elizabeth Hatton die? Is the place of her sepulture known? Does any portrait, painted or engraved, of her ladyship exist? LYRPOLE.

Minor Queries with Answers.

"*Catechism for the Swinish Multitude.*"—Mr. William Malthus, the author of the *Porsoniana*, appended to the *Recollections of the Table-Talk of Samuel Rogers*, recently published by Moxon, after having mentioned the *Letters on the Orgies of Bacchus* (reprinted in the *Spirit of the Public Journals for 1797*) as being the production of Porson, proceeds as follows:

"The *New Catechism for the use of the Swinish Multitude* (which Carlile, of Fleet Street, reprinted) was also certainly by Porson. I transcribed it from a copy in his own handwriting." (P. 337.)

To which the editor adds in a note:

"A gentleman informed me that Porson presented to him a copy of the *Catechism*,—a printed copy."

It seems from the title of this *Catechism*, and from its reprint by Carlile, that it was of a Jacobinical tendency. Can any of your correspondents give an account of it, or state whether it is preserved in any publication which admits of reference? L.

[A notice of this satirical piece will be found in *Facetiae Cantabrigienses*, edit. 1825, p. 83., entitled "*Porson's Politics*." The writer remarks, "They never interrupted an harmonious intercourse with him, who pays this tribute to his memory, and to whom, in a moment of confidence, he gave, in his own hand-writing, a pamphlet, written in answer to Mr. Burke's *Reflections on the French Revolution*. It is termed *A New Catechism for the Natives of Hampshire*. The humour of the tract consists in playing upon the expression '*swinish multitude*,' said to have been applied to the common people by Mr. Burke. The following is the beginning and ending of the tract:

"*Question.* What is your name?

Answer. Hog or swine.

Q. Did God make you a hog?

A. No; God made me man in his own image; the right honourable *Sublime and Beautiful* made me a swine.

Q. How did he make you a swine?

A. By muttering obscure and uncouth spells. He is a dealer in the *black art*.

Q. Who feeds you?

A. Our drivers, the only real men in this country.

Q. How many hogs are you in all?

A. Seven or eight millions.

Q. How many drivers?

A. Two or three thousand."

This curious dialogue thus concludes:

"*Q.* What is the general wish of the hogs at present?

A. To save their bacon."

[*Chorus of Hogs.* Amen.]

Two editions of this tract are in the British Museum:

one in 8vo., entitled "*A New Catechism for the Use of the Swinish Multitude*, necessary to be had in all Sties —

'Grundibat graviter pecus suillum.' — CLAUDIUS.

By the late Professor Porson. From *The Examiner*. London: published by R. Carlile, 183. Fleet Street." No date. Another edition in 12mo., with the same title, to which is added, "*A Dialogue between John Bull and President Yankee, on Monarchs and Republics*. Published at 1. Shoe-lane." No date.]

Countess of Monmouth. — I enclose you a facsimile of writing on a pane of glass lately in a house of a relative at Watford. Can you, or any of your readers, give me information concerning "the good Countice Elizabeth Monmouth" here mentioned, who is stated to have died at Watford, 1640. In *The Illustrated London News*, with reference to the above, the house is said to be now pulled down, which is believed to be an error, and the countess to have died in 1610, which does not agree with the above date. C. M. L.

[The "good countice" was the wife of Robert Carey, first Baron Carey of Leppington; created Earl of Monmouth, Feb. 5, 1626. Sir Robert was a great favourite with his royal mistress, Queen Elizabeth, till he rashly committed the offence of wedding a fair and virtuous gentlewoman, Elizabeth, the daughter of Sir Hugh Trevannion of Corriheigh, Cornwall. In his *Autobiography* (p. 61.), he says: "I married this gentlewoman more for her worth than her wealth, for her estate was about 500*l.* a year jointure, and she had between five and six hundred pounds in her purse. The Queen was mightily offended with me for marrying, and most of my best friends, only my father was no ways displeased at it, which gave me great content." Soon after the accession of James I., in 1603, Sir Robert says: "My wife waited on the Queen [Anne of Denmark], and at Windsor was sworn of her privy-chamber, and mistress of her sweet coffers [mistress of the robes], and had a lodging allowed her at court. This was some comfort to me, that I had my wife so near me" (p. 159.). To the care of Lady Carey was committed the "baby Charles," when the royal infant was between three and four years old, and it was to her sensible management that the preservation of Charles I. from deformity may be attributed. "When the little duke was first delivered to my wife," writes Sir Robert, "he was not able to go, nor scarcely to stand alone, he was so weak in his joints, especially in his ankles, insomuch many feared they were out of joint. Many a battle my wife had with the king, but she still prevailed. The king would have him put into iron boots, to strengthen his sinews and joints; but my wife protested so much against it, that she got the victory, and the king was fain to yield." Again, Sir Robert tells us that "at the queen's death in 1619, her house was dissolved, and my wife was forced to keep house and family, which was out of our way a thousand a year that we saved before." In the second year of Charles I. Sir Robert was created Earl of Monmouth, and died April 16, 1639. Both the earl and the countess were buried in Rickmersworth Church; but the monumental inscription in the chancel of that church does not state the date of the death of the countess.]

Oxford Almanacs. — I wish to obtain some information respecting the *Oxford Almanacs*. Will you kindly inform me of the date of the first with the views of colleges, &c.? And at what period

Vertue commenced his series of those engravings which have been continued by subsequent engravers to the present day? JUVENIS.

[The first Oxford Almanac was drawn up by Maurice Wheeler, minor canon of Christ Church for the year 1673, in 8vo., and was ornamented with hieroglyphics. Robert White engraved the sheet almanac in 1674, with several mythological figures; but the prints in forty-seven of the earlier numbers were mostly engraved by Michael Burghers. From 1723 or 1725 to 1751 inclusive, were mostly engraved by Vertue, who introduced portraits of the founders and benefactors of each college, with the improvements in the buildings which were at that time meditated, and of which plans and elevations had only been designed. For fuller accounts of these *Almanacs*, consult Vertue's *Anecdotes of Painting*, by Walpole and Dallaway, vol. v. p. 280.; *Oxoniana*, vol. i. p. 178.; and *Gentleman's Magazine*, vol. lxi. p. 207.]

"*Delivre nous du malin.*" — This is the translation given (St. Matt. vi. 13.) in the French version of the New Testament, published by the British and Foreign Bible Society: the corresponding passage (St. Luc. xi. 4.) is translated "du mal." What is the authority for the reading "du malin"? H. D.

["*Mais delivre nous du malin,*" is also the reading in the translation of James le Fèvre of Estaples, from St. Jerome's version, printed at Antwerp by Martin L'Empereur in 1534, which is minutely described in *Bibl. Sussex*, vol. ii. pp. 128—131. See also the Paris edition of the New Testament of 1805.]

Epistle to Pollio. — Having looked into several "complete" editions of Milton's *Works*, without finding his "Epistle to Pollio," can you oblige me by telling me whether any edition contains it, or if it is obtainable separately? G. A. P.

Barnes, Surrey.

[Our correspondent is probably thinking of *Miltonis Epistola ad Pollionem* (Lord Polwarth), dedicated to Alexander Pope, fol. 1738, by the facetious Dr. William King, the celebrated Principal of St. Mary Hall, Oxford, and author of *The Toast*, *The Dreamer*, &c. See Chalmers's *Biog. Dict.*, and Nichols's *Literary Anecdotes*, ii. 607.]

Replies.

MAJOR ANDRÉ'S EXECUTION.

(1st S. *passim*.)

As a constant reader, I have observed in "N. & Q." three different notices of this unfortunate officer (1st S. viii. 174. 644.; 2nd S. i. 33.), sent by your correspondent SERVIENS. Desirous as he is of obtaining further information, I send the following notice of Major André's execution, which I have taken from Harper's *Magazine* for August, 1855, p. 419, 420.:

"On 'Independence Day' we took steamer for the county of Rockland, determined to pass the Fourth in peace and quietness, and desirous of refreshing our patriotism amidst scenes hallowed by the sacred memories

of the Revolution. We visited Washington's headquarters at the little village of Tappan; the 'Seventy-six House,' where André was confined, the place where he was executed, the grave where he was buried, and whence he was exhumed. We conversed with a venerable lady who gave him four beautiful peaches on the morning in which he went forth to die. 'He thanked me with a sweet smile,' she said; 'but somehow or 'nother, he didn't seem to have no appetite. He only bit one of 'em.'

"Standing by his grave, we could see, across the broad Hudson, the very place where he was arrested by Van Wart, Williams, and Paulding, and the gleaming of the white monument erected to their memory: the place where Washington stood when André went forth to die, and the stone-house whence he was taken to die upon a gallows.

"The following account of Major André's execution is one of the most minute and interesting that we have ever read. It was furnished to Mr. William G. Haeselbarth of Rockland County, the history of which he is engaged in writing. It was taken down from the lips of a soldier in Colonel Baldwin's regiment, a part of which was stationed a short distance from where poor André suffered:—

"One of our men, whose name was Armstrong, being one of the oldest and best workmen at his trade in the regiments, was selected to make his coffin; which he did, and painted it black, as was the custom at that period."

"At this time André was confined in what was called the Old Dutch Church, a small stone building with only one door, and closely guarded by six sentinels. When the hour appointed for his execution arrived, which was at two o'clock in the afternoon, a guard of 300 men were paraded at the place of confinement. A kind of procession was formed by placing the guard in single file on each side of the road. In front were a large number of American officers of high rank on horseback. These were followed by the wagon containing André's coffin; then a large number of officers on foot, with André in their midst. The procession wound slowly up a moderately rising ground, about a quarter of a mile to the west. On the top was a field, without any enclosure; and on this was a very high gallows, made by setting up two poles, or crotchets, and laying a pile on the top. The wagon that contained the coffin was drawn directly under the gallows. In a short time André stepped into the hind end of the wagon, then on his coffin, took off his hat and laid it down; then placed his hands upon his hips, and walked very uprightly back and forth, at the same time casting up his eyes to the pole over his head. He was dressed in a complete British uniform. His coat was of the brightest scarlet, faced and trimmed with the most beautiful green. His under clothes, vest and breeches, were of bright buff; he had a long and beautiful head of hair, which, agreeably to the fashion, was wound with a black ribbon, and hung down his back.

"Not many minutes after, he took his stand on the coffin; the executioner stepped into the wagon with a halter in his hand, on one end of which was what the soldiers in these days called a hangman's knot, which he attempted to put over the head and around the neck of André, but, by a sudden movement of his hand, this was prevented. André now took off the handkerchief from his neck, unpinned his shirt collar; and deliberately took the cord of the halter, put it over his head, and placed the knot directly under his right ear, and drew it very snugly to his neck. He then took from his pocket a handkerchief, and tied it before his eyes. This done, the officer who commanded spoke in rather a loud voice, and said, "his hands must be tied." André at once pulled down the handkerchief which he had just tied over his

eyes, and drew from his pocket a second handkerchief, which he gave to the executioner. Having again bandaged his eyes, the executioner tied his arms just above the elbow, and behind his back. The rope was then made fast to the pole over head. The wagon was very suddenly drawn from under the gallows, which, together with the length of the rope, gave him a most tremendous swing back and forth, but in a few minutes he hung entirely still. During the whole transaction he seemed as little daunted as John Rogers, when he was about to be burned at the stake, although his countenance was rather pale. He remained hanging from twenty to thirty minutes, and, during that time, the chambers of death were never stiller than the multitude by whom he was surrounded. Orders were given to cut the rope, and take him down without letting him fall. This was done, and the body carefully laid on the ground.

"Shortly after the guard was withdrawn, and spectators were permitted to come forward to view the corpse; but the crowd was so great, that it was some time before I could get an opportunity. When I was able to do this, his coat, vest, and breeches had been taken off, and his body laid in a coffin covered by some under-clothes. The top of the coffin was not put on. I viewed the corpse more carefully than I had ever done that of any human being before. His head was very much on one side, in consequence of the manner in which the halter had drawn up his neck. His face appeared to be greatly swollen, and very black, resembling a high degree of mortification. It was indeed a most shocking sight to behold. There were at this time two young men of uncommon short stature, standing at the foot of the coffin. They were not more than four feet high. Their dress was extremely gaudy. One of them had the clothes just taken from André hanging on his arms. I took particular pains to learn who they were; and was informed they were his servants, sent up from New York to take care of his clothes, but what other business I did not learn.

"I now turned to take a view of the executioner, who was still standing by one of the posts of the gallows. I walked near enough to him to have laid my hand upon his shoulders, and looked him directly in the face. He appeared to be about twenty-five years of age; his beard of some two weeks growth; and his whole face covered with what appeared to me to have been taken from the outside of a greasy pot. A more frightful looking creature I never beheld. His whole countenance bespoke him to be a fit instrument for the business he had been doing. I remained upon the spot until scarcely twenty persons were left; but the coffin was still beside the grave, which had previously been dug. I returned to my tent with my mind deeply imbued with the shocking scene which I had been called to witness."

In the above extract, we find an interesting and truly painful description of the last moments and death of a most gallant and unfortunate officer. But it should be remembered that he had a fair trial for his life before a court martial, and was not condemned on any doubtful authority. The papers and drawings found concealed in his boots, at the time of his capture, but too certainly proved his crime, and sealed his fate. He is sent on a desperate service who acts as a spy in the time of war. Any one engaging in it well knows, whether he be a civilian or soldier, that if he succeeds in his object, his fortune is made; if he fails, he goes to his grave. Major André failed, and perished; and a brave young American officer,

who was captured within the British lines, having volunteered for a similar desperate service, failed also; and met, in as cool and courageous a manner, a similar fate. His biography has not, that I am aware of, been written; neither has a monument been raised to his memory.

Before closing this note, which I fear may occupy too much space in "N. & Q.," I would only remark, that a lineal descendant of a most distinguished American officer, who sat on Major André's court martial, is now in the English army, and has served with distinction in the present war.

W. W.

Malta.

PASSAGE IN PLUTARCH.

(1st S. xii. 205.)

I think the following passage will show that the author of *Thoughts on Manners*, was more indebted to Cudworth than to Plutarch for his clever illustrations:

"Plutarch somewhere observes it as a strange and uncouth rite, in the worship of the goddess Hecate, that they which offered sacrifice to her did not partake of it. And the same author reports of Catiline and his conspirators, ὅτι καταθύσαντες ἄνθρωπον ἐγεύσαντο τῶν σαρκῶν, 'that sacrificing a man, they all did eat somewhat of the flesh'—using this religious rite as a bond to confirm them together in their treachery. But Strabo tells us of a strange kind of worship used by the Persians in their sacrifices, where no part of the flesh was offered up to the gods, but all eaten up by those that brought it, and their guests: they supposing in the meanwhile, that while they did eat the flesh, their god which they worshipped had the soul of the sacrifice that was killed in honour to him. The author's own words are these in his fifteenth book: 'Μερίσαντος δὲ τοῦ Μάγου τὰ κρέα τοῦ ὑφ' ἡγουμένου τὴν ἱερουργίαν, ἀπ' αἰσῶ διεσπόμενοι, τοῖς θεοῖς οὐδὲν ἀπονείμαντες μέρος. Τῆς γὰρ ψυχῆς φασὶ τοῦ ἱεροῦ δέισθαι τὸν θεόν, ἄλλος δὲ οὐδένος.'—Cudworth, *Discourse concerning the true Notion of the Lord's Supper: Works*, vol. iv. p. 228., ed. Birch.

The "somewhere" is the seventh symposiac, t. viii. p. 831., ed. Reiske:

"Ὅποτε πάσχειν τοὺς δειπνίζοντας, ἃ πάσχουσιν οἱ τῇ Ἑκάτῃ καὶ τοῖς ἀποτροπαῖαις ἐκφέροντες τὰ δειπνα, μὴ γενομένων αὐτοῦ, μηδὲ τοὺς οἰκοὶ, πλὴν καπνοῦ καὶ θορύβου μετόχοντας."

On this Mosheim says:

"Sed hic locus Plutarchi alienus mihi videtur a presenti negotio. Nam de sacrificiis Hecates haud agitur in eo, sed de Hecates cæna quæ vocabatur inter Græcos. Moris nimirum inter Græcos erat, ut huic Deæ, in noviluniis mensam publice ponerent variis cibis instructam, qui a pauperibus consumebantur, nulla illis parte relicta, qui eos apponi jusserant."

Mr. Birch, in the preface to his edition of Cudworth, says that he has given all Mosheim's references. The last he has not, and I think in many other instances he has not made the best use of the excellent notes with which Mosheim has enriched his translation.

H. B. C.

U. U. Club.

THE OLD ENGLISH ALB.

(2nd S. i. 113.)

Quoting from Mr. Digby's *Mores Catholici* these words:

"The priests of England bore upon their albs, on the left shoulder, 'Quasi socipes de panno serico assutas,' the upper closed in sign of their (there?) being but one faith, but the lower divided, as a sign of their having been twice converted to the faith," &c.

CEYREP asks, "Can any light be thrown upon this ornament of the alb from any existing sepulchral monuments, brasses, or stained glass windows? Do any English liturgical writers notice it, or can we find any *clear* allusion to it in our numeral lists of albs belonging to English churches and cathedrals?"

1. CEYREP, I fear, will look in vain amid English art-works for a satisfactory illustration of what he is seeking. Of priests' figures clothed in the alb only, that is, without a cope or a chasuble over it, I know very few, and in none of these can I bring to mind that the shoulder apparel is shown.

2. Mr. Digby's sole authority for any apparel having been worn on the left shoulder of the old English priestly alb is a passage from the *Chronicle* of St. Bertin's Church, written by John of Ypres, an abbot of that house, and who died A.D. 1383. Mr. Digby and CEYREP, while they unhesitatingly adopt, give the word *socipes* without any attempt at translating it, and wisely too. The volume of that valuable work in which the *Chronicon Ecclesiæ S. Bertini* is printed now lies open before me, and I see that its editor Martene, himself a celebrated writer on the liturgies, dissatisfied with this very word, suggests, as another reading, *forcipes*, which to me does not seem a happy guess. That *socipes* is a blunder which dropped from the pen of the old writer himself, or of his transcribers, cannot be doubted, as it is nowhere to be found in any other monument of classic or of mediæval Latinity. To conclude, then, at once that an ornament worn on the left shoulder of our old English alb was called by the unheard-of term *socipes* is unwarrantable. But a few lines before, for the Welsh people, we have *Ubalenses* instead of *Walenses*, affording some presumptive evidence that Abbot John did mistake in names; to my thinking he also fell into a mistake about this very fact that it was on the *left* shoulder only that an apparel was worn here in England.

That at one period in England there was worn down behind and from *both* shoulders, and not merely from the left, as the *Chronicle* of St. Bertin's affirms, a particular sort of apparel is certain. This we learn from an Englishman writing in England, and for the especial instruction of the English people, at the very time albs so ornamented were in use; this writer is thought to

have been Henry Parker, a Carmelite Friar of Doncaster; his words on the subject are given at full, in the *Church of our Fathers*, t. i. pp. 447, 448., and in part by CEYREP. Surely the testimony of an English churchman, on a common usage of the English liturgy, is more to be trusted than that of a foreigner, who, the probability is, never set his foot in this country. On this, as well as not a few other liturgical subjects, the *Compendious Treatise, or Dialogue of Dives and Pauper*, may be fairly taken as evidence of our old English ritualism, and thus affords an answer to CEYREP's second Query.

3. "Can we," asks CEYREP, "find any allusion to it in our numeral lists of albs belonging to English churches and cathedrals?" I answer yes. In the inventory of St. Paul's Cathedral, London, this ornament is specified, as well as in that of the Royal Chapel, Windsor, but both in one and the other in the plural number; and if CEYREP will look into the *Church of our Fathers*, t. i. p. 446, he will find the passages which mention them among the *Paruræ* as *spaulæ, spatularia*, and *paruræ humerales*. D. ROCK.

Newick, Uckfield.

SONG ON TOBACCO: "RAPHÂËLIS THORII TABACUM, POEMA," LIBB. II., ETC.

(2nd S. i. 115. 182.)

"Disce tubo genitos haurire et reddere fumos."

"Non ex fumo lucem, sed ex luce dare fumum."
Horæ Nicotianæ.

I am as anxious as your correspondent J. B. to obtain a copy of the genuine song. Four stanzas have been supplied (p. 182.) by T. Q. C. I forward, from the columns of *The Newcastle Journal*, what is evidently a modernised and diluted version of it. There are ten stanzas divided into two parts, and the editor, who copied from Erskine's *Gospel Sonnets*, attributes them, as you will see, to "Erskine." At all events the subjoined appears to be a mere *refaciamento*. I had an impression that the genuine song should be assigned to Dean Aldrich, but it would appear that they belong to an earlier period.

"Meditations on Smoking.—ERSKINE.

PART I.

"The Indian weed, now withered quite,
Tho' green at noon, cut down at night,
Shows thy decay:
All flesh is hay.

Thus think, and smoke tobacco.

"The pipe, so lily-like and weak,
Does thus thy mortal state bespeak:
Thou art even such,
Gone with a touch.

Thus think, and smoke tobacco.

"And, when the smoke ascends on high,
Then thou behold'st the vanity
Of worldly stuff
Gone with a puff.
Thus think, and smoke tobacco.

"And, when the pipe grows foul within,
Think on thy soul, defil'd with sin:
For then the fire
It does require;
Thus think, and smoke tobacco:

"And seest the ashes cast away,
Then to thyself thou mayest say,
That to dust
Return thou must.
Thus think, and smoke tobacco.

PART II.

"Was this small plant for thee cut down?
So was the plant of great renown,
Which Mercy sends
For nobler ends.
Thus think, and smoke tobacco.

"Doth juice medicinal proceed
From such a naughty foreign weed?
Then what's the power
Of Jesse's flower?
Thus think, and smoke tobacco.

"The promise, like the pipe, inlays
And, by the mouth of faith, conveys
What virtue flows
From Sharon's rose.
Thus think, and smoke tobacco.

"In vain th' unlighted pipe you blow.
Your pains in outward means are so,
Till heavenly fire
Your heart inspire.
Thus think, and smoke tobacco.

"The smoke, like burning incense, towers;
So should a praying heart of yours
With ardent cries
Surmount the skies.
Thus think, and smoke tobacco."

I cannot but think that much of the raciness of the genuine song has evaporated here, and therefore beg to add my solicitations to those of J. B. for a copy of it, as quoted in *Rob Roy*. Meanwhile I would offer, from *Lusus Westmonasteriensis* (p. 24., edit. 1730), the following; whether suggestive of or suggested by the lines in question, I must learn the respective dates ere giving an opinion. Dr. Aldrich, Dean of Christ Church, Oxford, was a liberal patron of the weed, and, as the following declares, had written some verses, at all events in a kindred strain:

"Aldricius nobis nomen memorabile, Pæti
Omnia qui novit commoda, sic cecinit.
Pætum mane viget, marcescit nocte, caditque:
Primo mane viget sic homo, nocte cadit.
Ut redit in cineres incensum; mortuus omnis
Sic redit in cineres, fitque quod ante fuit.
Quis non è tubulis discat nunc reddere fumos,
Vivere cum doceant et bene posse mori."

To the summary of Nicotian literature, given by B. H. C. (p. 182. *suprà*), let me add the *Hymnus Tabaci*, a poem in two books, written in Latin

verse, in imitation of Lucretius, by Raphael Thorius, a Dutch (French?) bard, entitled "De Pæto seu Tobacco," to which a place has been assigned in the *Musæ Anglicanæ*, vol. i. A *resumé* of this poem is given in "Horæ Nicotianæ" (vol. v. p. 47. &c. of *Blackwood's Magazine*), and is there followed by Charles Lamb's "Farewell to Tobacco." I agree completely with the writer in *Blackwood*, when, quoting from the original of Paul Hentzner's *Travels into England* (A.D. 1598) the following, which I give from the translation in Dodsley's *Fugitive Pieces*, vol. ii. p. 269., he remarks that,—

"It is amusing enough to observe the pains which our German takes to give his own countrymen some faint idea of an utensil which is now so familiar to them as the tobacco pipe. Speaking of the Bear Garden, Hentzner says, 'At these spectacles, and every where else, the English are constantly smoking tobacco, and in this manner: they have pipes on purpose, made of clay, into the further end of which they put the herb, so dry that it may be rubbed into powder, and, putting fire to it, they draw the smoke into their mouths, which they puff out again through their nostrils, like funnels; along with it plenty of phlegm and defluxion from the head. In these theatres, fruits, such as apples, pears, and nuts, according to the season, are carried about to be sold, as well as ale and wine,' &c."

Thorius was a noted *bon vivant*, and once took advantage of the learned Peiresc, whose powers as a wine-bibber by no means equalled his own, to pledge him in an enormous beaker of wine; nor would he accept any of Peiresc's excuses for getting off. But when the other, having challenged Thorius in turn, filled the beaker with water, it cost our poet many a qualm to swallow the whole of such an unwonted draught. Bayle says, —

"Je pense qu'il ne doutoit guere de la maxime, que les Buveurs d'eau ne sauroient faire de bon vers. De sa vie, peut-être, il ne se trouva plus embarrassé, que quand M. de Peiresc l'obligea de boire un Grand Verre d'Eau: le Roi Jaques souhaite qu'on lui fit ce conte, qui est fort risible."—*Dict. Critiq.*, tom. iii. p. 2875.

See, too, Gassendus, *in vit. Peiresk ad ann. 1606*. Thorius was long a favourite about the court of James I., and died in London of the plague in 1629.

Nothing, says the writer in *Blackwood*, can be finer than the commencement, in which he invokes (*Pieridum loco*) a certain celebrated smoking knight of Amsterdam, by name Paddæus, or Van Paddy.

"Innocuus calices et amicam Vatibus herbam
Vimque datam folio, et læti miracula fumi
Aggredior. Tu, qui censu decoratus Equestri
Virtutem titulis, titulos virtutibus ornas,
Antiquum et Phœbi nato promittis honorem,
Tu, Paddæe, fave."

The poem was translated into English verse by Henry Player, who appended the original in 1716, dedicating his version to Mrs. Mary Owen, who appears to have been a learned lady and a snuff-taker, and the latter to Solomon Lowe, her tutor.

Player transfers the honours of the invocation to Sir Samuel Garth and Sir Richard Blackmore:

"Thou, Garth, whom virtues grace with native worth,
And honors not inferior to thy birth;
In whom united both appear more bright,
And give a lustre to each other's light;
Befriend a muse, who, destitute of fame,
Seeks honor and protection from thy name:
And thou, great Blackmore, favour my design,
In whom Apollo's gifts conspicuous join," &c.

Vulcanius, *Comment. in Aristotel. de Mund.*, p. 259., speaks of Thorius as "Bellio*, Medicus, et Poeta eximius."

An earlier translation into English had appeared, with the following title:

"Hymnus Tabaci; a Poem in Honor of Tobacco, Heroically compos'd by Raphaël Thorius, made English by Peter Hausted, Master of Arts, Cambridge. Lond., 1651. 8vo."

This I have never seen; but Player has brought out his author with all the paraphernalia of *testimonia auctorum*, lists of his works, of editions of this on Tobacco (the *editio princeps* of which appears to have been anterior to 1625), *Judicia virorum Doctorum*, &c. Amongst the latter, Addison is adduced, as editor of *Musæ Anglicanæ*, apologising in the preface for the insertion of a work by a foreigner:

"Quia ab infantulo hic enutritus vixit, scripsitque, et cuicunque telluri originem, Angliæ certe Poësin debet . . . sin peregrinum cogites, hospitii et amicitiae jure, apud Anglos semper sancto, fruatur."

In the *Tabula Auctorum* he calls him M.D. Londinens.

One of the authors cited calls Thorius "Angliæ poetarum, Jacobi regis judicio, antesignanus." This was much from the royal author of *The Counterblast*. Bayle (*Dict. Critiq.*, ubi *suprà*), says, "A fleuri en Angleterre, sous le roy Jaques." Another poem of his, on winter, was translated and published under the following title: "*Cheimonopegnion, or a Winter Song*, by Raphael Thorius, newly translated, London, 1651."

Allow me to ask a place for the following, and I have done:

Omnibus Pati-fugis.

"Morbifugæ vires plantæ, miracula stirpis
Cœlitus ostensæ, partes diducit in omnes
Thorius; et primo fumos orditur ab ovo.
Vos, quibus ad Pætum vigilant! stertere naso,
Fumigerisve placet replere vaporibus auras,
Ore favete omnes. Cœlo delabitur alto
Planta beata, udo non aspernanda cerebro:
Scilicet in mediis habitat vis entheæ fumis;
Et parvo ingentes clauduntur cortice vires.
Ludicra narrantur; sed et hæc quoque seria ducant;
Veraque sub ficto latitat sapientia Pæto."

Ludovic. à Kinschot.

On referring to *A Paper of Tobacco*, by Chatto,

* Query, from the place of his birth? He appears to have been a Protestant refugee.

I find five stanzas of the verses quoted in *Rob Roy*. The reading is different from the above, and, judging from the deficiency of a syllable in line 1st, I should think not correct. Take one stanza:

"The Indian weed, withered quite,
Green at noon, cut down at night,
Shews thy decay — all flesh is hay:
Thus think, then *drink* tobacco."

I have no doubt but that *drink* is the true reading. The intoxicating qualities of the weed may have led to a confusion of ideas between smoking and drinking, on its first introduction, and thus to the application of one term to the use of both.

In a note Mr. Chatto says, —

"These verses are printed in a collection of pieces entitled 'Two Broad-sides against Tobacco: the first given by King James of famous memory, his Counterblast to Tobacco; the second transcribed out of that learned physician, Dr. Edward Maynewaringe, his Treatise of the Scurvy. To which is added Sundry Cautions, &c.,' 4to., Lond. 1672. The verses here given had undoubtedly been printed before, as it is mentioned that they were answered by George Wither, and that the burden of his reply was, —

"Thus think, drink *no* tobacco."

Some correspondent of "N. & Q." may favour us with a copy of these lines of Wither.

As a further illustration of the precedence which our countrymen took of foreigners in their propensity for smoking, Mons. Misson, in his *Memoirs of his Travels over England*, written in 1697, notices the very general use of tobacco: and — in Devon (the native county of Sir Walter Raleigh) and in Cornwall, even among the women; as in the present day the pipe is very extensively taken by the sex, at a certain age, in Northumberland and on the Scottish border.

Misson attributes to their much smoking not only the thoughtfulness, taciturnity, and melancholy of the English, but also their excellence as theologians; for, he says, —

"Tobacco not only breeds profound theologians, but also begets moral philosophers; witness the following sonnet to a pipe:

"Doux charme de ma solitude;
Brulante pipe, ardent fourneau!
Qui purges d'humeur mon cerveau,
Et mon esprit d'inquietude.
Tabac! dont mon ame est ravie,
Lorsque je te vois te perdre en l'air,
Aussi promptement qu'un éclair,
Je vois l'image de ma vie:
Tu remets dans mon souvenir,
Ce qu'un joar je dois devenir,
N'étant qu'une cendre animée;
Et tout d'un coup je m'aperçois,
Que courant apres ta fumée,
Je passe de même que toi."

Mr. Ozell, who did Misson's Travels into En-

glish, has somewhat shorn the sonnet of its just proportions, thus:

"Sweet-smoking pipe, bright glowing stove,
Companion still of my retreat,
Thou dost my gloomy thoughts remove,
And purge my brain with gentle heat.

"Tobacco, charmer of my mind,
When, like the meteor's transient gleam,
Thy substance gone to air I find,
I think, alas! my life's the same.

"What else but lighted dust am I?
Thou show'st me what my fate will be;
And when thy sinking ashes die,
I learn that I must end like thee."

One of the questions discussed at Oxford before James I., in 1605, was *Utrum frequens suffitus Nicotianæ exoticæ sit sanis salutaris?* The conclusion was in the negative; doubtless to the king's great delight. — Warton's *Observations on Spencer's Faery Queen*, vol. ii.

The *Pinch of Snuff* has been already mentioned in "N. & Q." (1st S. vii. 268.), as by Benson Earle Hill, and the *Paper of Tobacco*, as by W. A. Chatto (ix. 408.).

Having named Dean Aldrich, I would express my wish to have an authentic copy of the song (of which I believe he was author), "Hark, the merry Christ Church Bells." Some of your correspondents may be good enough to furnish one.

Y. B. N. J.

[We subjoin a copy of the Dean's song:]

"Hark! the bonny Christ-church bells,
One, two, three, four, five, six;
They sound so woundfully great,
So wondrous sweet,
And they troul so merrily.

"Hark! the first and second bell,
That ev'ry day, at four and ten,
Cries come, come, come, come, come to pray'rs,
And the verger troops before the Dean.

"Tingle, tingle, ting, goes the small bell at nine,
To call the beerers home;
But there's ne'er a man will leave his can,
'Till he hears the mighty Tom."†]

PHOTOGRAPHIC CORRESPONDENCE.

Method of lightening Waxed Paper Negatives that have been too much developed. — *La Lumière* of the 2nd of February contains a letter from M. de la Blanchère on this subject. He says: "It has, I think, frequently happened to every photographer using waxed paper, that the negative has become so much blackened in the gallic acid, that the picture is nearly, if not quite, obscured. This obscuration resists the action of hyposulphite of soda however concentrated; and after waxing, a print is obtained from such a negative, only after long exposure to the sun, and cannot be produced in the shade. These

* Sometimes sung, "But the de'il a man."

† Great Tom of Oxford, over the Christ Church gateway, which tolls every night at nine o'clock.

accidents occur when a print, immersed in the gallic acid, has been forgotten, or where the reducing action of the bath has been too great. I was induced to search for a method of restoring such negatives, and I have found an easy, and, as I think, novel one.

"Immerse in common water negatives, either new or old, and which have either been re-waxed or not; leave them some hours, so that they may be slightly impregnated with water, notwithstanding the wax, then plunge them into a tolerably full bath of

Water	-	-	-	100 parts
Iodide of potassium	-	-	-	5 do.

The action is slow, but continuous. It requires sometimes as much as twenty-four hours, but it can be easily stopped at any moment.

"Immerse the negative for a few minutes in the bath of hyposulphite of soda, wash and wax it.

"It is not easy to explain the action that takes place. This process has been in use for a year, and the action of potash upon photographs being known, I thought at first that the iodide that I had used contained an excess of that alkali, and that the lightening of the picture which took place, was due to its effect. I have repeated the experiment with specimens of iodide of potassium obtained from different sources, and not having too alkaline a reaction, and they have all given the same result. One may, I think, attribute it to the decomposition of the iodide of potassium by contact with the air, the iodine slowly volatilising, and the potash set free acting on the photograph, and producing the effect observed.

"I leave it to those experimenters who have the time to try a bath of potash, which will perhaps produce the same result, if sufficiently diluted.

"It is equally easy to lighten negatives that have been strengthened by terchloride of gold, and which in that bath have become completely obliterated by a blueish-black covering."

M. DE LA BLANCHÈRE.

Replies to Minor Queries.

"*Veni Creator Spiritus*" (2nd S. i. 148.) — I hasten to correct a stupid blunder into which I find I have fallen. The hymn to which the reference should have been is not "*Veni Creator Spiritus*," but "*Veni Sancte Spiritus*." I regret that one wrong word perverts the whole.

B. H. COWPER.

'*Newcourt's Repertorium*.' — In "N. & Q." (1st S. xii. 381.) is a note on Cole's annotated copy of this valuable work. I find, from the Catalogue of the library of James West, Esq., President of the Royal Society, sold on March 29, 1773, and the twenty-three following days, there are two other annotated copies; one containing manuscript additions by Peter Le Neve, Norroy, bought by Mr. Fox for 9s. 6d.; and another copy with manuscript notes and additions by Bishop Kennett, bought by Mr. Gough for 13s.

J. YEOWELL.

"*His golden locks*," &c. (1st S. xii. 450.) — The lines referred to by PELICANUS AMERICANUS, as quoted in Thackeray's *Newcomes*, are by George Peele, who wrote in the latter half of the sixteenth

century. They are taken from a poem entitled *Polyhymnia*, being "a description of a *Triumph at Tilt*, held before Queen Elizabeth in the Tilt Yard at Westminster, in 1590;" and they form the first (and I think by far the best) of three stanzas, which I subjoin, in case you should think them worth insertion:

"The aged Man-at-Arms.

"His golden locks time hath to silver turned;

O time too swift, O swiftness never ceasing!

His youth 'gainst time and age hath ever spurned,

But spurned in vain; youth waneth by increasing.

Beauty, strength, youth, are flowers but fading seen;

Duty, faith, love, are roots, and ever green.

"His helmet now shall make a hive for bees,

And lovers' songs be turned to holy psalms;

A man-at-arms must now serve on his knees,

And feed on prayers, which are old age's alms:

But though from court to cottage he depart,

His saint is sure of his unspotted heart.

"And when he saddest sits in homely cell,

He'll teach his swains this carol for a song;

'Blessed be the hearts that wish my Sovereign well,

Cursed be the souls that think her any wrong.'

Goddess, allow this aged man his right,

To be your headman now, that was your knight."

Vide Robert Bell's *Annotated Edition of the English Poets*, "Songs from the Dramatists," p. 60.

R. (3.)

Frere, or Freer Family (2nd S. i. 75.) — Can MR. FABER furnish me with any further particulars of the Perthshire family of this name? What is the earliest period to which they can be traced in Perthshire?

I shall be happy to assist MR. FABER's researches by any means in my power, but I cannot at present, either of myself or by inquiry amongst other members of the family, verify the tradition to which he alludes.

MR. FABER states not whether the Innerneathy estate passed to the Moncrieffe family by inheritance or by purchase.

GEO. E. FRERE.

Sir J. Smith of Grothill and Kings Cramond (2nd S. i. 134.) — Upon looking into that very curious and valuable historical work, entitled *The Antient and Modern State of the Parish of Cramond*, by J. P. Wood, Edinburgh, 1794, 4to., I found it there stated, that —

"The old house of 'Kings Cramond' was built about the year 1640, by Sir John Smith of Grothill, the most considerable proprietor in the parish, and a person of no small consequence in his days. In 1640, he was nominated one of the supervisors of the Covenant; in 1641, the Parliament of Scotland appointed him one of the commissioners for the Treaty of Ripon; in 1642 and 1643, he served the office of Lord Provost of Edinburgh; and in 1649, he was made a commissioner for the excise, and for revising the laws and acts of Parliament. He flourished here many years in great splendour, having a numerous family of children and grandchildren; but his affairs at last falling into disorder, he was obliged, when near

eighty years of age, to dispose of his extensive property in different lots."

"Robert Smith, of Southfield, Sir John's eldest son, was born 24th April, 1631, and married, in 1652, Miss Elizabeth Hope, by whom he had three sons and many daughters."

In the book is a fine view of the old house, "Cramond Regis, as in 1791." The name clearly indicates the place to have been once the property of the crown. In 1610, part of the lands came by purchase into the possession of Robert Smith, the father of Sir John.

T. G. S.

Edinburgh.

Dictionaries of the English Language (2nd S. i. 212.) — I do not quite understand J. R. J.'s object, nor indeed what is meant by "bringing about a desideratum;" but if he wishes only for a list of English dictionaries, I think he will find all that are worth notice in Watt, and it would be, at least for the seventeenth century, but a short account. The first works I find are *Bullockar's Booke*. There were two Bullockars, William, who published a work on *English Orthography*, in 1580, and John, who published in 1616, *The English Expositor of Hard Words*. These books I have never seen, but I find in the printed Museum Catalogue *William's* work attributed to *John*. I presume they may be different editions of the same work. Then come Minshew, 1623; Cockeram, 1632; Blount's *Glossographia*, 1656; Phillips's, 1657; Skinner, 1671; Coles, 1677. These with Ray's *Collections of Proverbs, &c.* (which cannot be called a dictionary), are all that I remember prior to 1700. I will add as a curiosity in bibliography, that the printed catalogue of the Museum has not *Johnson's Dictionary*. C.

Legal Jeu d'Esprit: "Look ye, d'ye see" (2nd S. i. 171.) — Pray rescue the memory of Lord Mansfield from the reproach of his having habitually used in conversation the vulgarism, "Look ye, d'ye see," attributed to him by R. L. P. It was not Lord Mansfield, but Mr. Justice Powis, "a foolish old judge," as Lord Campbell calls him, in whom this peculiarity of diction was quizzed by Mr. Yorke, afterwards Lord Hardwicke, in lines similar to those your correspondent quotes, but which are more correctly as follows:

"He that holdeth his lands in fee
Need neither to quake nor to quiver
I humbly conceive; for look, do you see,
They are his and his heirs for ever."

The lines were imposed upon the judge as part of a translation of *Coke upon Littleton* into verse, on which Yorke represented himself engaged. The anecdote is given at some length in Campbell's *Lives of the Lord Chancellors*, 2nd series, vol. v. p. 12.

T. P.

Hull.

Draughts and Backgammon (2nd S. i. 214.) — It is a mistake to say that draughts and backgammon are the same game. They are not only completely different, but they are not played on the same tables, though for convenience sake and to save space and expense, the *chequer* of the draught-board is sometimes placed on the back of the backgammon-tables; but the games are as different as chess and backgammon. C.

Cambridge Jeux d'Esprit (1st S. xii. *passim.*) —

"On the Masters of Clare Hall and Caius (or Keys) College.

"Says Gooch * to old Wilcox, 'come take t'other bout,'

"'Tis late,' says the Master, 'I'll not be lock'd out.'

'Mere stuff,' cries [the Bishop, 'stay as long as you please;

What signify Gates? arn't I Master of Keys?'"

Nichols's *Collection of Poems*, vol. vii. p. 226.

E. H. A.

Inscription, &c. at Stukeley, Huntingdonshire (2nd S. i. 193.) — There is no doubt as to the inscription quoted by Mr. HACKWOOD being placed over the remains of the Rev. Mr. Waterhouse. The unfortunate clergyman had some poor relations in Derbyshire, who, after his murder, came to the county of Huntingdon to attend to his funeral and administer to his estate. They erected the tombstone with the strange inscription, *thus completing the murder of the old man*. The case of Mr. Waterhouse excited much interest at the time. I was then residing in the neighbourhood, and forwarded notices of the deceased to my late friend Mr. Mudford of the *London Courier*. Waterhouse was a parson of the Tulliber class. He was the only one I ever knew drive his own pigs and sheep to market. He hated the clerical costume, usually wearing a long blue coat. To evade the window-tax he had blocked up nearly all the windows in the parsonage, and a young rogue in the village used to get into the darkened rooms, when the parson was out in the fields, and steal whatever he could carry away. One day he was detected and dragged from his lurking-place by Mr. Waterhouse. The latter would promise no mercy, and the thief in desperation drew a sword (which he had stolen from an alehouse and kept concealed inside his trousers), and pushing down the old man into a mash-tub in the passage ran him through the throat. At his trial a bill-hook, the supposed instrument of death, was produced; it was stained with blood, and exhibited what were considered grey hairs! The audience shuddered, but Baron Alderson was by no means satisfied with the circumstantial evidence, and postponed the execution for a month. In the interval the young murderer confessed all, and told where the sword would be found. Mr. Waterhouse was a bachelor, and had up to his seventieth

* Sir Thomas, Bishop of Ely.

year been paying addresses to a number of ladies. There was in the house at least a sackful of love-letters; some, which I regret I did not copy, from the celebrated Mary Wollstonecraft, afterwards Mrs. Godwin.

R. CARRUTHERS.

Inverness.

A Query about Elephants (2nd S. i. 115.) — I cannot say what poets have reproduced this fallacy since Sir T. Browne's exposure of it; I only know that Southey was not one of them. In the *Curse of Kehama*, the elephant no sooner spies the lovely Kailyal, than quite naturally,

"Reverent he kneels." — Book XIII. stanza xi.

Sir T. Browne was not the first to expose this vulgar error, as J. E. T. seems to think. In the voyages of Cada Mosto, the Venetian, first published in 1509, and reprinted in 1613, an entertaining narrative, which when it first appeared was probably as much read as the *Pseudodoxia* itself, is the following passage. I quote from the translation in Kerr's *Collection of Voyages and Travels*, vol. ii. p. 233.:

"Before my voyage to Africa I had been told that the elephant could not bend its knee, and slept standing; but this is an egregious falsehood, for the bending of their knees can be plainly perceived when they walk, and they certainly lie down and rise again like other animals."

It is remarkable that this traveller, while he corrects one error, commits another not less palpable regarding the same animal. He says:

"Of the large teeth, or rather tusks, each elephant has two in the lower jaw, the points of which turn down, whereas those of the wild boar are turned up."

This mistake as to the position of the elephant's tusks seems to have been almost as prevalent, and as obstinately maintained, as the error before noticed. It was referred to and corrected in the voyage to Guinea of Captain John Lok in 1554, printed in Hakluyt. Yet, if we may judge from a passage in a recent publication, this false opinion has continued to the present time. In the "History of Maritime and Inland Discovery," in Lardner's *Cabinet Cyclopædia* (by Mr. Cooley, I believe), the writer, giving an account of Lok's voyage, says:

"Among the objects of curiosity found or expected along this strange coast, the elephant seems to have excited the most interest in the English traders. They brought with them the head of one" "Yet it may be doubted whether the author of the narrative (who was also the pilot of the voyage) ever saw an elephant, since he thinks fit to inform us that, 'The great teeth or tusks grow on the upper jaw downward, and not in the lower jaw upwards, as the painters and arras-workers represent them.'" — Vol. ii. p. 225.

On reading this one feels tempted to ask whether Mr. Cooley "ever saw an elephant." F.

The Champneys Arms (2nd S. i. 133.) — The families in Devonshire which bore arms of similar

character to those described, viz. a lion rampant within a border engrailed, were the following:

Champneys — for which see the Visitation of 1620, Pole's *Collections for Devon*, Lysons, Robson, Burke, the Guildhall at Exeter, and an inscription in Yarnescombe church.

Harpur — for which see the same Visitation, Robson, Burke, and the impalement on a monument in Ilfracombe church, where there are several inscriptions to the family of Bowen.

Pomeroy or Pomeray — for which the authorities in print and otherwise are too numerous to be here cited.

J. D. S.

Systems of Short-hand (2nd S. i. 152.) — There is rather a curious work, entitled —

"Polygraphy, or Short Hand made easy to the Meanest Capacity: being an universal Character fitted to all Languages, which may be learned by this Book without the Help of a Master. By the Inventor, Aulay Macaulay. 18mo. London: 1756."

It is well worthy of the notice of your correspondent.

T. G. S.

Edinburgh.

The Two-headed Eagle (2nd S. i. 197.) — W. S. W. has read my Note incorrectly if he supposes I stated that "such an eagle was the ensign of the ancient kings of Persia and Babylon" (p. 197.). My words were "The device of the eagle was the ensign of the ancient kings of Persia and of Babylon," (p. 138.)

CEYREP.

Bodies of the Excommunicated incapable of Corruption (2nd S. i. 194.) — Dr. Cowel in his *Law Dictionary or Interpreter* (folio 1727), after giving Panormitan's definition of *excommunication*, and the old form of an excommunication, says:

"By the ecclesiastical laws an *excommunicated* person was not to be buried, but the body was usually flung into a pit, or covered with a heap of stones, which was called *Imbicare corpus*. Hoveden, pp. 773. 796. 801. 810.; *Ordericus Vitalis*, lib. xiii. p. 908. And it was a common opinion that though the body was exposed to the weather, yet it never perished, but remained whole, as a terrible example to all posterity. *Mat. Paris*, p. 464."

W. H. W. T.

Somerset House.

The Tithe Impropropriators of Benefices in Capitular Patronage (2nd S. i. 173.) — I think that the REV. C. H. DAVIS will find the most accurate information on this subject in Table No. IV. appended to the *Report of the Commissioners appointed by His Majesty to inquire into the Ecclesiastical Revenues of England and Wales*. London: 1835. Folio. This work contains in upwards of 1000 pages an immense amount of information nicely arranged in a tabular form, to which the *Clergy List* and other books are greatly indebted.

W. H. W. Tithe-ridge.

The Tau Cross (2nd S. i. 211.)—To the inquiry of BURIENSIS, whether this was the distinguishing badge of any religious order in the fourteenth or fifteenth century, I reply, that the *Tau Cross* is not the badge of any distinct order; but is called the Cross of St. Anthony, or the Egyptian Cross, as it is understood to have been adopted by St. Anthony and his monks. It was used, probably, in allusion to the verses 4. and 6. of the ninth chapter of *Ezekiel*; where St. Jerom understands the *mark* to have been the letter *Thau*, which, before the time of Esdras, was shaped like a cross, as the Greek letter *Tau* and the Roman T. Hence the Vulgate has in these verses: "Signa *Thau* super frontes," and "Super quem videritis *Thau*." St. Anthony is often painted with the *Tau Cross* on his habit or cloak, which is probably what BURIENSIS remembers to have seen. F. C. H.

Order of St. John of Jerusalem (1st S. xii. 455.; 2nd S. i. 197.)—Whether this order has "really been re-established in this country by the authority of the foreign branches," as Z. inquires, I cannot answer; but I know that it is assumed to exist by the Freemasons, and kept up in some sort among them. I have before me a printed "Service of the Knights of the Temple and *St. John of Jerusalem*." The Duke of Kent was Royal Grand Patron of the "Royal and exalted Religious and Military Orders of H. R. D. M. Grand elected Masonic Knights Templars K. D. O. S. H. of *St. John of Jerusalem*, Palestine, &c. &c. &c." The Knights of St. John of Jerusalem are united in some places in England with four other "progressive degrees of masonic knight-hood," as they are styled; which are, the Knights of the Nine Elect, Knights of Kilwinning, Knights of the East, Sword and Eagle, and Knights of Rosæ Crucis. F. C. H.

Surnames: Etymologies wanted (2nd S. i. 213.)—MR. LOWER will perhaps think with me that "Rand," as a surname, is derived from a *place* so called (probably from Rand, near Wragby, co. Lincoln). One of your philological correspondents will perhaps explain the word "Rand" as applicable to places. Johnson describes it as a Dutch word, signifying a border, or seam.

J. SANSOM.

Tillemans the Painter (2nd S. i. 195.)—There is a short but very comprehensive account of both S. P. and P. Tillemans, in Pilkington's *Dictionary of Painters*, p. 579. H. E. WILKINSON.
Notting Hill Square.

Constantia Grierson (2nd S. i. 192.)—C. M. C. will find a few more particulars (though not all he asks for) respecting this lady in the 16th vol. of Chalmers's *Biographical Dictionary*, and in pages

648-9. of Timperley's *Encyclopædia of Literary and Typographical Anecdote*. W. H. W. T.
Somerset House.

Miscellaneous.

BOOKS AND ODD VOLUMES

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BAILEY'S ETYMOLOGICAL DICTIONARY, 22nd or any later Edition. 12mo.
LOYAL SONGS, &c. 1750.
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*** Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

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MOORE'S LIFE OF SHERIDAN. 8vo. Vol. II. Two Copies.
HARDING'S TIVERTON. 8vo. 1817. Vol. I.

Wanted by A. Mackie, 24, Chichester Place, King's Cross.

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TEMPER.

CHESTERFIELD'S LETTERS TO HIS SON.

Wanted by Charles F. Blackburn, Bookseller, Leamington.

Notes to Correspondents.

J. T.—t. who wrote respecting Kennerleigh Manor. We have a letter for this Correspondent.

II. F. Will our Correspondent specify in what book of earlier date than Pope's Essay on Criticism he has found the well known line—

"A little learning is a dangerous thing."

Neither Warburton, Pope's first editor, nor Carruthers, the last editor, of his writings notice the fact.

J. S. P. The watch face at Somerset House referred to by our Correspondent it was placed there by the Royal Society as a meridian mark for a portable transit instrument in one of the windows of their ante-room. See Cunningham's London, p. 459.

A. B. R. (Belmont.) We believe there is no doubt that the novel referred to was written by the lady named by our Correspondent.

MAIDMENT THE MISSIONARY. Where can a letter be forwarded to our Correspondent who requested information respecting this gentleman.

M. CRAWFORD (Edinburgh). A notice of Simon Wastell and his Works will be found in Wood's Athenæ, ii. 355. The author was Vicar of Duventry, in Northamptonshire. His principal work passed through two editions with different titles: The True Christian's Daily Delight; being a Sum of Every Chapter of the Old and New Testament set down Alphabetically in English Verse. 12mo. 1633; afterwards published with additions, entitled Microbiblion: or the Bible's Epitome, &c. 12mo. 1629. Both works are scarce.

HUMPHREY CHEETHAM. For the origin of Literary Journals, see D'Israeli's Curiosities, p. 4. edit. 1840. He states, that "their origin was the happy project of Denis de Salto. In 1665 appeared his Journal des Savans."

PELICANUS AMERICANUS asks, What are quillers among bakers? Surely this is a misprint in the advertisement for millers.

Replies to other Correspondents in our next.

ERRATA.—2nd S. i. 161. col. 1. l. 13 from bottom, for "Le" read "De," and l. 12. from bottom, for "Vaus of Barro-varrock," read "Fans of Barnbarrock;" p. 240. col. 2. lines 31. and 40., for "Passin," read "Papin."

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LONDON, SATURDAY, APRIL 5, 1856.

Notes.**JACOBITE SONGS.**

The title and contents of a rare little volume of Jacobite songs in my possession will probably interest some of your readers. It appears to be undescribed:

"The True Loyalist; or Chevalier's Favourite; Being a Collection of Elegant Songs, never before printed. Also several other Loyal Compositions, wrote by eminent hands. Printed in the year MDCCCLXXIX. 18mo., pp. 144.

- "1. The Royal Oak Tree. To the tune of 'The Mulberry Tree.'
2. On a bank of flow'rs on a summer day.
3. The German Lairdie.
4. A Birth-Day Ode, Sept. 21, 1752.
5. Song, to the tune of 'Alloa House.'
6. The Tree of Friendship: A Cantata in Six Airs.
7. The Drowning of Care: A Medley in Four Airs, for the 29th of May.
8. Song, to the tune of 'Ann thou wert mine ain thing.'
9. Though Geordie reigns in Jamie's stead.
10. A Song, May 29th, 1660.
11. Song, to the tune of 'To ease his heart, and own his fame.'
12. Here's a health to all brave English lads.
13. Jamie the Rover.
14. Lewis Gordon. To the tune of 'Tarry woo.'
15. A song to the tune of 'When Britain first.'
16. When our great Prince with his choice band.
17. Song, to the tune of 'Tweed-Side.'
18. Scotland's New Psalm. June 10th, 1736.
19. England's New Psalm. Composed by one Anderton, Printer in London, whom King William put to death for printing and dispersing King James's Manifestos, after the Battle of La-Hogue.
20. Prince Charlie is come o'er from France.
21. My Grand-Sire had a riding mare.
22. Over yon hills, and yon lofty mountains.
23. A Ballad for those whose honour is sound, Who cannot be nam'd, and must not be found. Written by a *Sculper*? in the year 1746.
24. The bonniest lad that e'er I saw.
25. The Highland Lad and Lowland Lass.
26. Song, to the tune of 'The Highland King.'
27. Song, to the tune of 'The Haughs of Cromdale.'
28. Song, to the tune of 'Bessy Bell.'
29. The King he has been long from home.
30. Struan Robertson's Holy Ode.
31. God Save the King.
32. Come, come, British Knights of the Royal Oak.
33. Britannia's Prayer.
34. What ails thee, poor shepherd?
35. Mournful Melpomene. Written by Princess Elisabeth, daughter of Ilis most Sacred Majesty King Charles I. of England.
36. Here's a health to the King.
37. God prosper long our noble King.
38. While thus I view fair Briton's Isle.
39. Song, to the tune of 'The Bonny Boatman.'
40. Ye Whigs are a rebellious crew.
41. Over the Water to Charlie.
42. You're welcome, Charlie Stuart.
43. Come let us drink a health.
44. Song, to the tune of 'Old Killieranky.'
45. Song, to the tune of 'To arms, to arms.'
46. Song, to the tune of 'Clout the Caldron.'

47. The Devil and George Milton.
48. Since Royal Prince Charles is come to this land.
49. Up and rin awa', Willie.
50. And from home I would be.
51. An Anthem for June 10th, 1735.
52. A Hymn (O Great Eternal God).
53. Song, to the tune of 'The Clans are coming, oh! oh! oh!'"

The songs extend to p. 104.; next follows "A Tragi-Comedy," the characters being Lady Polly Wemyss, Lady Kier, the Duke of Perth, Lord Elcho, the Duke of Cumberland, General Halley, Captain Lockhart, the Duke of Athole, &c. The volume then concludes with twenty-six pages of "Loyal Poems." EDWARD F. RIMBAULT.

TRACTS ON ALTARS AND ON ALTAR LIGHTS.

At the present time the two following lists may be interesting to your readers.

Tracts on Altars.

1. "The Christian Altar. A sermon preached before the University of Cambridge, on Sunday morning, Oct. 23, 1842. By the Rev. James Scholefield, A.M., Regius Professor of Greek. Second Edit. Cambridge, 1843. 8vo."
2. "Remarks on a Sermon by Professor Scholefield, entitled The Christian Altar; being a Vindication of the Catholic Doctrines therein impugned. By F. W. Collison, M. A. Cambridge, 1842. 8vo."
3. "Some Farther Remarks on the Christian Altar and Eucharistic Sacrifice. By F. W. Collison, M.A. Cambridge, 1843. 8vo."
4. "The Lord's Table the Christian Altar, in some Remarks upon Professor Scholefield's late Sermon. By the Rev. Charles Warren, M.A., Vicar of Over. Cambridge, 1843. 8vo."
5. A Brief Historical Inquiry into the Introduction of Stone Altars into the Christian Church. By the Rev. J. Blackburne, M.A. Cambridge: 1844. 8vo.
6. Altars Prohibited by the Church of England. Parts I. and II. By William Goode, M.A., F.A.S. London, 1844. 8vo."
7. "Stone Altar Case. The Judgment of the Rt. Hon. Sir Herbert Jenner Fust, Knt., Dean of the Arches in the case of Faulkener v. Litchfield and Stearn. Edited from the Judge's Notes. By J. E. P. Robertson, D.C.L. London, 1845. 8vo."
8. "The History of Christian Altars. A Paper, &c. published by the Ecclesiological, late Cambridge Camden Society. Second Edit. London, 1847. 8vo."

Tracts on Altar Lights.

- a. "The Anglo-Catholic Use of Two Lights upon the Altar, for the Signification, &c., Stated and Defended. By George Ayliffe Poole, M.A. London, 1840. 8vo."
- β. "Lights on the Altar not in Use in this Church of England, by Authority of Parliament, in the Second Year of the Reign of King Edward VI. By the Rev. Thomas S. L. Vogan, M.A. London, 1851. 8vo."
- γ. "The Use of Lights on the Communion Table in the Day Time. By Hon. and Rev. A. P. Perceval, B.C.L. Second Edit. enlarged. London, 1851. 8vo."

Any additions to these lists will be acceptable to
STOKE.

ILLUSTRATIONS OF MACAULAY.

Landing of the French in 1690 (2nd S. i. 133.) — Burnet, in his *History*, sub anno 1690, says that the French fleet lay for some days in Torbay, and before they left the coast —

“Made a descent on a miserable village called Tinnmouth: they burnt it and a few fishing boats that belonged to it. But the inhabitants got away, and as a body of militia was marching thither, the French made great haste back to their ships. The French published this in their gazettes with much pomp, as if it had been a great trading town that had many ships, with some men of war in port. This both rendered them ridiculous and served to raise the hatred of the nation against them: for every town on the coast saw what they must expect if the French should prevail.”

It seems, however, that this was a more serious affair than the bishop was willing to acknowledge, for the inhabitants of Teignmouth and the village of Shaldon petitioned the lord-lieutenant and magistrates of the county for relief, stating, that on Saturday the 26th of July, the French, to the number of about a thousand, landed and burned the dwellings of 240 persons, plundered them of their goods, defaced the two churches, and burned ten ships, besides fishing-boats, nets, &c. The magistrates in sessions thereupon certified to the king and queen as to the facts, and that the damages amounted to 11,030*l.* 6*s.* 10*d.* The inhabitants also, 680 in number, petitioned the crown detailing the circumstances, and a brief was in consequence granted on the 13th Nov., 1690, for a collection throughout the realm. It seems that the full amount was obtained, and this probably was the event respecting which your correspondent J. K. inquires. The names of Tremaine and Hatch do not appear in the documents above referred to, but they are those of Devonshire families at that period, and the parties seem to have obtained a separate brief, or at least to have made an independent appeal for themselves.

J. D. S.

History of William III. (2nd S. i. 243.) — At the moment when public attention is so strongly drawn to King William, the old biographies of that monarch have more than usual interest. Among others who have made the life and acts of Macaulay's hero the subject of panegyric is Charles Povey, and I shall feel obliged if you, or any of your correspondents, will assist me in identifying his *Life of William*, as well as that of *Queen Anne*, alluded to in the following:

“I writ the Acts of King William the III.; and upon the demise of Q. Anne, I drew up 65 Articles of that reign; which said work inspir'd the Spirits of the People throughout G. Britain and Ireland, and gave life to all the Protestant Churches in Europe. This latter Piece was then declared by the Privy Council, and in both Houses of Parliament, to be of the highest consequence to the nation. K. George I. sent the Lord Stanhope to

my house at Hampstead (Belsize), to tell me in his name he approved of that work, and had published a Proclamation offering One Thousand Pounds reward to discover the Author that writ the answer to the said sixty-five articles.” — *Virgin in Eden*, 5th edit., 1767.

These works I have not been able to meet with. The author seems to have been an extraordinary character, and in his *English Inquisition*, 1718, speaking of his extensive contributions to literature, says; “The large quarto and octavo volumes, with other small pieces I have writ, exceed six hundred in number.” When surveying this mass, at the age of fourscore, the poor old man puts us in mind of Littleton's compliment to Thomson:

“Not one immoral, one corrupted thought,
One line which, dying, he could wish to blot.”

For although mostly penned under the heat of political excitement, while badgered by the wits of the day, imprisoned for defending King William, persecuted for keeping the Romish Host out of the Church of England, &c., he complacently says: “My writings will do me honour in the sight of men and angels, when I am gone to silence, and returned to my original dust.” Alas, for the visionary author! Who now knows even the name of the voluminous Povey? The British Museum contains but four of his pieces, only two or three of which were known to Watt. Povey published mysteriously: I have only met with one of his books bearing his name on the title, others bear internal evidence of their paternity; some may be identified by the Povey arms ostentatiously displayed on the title; but the greater number can only be recognised by the unmistakable *Povian vein* in which they are writ. And in these several ways I cannot, with certainty, say that I have traced over *ten* of the six hundred books of the prolific Povey.

J. O.

Mr. Macaulay and the Editor of the Sidney Papers.—Speaking, in a foot-note (vol. iv. p. 440.), of Sunderland's celebrated narrative, Mr. Macaulay says: “His wife's letters are among the *Sidney Papers*, published by the late Serjeant Blencowe.” Here are two mistakes: the editor of the *Sidney Papers* is still alive and well, to the joy of a wide circle of friends and Sussex neighbours; and the popular 'squire of the Hook neither is a serjeant, nor ever was a member of any branch of the legal profession. D. Rock.

TOPOGRAPHICAL NAMES.

“*Over.*” — “*Over*” is used as a prefix and termination in names of Roman situations: as in Overton, Overley, Overbury, Condovery. I have not been able to trace an Anglo-Saxon, Frisian, or Flemish root, indicating the meaning. It is

not *ufer* or *æfer*, there, for it is used for inland places, away even from brooks.

Wardine and Warten.—This is a common termination in Herefordshire and Shropshire, as Wrockwardine, Fedwardine, Richwardine, Leintwardine. I consider it as a form of *waredean*, indicating a Roman site, and as an equivalent for the eastern term of warley or warlley.

Warten for wareton is likewise used as a compound termination, as in Burwarten, Bridgewarten.

Hunger.—Hunger and hungry are topographical prefixes to be found in most districts of England south of Trent, as in Hungerford, Hungerton, Hunger Hill, Hungry Hill, Hungry Heath, Hunger Heath. The sites are commonly on a Roman road. The word is not *hanger*, though sometimes it is corrupted into *hanger*, and it is always a prefix, while *hanger* is most used as a termination.

Batch.—A topographical term, of which there are fifty examples in Shropshire, is *batch*, in other districts made *bach*; and perhaps corresponding to the *batch* of the east of England. I shall feel obliged by any explanation. Is it not the neighbouring Welsh, *bach*?

Aston.—This is a topographical termination of wide extent in the west midland and west of England. In some cases it seems a dialectic variation for Easton, as opposed to Weston; but this does not account for such forms at Osbaston, Edstaston, Woolstaston, &c.

Windy.—The meaning of this prefix seems doubtful in Windy Harbour, Windy Oak; and I shall feel obliged for any explanation of this topographical term which may come before your correspondents.

Peck Beggar.—In Shropshire there is no place called "Mock Beggar," but there is a *Peck Beggar* near Stoke. Query the meaning of *Peck Beggar* and *Mock Beggar*. The latter name, for a farm or solitary house, is to be found in half a hundred examples over southern England. HYDE CLARKE.

THE VOW OF PETER AUGER.

In looking over the Patent Rolls of the time of Edward II. I met with the following curious entry, which is perhaps worthy of a place in your pages. The vow which this Peter Auger made is one which at the present day would pass almost unnoticed, and would not entail any inconveniences such as he here apprehends; but it is to be regretted that we have no more details as to the object of his journey, which must have been of no unimportant nature for him to obtain a formal instrument from the Crown, in order to enable him to travel with-

out molestation on account of his hirsute ornament.

WILLIAM HENRY HART.

Albert Terrace, New Cross.

("Patent Roll 4 Edward II., part 2. memb. 20.")

"*Pro Petro Auger*.—Rex omnibus amicis et fidelibus suis ad quos, &c. salutem. Cum dilectus vallettus noster Petrus Auger exhibitor præsentium nuper voverit quod barbam suam radi non faciat quousque peregrinationem fecerit in certo loco in partibus transmarinis et idem Petrus sibi timeat quod aliqui ipsum ratione barbæ suæ prolixæ fuisse Templarium imponere sibi velint et ei inferre impedimenta seu gravamina ex hac causâ. Nos veritati volentes testimonium perhibere vos tenore præsentium intimamus quod prædictus Petrus est vallettus cameræ nostræ nec unquam fuit Templarius set barbam suam sic prolixam esse permittit ex causâ superius annotatâ, vos igitur amicos rogamus vobis fidelibus mandantes quatinus præfato valletto nostro non inferatis occasione prædictâ injuriam molestiam impedimentum seu gravamen. In cujus, &c. usque ad festum Sancti Michaelis proximo futurum duraturum. Teste Rege apud Berwicum super Twed xvij die Februarii.

"Per breve de privato sigillo."

Minor Notes.

Unregistered Proverbial Saying.—The following was related to me the other day by a Salopian:

"An inch every Good Friday, the rate lawyers go to Heaven."

There are many proverbs in Codrington's *Collection of Many Select and Excellent Proverbs*, 1762, and Leigh's *Observations* (a collection of French proverbs with English equivalents), 1670, not to be met with in Bohn's late *Hand Book*.

G. E. R.

Kidderminster.

"*Going Snacks*."—In Wadd's brief account of the Plague in London in his *Memorabilia*, it is stated that the office of *searcher* was at that period a very important one; and a noted body-searcher, whose name was Snacks, finding his business increase so fast that he could not compass it, offered to any person who should join him in his hazardous practice, half the profits; thus those who joined him were said to go with Snacks. Hence arose the saying of "Going Snacks," or dividing the spoil.

HENRY KENSINGTON.

Arboreal and Floral Decoration of Churches.—On Good Friday the parish church of Leigh, Worcestershire, was decked with "funereal yew," and on Easter Sunday with evergreens and spring flowers, according to the *immemorial custom* of the place. The same custom also prevails at Belbroughton, in the same county. Why should it not be as general as the similar custom observed at Christmas?

CUTHBERT BEDE.

Giving Gloves at a Maiden Assize.—The following extract, from *The Lincolnshire Chronicle*

for March 14, relates to the opening of the Lincoln Lent Assizes for 1856 :

"He (Lord Campbell) began his official duties as judge in that city, six years ago; and now, for the third time during that period, he had presided at a maiden assize. On each occasion he had been presented with a pair of white gloves, as a token of the innocence of the city, and he should again gladly claim them, knowing that so pleasing a claim would not be made in vain.—The City Sheriff (Mr. W. Kirk) then rose and presented his lordship with an elegant pair of white gloves, beautifully embroidered and ornamented with Brussels lace, and having the city arms embossed in frosted silver on the back of each glove."

This custom has already been mentioned in the folk lore of "N. & Q.;" but the above extract deserves notice on account of the decorations of the gloves.

CUTHBERT BEDE.

The Atmospheric Railroad Anticipated.—

First Voice.

"But why drives on that ship so fast,
Without or wave or wind?"

Second Voice.

"The air is cut away before,
And closes from behind."

The Ancient Mariner.

This is the exact principle of the atmospheric railroad; and it is perhaps worthy of a Note as a curious fact, that such a means of locomotion should have occurred to Coleridge so long ago.

W. J. BERNHARD SMITH.

Temple.

Nomina Apostolorum.—

"Petrus et Andreas, Jacobus pariterque Johannes, Thomas et Jacobus, Phillippus, Bartholomeus, Matheus, Symon, Thadeus vnde Mathias."

From "The Chronicle of Fortergall," written circa 1560. Printed in *The Black Book of Taymouth, with other Papers from the Breadalbane Charter Room*. Edinburgh: MDCCCLV. (Privately printed.)

A. G.

Edinburgh.

Queries.

THE TEN COMMANDMENTS.

Dr. Hey, in his *Lectures in Divinity* (vol. ii. p. 28., Camb. 1841), has the following remarkable statement and notes :

"In a church about thirty-five miles S.E. of Paris (Moret) are the ten Commandments in old French round the chancel. 'The second is entirely left out; the ninth is, *Give not up yourself to the flesh, and marry but once* *; the tenth, *Desire not the goods of others, and lie not at all*.' I have two French Prayer-Books, in which the same in

* "This is from the MS. travels of a friend. The lines in the Prayer-Books are,—

'L'œuvre de chair ne desireras
Q'en mariage seulement.'"

substance is in French verse, but neither of them contains a regular decalogue, though one is large, and contains all the three creeds."*

On this I wish to found some Queries.

1. Is this version of the Commandments still to be found at the place mentioned?

2. What are the two Prayer-Books mentioned in the text? Are they two, or two copies of the *Livre d'Eglise . . . de Reims*, mentioned in the note? And what is this *Livre d'Eglise . . . de Reims*?

3. Is Dr. Hey's statement correct? It does not appear to me that the ninth Commandment in the Prayer-Books, as given, is the same in substance with the ninth Commandment, quoted in the MS. travels of Dr. Hey's friend. Can he have confused *q'en mariage seulement* with *un mariage seul*? Or how is the discrepancy to be reconciled?

ANON.

HIGGINBOTTOM FAMILY.

Can you, or any of your kind contributors, supply me with information respecting the Higginbottom family?

I have made inquiries in many places, but perhaps not in the best; and I gather that originally they came from Germany, and settled about Hayfield or Glossop, in Derbyshire, being probably connected with the production or manufacture of woollen cloths, as the district I have mentioned is noted for sheep farming. Tradition gives the family a character of importance before or about the time of the Commonwealth, and of comparative insignificance afterwards.

Robson's *Heraldry* gives the arms, "Ar. a rose gu., barbed vert, seeded or. Crest, a dexter and sinister arm discharging an arrow from a bow."

Edmondson gives Higginson, "Or, on a fesse sa. a tower of the field. Crest, a tower."

The family appears to have spread along the neighbouring hills of Yorkshire (there was a clergyman many years ago at Saddleworth, rather notorious, but not for piety, and who was probably that parson "who could read in no book but his own") to Oldham, Ashton-under-Lyne, and Manchester. As wool would not support all of them, they began to manufacture skins, and in or about 1700 there was a tanner of the name at Alt Hill.

The name is no doubt German, and I have seen canting arms of the bow and arrow and an oak tree.

Sir E. B. Lytton, in *My Novel*, alludes to the name as being originally "Higges;" but the passage is merely jocular.

Hickur in the Lancashire dialect is the rowan or mountain ash.

I see *The Times* in a leader on Covent Garden

* "Livre d'Eglise . . . de Reims."

Fire, speaks of "the immortal Higginbottom," as the predecessor of Mr. Braidwood, the Superintendent of the Fire Brigade. Who was he?*

ROBT. EVANS.

Ashton-under-Lyne.

BLUE AND BUFF.

Lord Stanhope, in the last chapter of his *History of England from 1713 to 1783* (vol. vii. p. 486.), cites from Wraxall's *Memoirs of his Own Time*, the following passage relative to Mr. Fox, about the year 1781:

"He constantly, or at least usually, wore in the House of Commons a blue frock coat and a buff waistcoat; neither of which seemed, in general, new; and both sometimes appeared to be threadbare. Nor ought it to be forgotten that these colours then constituted the distinguishing badge or uniform of Washington and the American insurgents."

Lord Stanhope subjoins this remark:

"I cannot but suspect," he says, "some misrepresentation of the motive. It is hard to believe, even of the most vehement days of party-spirit, that any Englishman could avowedly assume, in the House of Commons, the colours of those who, even though on the most righteous grounds, bore arms against England; and I should be willing to take in preference any other explanation that can be plausibly alleged."

It seems very improbable that the English Whigs should have adopted the colours of the American patriots. It is more likely that the American patriots should have adopted the colours of the English Whigs. Is there any evidence that blue and buff colours were used as a badge by the first promoters of independence in America? Perhaps some of your American correspondents may be able to throw light on this subject?

In the satirical verses upon Bishop Burnet, printed in "N. & Q." (2nd S. vol. i. p. 146.), the following couplet occurs: These verses must have been written soon after Burnet's death, which took place in 1715; they are in the form of a dialogue between the devil and the bishop.

"Devil. But how does Dr. Hoadley? Burnet. Oh, perfectly well:

A truer blue Whig you have not in hell."

[* The reference is to Higginbottom, one of the principal firemen, who perished at the burning of Drury Lane Theatre on Feb. 24, 1809, and who is thus commemorated in *The Rejected Addresses*:

"Still o'er his head, while Fate he brav'd;
His whizzing water-pipe he waved;
'Whitford and Mitford, ply your pumps!
'You, Clutterbuck, come, stir your stumps,
'Why are you in such doleful dumps?
'A fireman, and afraid of bumps!
'What are they fear'd on, fools? 'od rot 'em!
Were the last words of Higginbottom."]

The expression, a *true blue Whig*, was therefore in common use in the early part of the reign of George I.

The colours of the Orange lodges in Ireland have always been orange or blue (or purple). This is a fact about which no doubt can exist, as they must have been worn by hundreds of persons now living. The base of the statue of King William in College Green, Dublin, used, no long time ago, to be annually picked out in paint with these two colours. It is true that the Orange lodges, as organised bodies, only ascend to the end of the last century, 1795. (See Plowden's *Historical Review of the State of Ireland*, vol. ii. p. 536.). But the colours which were their distinctive badge had doubtless been previously used by Irish Protestants.

If we suppose that orange and blue (which would easily pass into blue and buff) were King William's colours, this would explain their becoming the badge both of the English Whigs and of the Irish Protestants. Orange would naturally be the colour of the House of Orange; whether orange and blue were the colours of that House I know not: they are, however, at present the colours of the Duchy of Nassau, as any traveller on the Rhine may observe them painted in that state.

It is possible that some of your correspondents may have information as to the use of the colours orange and blue at elections in the last century, before the American war. Coloured ribbons were commonly used as party badges on such occasions.

Blue and buff were the recognised colours of the Whig party at the beginning of this century, and were for this reason assumed by the *Edinburgh Review*. This distinctive mark is alluded to by Lord Byron:

"Ere the next review
Scars on its wings of saffron and of blue."

English Bards and Scotch Reviewers.

L.

Minor Queries.

Military Poems, 1716. — I have a volume in my library, the author of which I should be glad to know. It is entitled:

"Military and other Poems upon several Occasions, and to several Persons. By an Officer of the Army. London: Printed for the Author, and Sold by J. Browne at the Black Swan without Temple-bar. 1716. 8vo., pp. 271."

The volume contains many spirited poems, and some of historical interest. It concludes with a dramatic production, entitled "Socrates Triumphant; or the Danger of being Wise in a Common-wealth of Fools."

EDWARD F. RINBAULT.

John Knox's Prophecy. — John Knox, the Scotch Reformer, received the news of the massacre of St. Bartholomew when on his death-bed, and prayed that no French king might ever have a son to sit on his throne. (See M'Crie's *Life of Knox*.) Has any French King since that time had a direct heir?

A. M.

Warrington.

Judge Creswell. — Can any of your correspondents enlighten me as to "Mr. Serjeant Creswell," who was made a judge of the Common Pleas by the parliament in October, 1648? (Whitelocke's *Memorials*, p. 337.). He is also mentioned as recommended for that office in the parliamentary propositions to King Charles, in February 1642-3 (Clarendon's *Hist.*, vol. iii. p. 407.). And Woolrych, in his *List of Judges*, calls him "John Creswell, Esq." (Woolrych, p. 44.) I do not find any Serjeant of that name. Richard Cresheld of Lincoln's Inn, however, was made a Serjeant in 1636 (Rymer, vol. xx. p. 22.) Dugdale also gives that name, and notices him under the same name as a reader and governor of that Society (*Origines Jur.*, pp. 253. 266.). To increase the perplexity Sir William Jones, in recording the appointment of Serjeants, calls him "Creswell" (*Reports*, 390.). It may be nothing more than a variation in the pronunciation of the same name; but how comes the Christian name to be changed to John? I shall be glad, if, through your means, these odds may be made all even; and that I may receive some account of his "birth, parentage, and education," he being one of the courageous judges who refused to act after the decapitation of the king.

EDWARD FOSS.

Publication of Banns. — I am told that in the instance of soldiers who are suddenly ordered upon service abroad, the marriage banns are occasionally published *twice upon one Sunday*, so as to shorten the interval a week. Is this true?

J. K.

Robert Benson, first Lord Bingley. — Who was the grandfather of Robert Benson, the first Lord Bingley? and whence did that nobleman derive his great wealth? A Yorkshire tradition says, that it was derived from his connexion with a foreign money-lender who rendered considerable service to the English government. His father was Robert Benson of Wrenthorpe, near Wakefield, in Yorkshire, Clerk of the Assize for the Northern Circuit, in the latter part of the seventeenth century. It is presumed by the querist, that the family had resided long in the upper part of the West Riding of Yorkshire, and particularly in the vicinity of Leeds.

L. F. B.

A Note or a Letter. — Is there any real difference? Is the distinction arbitrary — having

reference only to *size* of paper, or *form* of communication, or *quantity* of writing? In the time of dear postage, large sheets of paper were used. It was not usual in those days to be told by your correspondent, that "your *note* is duly at hand." Now, it is the common form of acknowledgment; but, as I suppose, only because it has become the fashion to write upon 8vo. paper, formerly called *note paper*. Some people say, that a *note* means a communication written in the third person; thus distinguishing it from a *letter* in the first person. We hear, however, of diplomatic *notes*, and they are sometimes very ordinary sort of letters.

N. H. L. R.

Solomon's Judgment. — Had Solomon any imitators in his judgment, and who were they?

The question was propounded at the afternoon catechising of a church in Belgravia, but I did not hear that it was answered. JEAN HULOTTE.

"*My head! my head!*" — When, by whom, and on what occasion, was the sermon preached upon 2 Kings, iv. 19., "*My head, my head?*"

NORTHLAND.

Exchange of Chap Books. — I am in the habit of collecting the old and new chap books, ballads, and the various literary ephemera of Glasgow. I am desirous to have specimens of those published elsewhere. I should therefore be very glad through your columns to hear of any collector who is willing to make exchanges of duplicates, &c.

JAMES B. MURDOCH.

195. Bath Street, Glasgow.

Myosotis palustris. — When did this little plant first obtain the name of "Forget-me-not" in England?

Withering (*Botany*) says it was so applied on the Continent as early as 1465; but I do not find that our old herbalists were cognisant of its uses. In Dodonæus' *Herbal*, Englished by Henric Lyte, 1578, and Gerarde's *Herbal*, the forget-me-not is said to be one of the popular names of the ground-ivy; and the only English name given for the *Myosotis* is scorpion-grass.

Spenser seems to have been aware of its application, however; for, although never noticed by writers on floral poetry, it is evidently the flower so accurately described in the following lines from "The Tears of the Muses:"

"One flower that is both red and blew;
It first grows red, and then to blew doth fade,
Like Astrophel, which thereinto was made.
And in the midst thereof a star appears,
As fairly formed as any starre in skyes."

"That pearl of some, Starlight is called by name;
Of others, Penthia, though not so well;
But thou, wherever thou dost find the same,
From this day forth doe call it Astrophel."

Allow me to Query whether the names Star-

light, *Penthia*, or *Astrophel* are anywhere now popular names for this pretty little flower? I cannot but think its association with the friendship of Spenser and Sir P. Sidney far more interesting than the foolish German legend generally appended to it.

I may mention that one species (*M. versicolor*) exhibits an instance of *red, blue*, and yellow flowers growing simultaneously on the same plant (Withering's *Botany* and Phillips' *Flora Historica, in voc.*).
EDEN WARWICK.

Latin Poem by a Rugbæan.—

"Non lædet teneros barbara virga nates."

This pentameter is the concluding line of a Latin poem which was written by a Rugbæan, about the beginning of the present century; and placed on the door of his tutor's room, just before he left the school. Who was the author of it? and what is the remainder of the poem? CUD.

Armorial.—I have a plaster cast of a coat of arms, found amongst ruins at Waterford, which are: 1st and 3rd, a lion rampant; 2nd and 4th, two bendlets: crest, the Papal tiara and keys.

Whose arms were they? H. BASCHET.
Waterford.

Longest Siege on Record.—The following passage I met with the other day:

"Herodotus reports (lib. ii. cap. 157), that Psammeticus, king of Egypt, besieged this city (Azotus) twenty-nine years, which, if true, is the longest siege which any city or fortress ever endured."—From Dr. Adam Clarke's *Commentary, New Test.*, vol. i. p. 771.

Is this the longest siege on record? or, is there any siege at all equalling it in duration?

A. A. F. VIGILANS.

Heraldic Query.—I would be much obliged to any of your heraldic correspondents who would identify the following arms for me: they are required for genealogical purposes? Quarterly of six; first, argent three bulls' heads coupéd sable; second, argent a chevron between three ravens close sable, impaling ermine three bars nebulée sable; third, sable two bars dancettées ermine; fourth, checquy, argent and gules; fifth, sable a chevron ermine between three bulls' heads caboshed argent, impaling argent on a fess engrailed vert, three escalops argent; sixth, gules, a lion rampant or, and a border engrailed of the last.

FRANCIS ROBERT DAVIES.

Quotation wanted: "*In peace of mind*," &c.—Can you or any of your correspondents tell me where the following lines come from?

"In peace of mind, by course of duty run,
God nothing wils nor suffers to be done
But what thou would'st thyself; could'st thou but see
Through all the events of life as well as He."

QUESTOR.

Gainsborough's Portrait of Abell.—Can any of your readers enlighten me as to the locality of Gainsborough's whole-length portrait of Abell the musician?

EDMUND S. FULCHER.

Sudbury.

Archbishops' Degrees.—Will any of your correspondents favour me with an answer to the following questions:—"1. At what period did archbishops assume the prerogative of granting degrees? 2. What degrees are so granted? and by whom, and upon what grounds, was the prerogative conferred? 3. Is any register accessible of degrees so conferred? and what examinations or testimonials are required? 4. What fees, if any, are charged, and to whom are they paid?" W. P.

Papier-Maché Houses.—Some time during the course of last year, a notice appeared in the newspapers of some portable houses (constructed either of papier-maché or a substance similar to it) being shipped, I think for Australia. Can you refer me to the notice, or inform me by whom they were constructed?*

R. W. HACKWOOD.

Tyttery and Tyzack Families.—Can any correspondent inform me what were the arms borne by the families of Tyttery and Tyzack. They were French Protestant refugees, who, towards the end of the sixteenth century, settled in Staffordshire and Worcestershire, and first introduced the broad glass manufacture into England. Another family named *Henzey* also accompanied them to England, and bore as a motto, "Seigneur, je te pris garde ma vie," which motto, a work called *The Book of Family Mottos*, published by Washborne, asserts to have been used by Tyzack. Is this true? Mr. J. Henzey Pidcock, who represents one branch of this family, now uses this motto; and the "three acorns slipped" of the Henzies are also borne by him, incorporated with a "*pied cock*" (!) for his family coat. CUD.

Helmet above Crest.—As a practice seems to be gaining ground for which I can find, in my small way, no sort of authority, perhaps some of your correspondents well versed in heraldry will be good enough either to place their peremptory veto upon it, or to point out any ground on which it is defensible.—I mean the practice of placing the crest *under* the helmet of a knight. If this be an innovation, the sooner it is exposed and put an end to the better. I had imagined that as the real crest was always borne upon the top of the real helmet, so the heraldic crest ought always to be placed upon the top of the heraldic helmet; but perhaps I may be in this matter

IGNORANTISSIMUS.

Thomas and James Hooper.—Can any of your correspondents furnish any information respect-

[* Information respecting these houses may be obtained of C. F. Bielefeld, 15, Wellington Street (North), Strand.]

ing the families of Thomas and James Hooper, mentioned in the list of those who obtained the royal pardon (in the "Illustrations of Macaulay," 2nd S. i. 228.), where they came from, whither they went, and if any of their descendants are in existence? CLERICUS.

"*Beilby's Ball.*" — What is the origin of the following synonym for being hanged? "He will dance at Beilby's Ball, where the Sheriff pays the music." HENRY KENSINGTON.

The Convocations of York and Canterbury. —

"The author of *Antiquitates Britannicæ* tells us that in the third year of King Henry I.'s reign, the clergy at York unanimously rejected Archbishop Anselm's synodical constitutions, and the issue is very remarkable; for hereupon, *statim sprete atque contemptæ fuerunt*. I could give some other instances wherein it appears that we have not always been implicit transcribers of the copy set us by our brethren of Canterbury." — Nicolson's *Letter in Defence of the English Historical Library*, p. 6.

I should be glad of some of the instances in which the Convocation of York has dissented from that of Canterbury. WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Fight at Riby Gapp, North Lincolnshire. — The parish register of Riby contains the following entries in the year 1645:

"Nine soldiers slaine in a skirmish in the field of Riby the day before, buried June the xixth."

"Charles Skelton, a soldiour wounded in the same skirmish, buried June the xxth."

"William Willoughbie, a soldier wounded in the skirmish above named, buried July the iiith."

The register of the adjoining parish of Stallingborough gives the following burials as occurring in the year above mentioned:

"John Harrington, Esq., Lievetent-Colonel, slaine at the fight at Ryebie gapp, the 18th day of June, was buried the 19 day of the same month."

"John Pugson, a Cavileere, wounded at the fight of Ryebie gapp, buried the 20 day of June."

Can any of your numerous readers kindly furnish any information respecting this engagement, or direct me to any source from whence such information is likely to be obtained?

J. BYRON, M.A.

Killingholme.

The great Comet (cometh). — The great comet of 1556 will probably re-appear between the years 1856 and 1860. For the exact calculation of this event the original observations of the (then Imperial) Mathematicus, *Paul Fabricius*, would be of the utmost importance. But although it is known that they were printed, and are quoted by contemporaneous authors, and much research has been made after them, not even one copy could be discovered hitherto. This has been found, however, in the Parliamentary Archives of the Honourable the States of Austria, a printed letter

of *Paul Fabricius* relative thereto, which contains some prophetic allusions to that event, all fulfilled. It concludes with the following passage: "Who wishes for more information may read my *Latin Judicium* on that comet, which contains my daily and hourly observations." It is hoped that this notice will induce the gentlemen who are at the head of the national and private libraries of this country to inquire after this unique and important document of mediæval astronomy.

DR. J. LOTSKY,
F. R. Bot. Soc. of Bavaria.

15. Gower Street.

Strachan of Craigcrook. — Can your correspondent I. G. S. give us any information as to the family or pedigree of John Strachan of Craigcrook, who "mortified" his property at the beginning of the last century for the benefit of the poor of the parish of Cramond? Craigcrook House was long occupied by Lord Jeffrey. Some account of it is given in Wood's *History of Cramond*, but I think no account of the family of Strachan is there given. Any information on this point would oblige R. S.

Minor Queries with Answers.

Robert Nelson and Religious Societies. — In the preface to the first edition of Nelson's *Companion to the Festivals and Fasts* occurs this passage:

"Upon this occasion I think it a great piece of justice to acknowledge and commend the pious and devout practices of the *Religious Societies*, who in this point, as well as in many others, distinguish themselves by their regular conformity and obedience to the laws of the church; for they constantly attend the publick assemblies upon such holy seasons. And till they can communicate regularly in their own parish churches upon such days, they embrace those opportunities that are provided, there being two churches in London employed for that purpose*; where they as duly receive the Blessed Sacrament upon all festivals as they perform all the other acts of public worship. How they spend the vigils, in preparing their minds for a due celebration of the ensuing solemnity, is more private but not less commendable. And the great care they take to suppress the dawns of enthusiasm, and to discountenance the first appearance of any vicious practices amongst their members, and the method they impose before delinquents are entirely reconciled or totally rejected, is such a preparation of the minds of the laity for the reception of that discipline that is wanted in the Church, that if ever we are blessed with what good men wish for, and what bad men fear, these *Religious Societies* will be very instrumental in introducing it, by that happy regulation which prevails among them. And while they pay that deference they profess to their parochial ministers†, and are ready to be governed by their directions, and are willing to submit their rules and orders to the judgment of the reverend clergy, I cannot but apprehend that they must be very serviceable to the interest of religion, and may contribute very much

* St. Mary-le-Bow and St. Dunstan's in the West.

† *View of Religious Societies*, Ord. 3.

to revive that true spirit of Christianity, which was so much the glory of primitive times. And I see no reason why men may not meet together to improve one another in christian knowledge, and by mutual advice take measures how best to farther their own salvation, as well as promote that of their neighbours, when the same liberty is taken for the improvement of trade and for carrying on the pleasures and diversions of life."

I have quoted the passage at length, because this preface is totally omitted in many modern reprints; and my object is to inquire for some information respecting the *Religious Societies* here alluded to. Where can the *View of the Religious Societies* mentioned in the margin be seen?

While on the subject of Nelson's admirable book, may I also ask on what authority the headings of "the collects and prayers for each solemnity" rest? There are none in the edition of 1704, the second edition; and therefore, I suppose, none in the original edition of 1703: but in modern reprints headings appear. In a recent edition from the S. P. C. K., the collect for Christmas Day bears the title "A Prayer for Regeneration:" this surely does not betoken Nelson's own hand. A. A. D.

[The allusion in Nelson's preface is to the Orders of one of the numerous Societies which sprung up between 1684 and 1712 for the Reformation of Manners, and which occasioned the publication of the following works: 1. *An Account of the Societies for Reformation of Manners in London and Westminster and other parts of the Kingdom*, 8vo. and 4to., 1699, frequently republished. 2. *An Account of the Rise and Progress of the Religious Societies in the City of London, &c.* By Josiah Woodward, D.D., 12mo., fourth edition, 1712. At p. 107, the Orders of the Poplar Branch are quoted. Watt in his *Bibliotheca* notices sixteen sermons preached for these societies. Nelson's *Fasts and Festivals* first appeared in 1703, and eight or nine editions, with considerable additions, were published before his death, which took place on Jan. 16, 1714. The fourth edition contains the heading of the collects and prayers as now printed by the Christian Knowledge Society. (See Mr. Marriot's letter in the *British Magazine*, vol. xxi. p. 417.) Although "renovation" is a more correct heading than "regeneration" for the Christmas Day collect, it is a singular coincidence that the latter word is the heading to the same collect in the new edition of Bishop Wilson's *Sacra Privata*, published from the bishop's own manuscript in Sion College.]

Hanging for Nonconformity.—Not a mile from this town is a spot of ground, till three winters ago common or waste land, called Gallows Green. Tradition says that there two men were hanged, their crime nonconformity to the established religion. Will any one kindly say in what year this tragedy was enacted, and what were the names of the victims? JOHN P. STILWELL.

Dorking.

[The following extract relating to this spot may assist in the solution of our correspondent's query: "By the Dorking parish registers of burials, it appears that the assizes were held here in 1625, 1636, 1637, 1639, 1647, 1668, and 1669, in which years several criminals who had been condemned were executed here, and buried in the

churchyard. The place of execution was in a sandy lane at the south end of the town, leading to Boar Hill, and which is now sometimes called Gallows Lane. There is no similar entry since 1669."—Manning and Bray's *Surrey*, vol. iii. p. cxxx., Appendix.]

Galway Juries.—In what way, and when, did Galway juries acquire a character for intelligence and integrity beyond that of any other juries in Ireland? ABHBA.

[The Galway jurors are celebrated in Irish history for resisting the commission of the Earl of Strafford in 1635, to inquire by the oaths of a jury what estate, right, or title, the king had to every county in the province. Leitrim, Roscommon, Sligo, and Mayo, found the king's title without scruple; but this arbitrary measure met with the most determined opposition at Galway; for upon their refusing to find a title in the crown to the estates of their countrymen, the sheriff was fined in 1000*l.*, the jurors in 4000*l.* each, and to be imprisoned until the fines were paid. This circumstance is noticed in Hardiman's *History of Galway*, p. 104., and in Dr. Curry's *Review of the Civil Wars in Ireland*, vol. i. p. 153.]

"*Nolo episcopari.*"—When and by whom was this phrase first used? I am told that an impression prevails among certain classes, that when a bishop is consecrated, he pronounces the words "*Nolo episcopari.*" B. H. C.

[Mr. Christian, in a note on Blackstone's *Commentaries*, book i. ch. xi. vol. i. p. 380., says, "It is a prevailing vulgar error that every bishop, before he accepts the bishoprick which is offered him, affects a maiden coyness, and answers '*Nolo episcopari.*' The origin of these words and this notion I have not been able to discover; the bishops certainly give no such refusal at present, and I am inclined to think they never did at any time in this country,"]

Replies.

PROGNOSTICATIONS DRAWN FROM THE DAY OF THE WEEK ON WHICH THE NEW YEAR COMMENCES.

I shall, perhaps, comply with the request of E. G. R. (2nd S. i. 203) most effectually by transcribing the whole series of prognostications contained in the Cambridge MS. Ff.4v. 48. fol. 74, b. sq. They are very curious, and had already arrested my attention while engaged, with others, in preparing the new *Catalogue* of our University MSS.

"A man þt will of wisdam lere
Herkynd to þe boke of profetis here,
Listene swithe and vnderstonde
Off prophecy and lawe of londe.
Ther was sum tyme an olde prophett
Ezechiel forsoth he hett
He was in þe lond of byhest
Gode and gret clerk with þe best.
He cowthe speke well latyne,
He went to þe scole of devyne;
berin he sped hym right well
Of þe maist of law syvell;
Off astronomy he couthe inough,
His wisdam into a boke he drogh,

The course of storris brode and wyde
Off þe worde [*sic*] on euery side,
Off alle þe planetts course be lawe,
Intille a boke he couth hem drawe.
The boke he callid 3eor3e,
Hyt was wel known fer and nye.
He þt wille listen to my lore
He may be better for euer more.

"Die Dominica.

"Take we nou þt ilke 3ere
þt begynnes in Janiuere;
For sothe to you tell I may
When þe 3ere begynnes on Sunday,
þe profett I vnderstande
Litull whete shal be in lande,
Off wyne and hony differance grete,
Wole and wax shal be lete;
As þe boke can tell,
þe prophett of hay shal cum to well;
Ther shalle no wynter hem do spill.
Mony trespass þt shalle be ill:
In þe end of wynter a frost shall fall
þt mony 3ong trees shend hit shall,
þe blake wyndis shal be strong,
But þei shal not last long,
In þe end of somer shal be weete
With hoge reynes and with grete:
The cornys shalle cum hom full well,
The royne shalle dere hem neuer a dell.
A prince of þe londes wide
Shalle barret a 3ere for her pride:
Worre and wrake þen shal be,
þt alle þe worde [*sic*] shalle hit se:
Robbe and refe in þe londe,
Let euery man take hede to his honde.

"Die Lune.

"When þe 3ere begynnes with þe monday,
Strong wynter þen come may.
Liytyng, thondering, and tempest grett,
Frosty haylyng, and tempest wete.
þer shalle cum in euery londe,
For sothe þen shalle I vnderstonde,
Mony men shalle in sekenesse faile,
In fevers and oþer sekenesse with alle.
þt 3ere shal be litull qwete,
And plente shal be of appuls grete.
Cornes shal be in euery londe,
Ther tunnes of wyne shulde stonde,
Princes and erles shalle werre and wrake,
And man sla3ter þei shalle make.
Wynmen shalle wepe and sory be,
For mennys deth þt þei shall see.
þe princes will, if þei may,
Sett ych on oþer on a day.
Sorrow and wepyng þer will rise,
Many after in alle wyse.

"Die Martis.

"When þe tuesday begynnes þe 3ere,
þe first day of Janiuere,
Hete shalle cum well fell,
As seith þe profet Ezechell.
þt wynter shall fall gret wete,
And somer shalle drye euery strete:
Ferly deth, as I 3ou telle,
Shalle þt 3ere mony man quell.
Off wyne and corne shal be fylle,
And hony who so hit luf wylle.
Werre shal be in þt 3ere,
As þe boke tellis here.

Wyndis thore strenghe of kynde
Shalle mony townys ouerwynde.
The see shalle full of schippus be,
Rohe men and her meny.
Many men shall in þt 3ere
Be broght to noght for gret dere.

"Die Mercurii.

"When Janiuere begynnes on wedynsday,
Trees shall blowe and wende away;
And litull frute shall þt 3ere be
Off appuls and of perre tree.
Wynter shal be colde with alle,
And grett cornys on erth shall falle.
In þe end of wynter shalle cum a snowe,
And longe lye; þt men shalle knowe.
Wynde shalle blow both calde and hete,
And reyne and heile in euery strete.
Whete shal cum in þt 3ere,
Bothe mych strong wyne and clere.
Men shalle wynne wel of þer qwete,
And haue innogh be þer hepe.
In þt 3ere corne shal be
In somer tyme gret plente.
Alle þt 3ere without care
Men of þer owne shall wel fare.

"Die Jouis.

"When thursday begynnes þe 3ere,
As þe boke tellis here,
Gret colde shalle cum with þe myste,
With harde frost and long last.
Wynter shal be ouer drye with alle,
þt no reyne falle shalle.
In wynter in þe last ende,
Gret reyne shalle cum how so hit wende.
In somer gret tempests shal be,
þe whete ouer þe course shalle flee.
Be hit went neuer so well,
þer shal be shent mony busshell.
Mich sekenes in londe shal be
Off mony men and her meny.
In somer after þt wynter,
þen shalle hit be mycul better,
And for þe tyme of þe 3ere shelle
Be bothe corne and melle.
þer shalle plente in þt 3ere felle,
þt milners nede not for to stelle.
þt 3ere in somer I vnderstonde,
Sqwine shalle dye to þe grounde.
He is wise in þt tyme
þt slees his sqwine in gode tyme.

"Die Veneris.

"When friday in þt 3ere is fonde,
þen be welwax þe husbonde,
þt he saw after þe plogh;
For þen he may haue corne inogh.
Iff vynes well tilled be
Off wyne shal be gret plente.
þt 3ere whete shal be ouer alle,
þer shalle mony childer ouer qualle.
þe chyncogh shalle be full rife,
þt mony men shalle short her life.
And trees shall blow swith well
And bryng frute litul or neuer a dell.
Gret sekenesse and mycull woo
Shalle mony men haue er þt 3ere goo.
Hides and felles shal cum to londe
Gode chepe to þe husbonde,
Oyle of olif and of fell
þt 3ere shal be onen(?) þe well.

"Die Sabbati.

"On þe ceterday when þe 3ere begynnes
 Micull gode þe wise mon wyntes.
 If þu haue qwete take þu hym,
 Soofe gode chepe, and sel be tyme.
 Off otys plente þer be shall,
 And hay of medow also with all.
 Acre and heuynesse þen shalle cum,
 With gret drynes þei shall num.
 þe 3ere litull shal be of wyne
 And swalme among fatte swyne.
 Olde men shalle dye to grounde
 And suffer mony harde stounde.
 Princis shalle werre make,
 In euery londe sorow and wrake.
 Cheften hedis shall cum as well
 And mony wymmen in londe quell.
 þe feuer quarten shalle wede aboute
 And grefe bothe riche and stowte.
 þen wynter shal be colde be kynde,
 þe mony men shalle hit fynde.
 In þe ende of hervyst wynde shalle rise,
 And whete shalle in þe felde agrise.
 Many beestes I þe telle
 In þe 3ere shalle be quelle."

C. HARDWICK.

BARBOR.

(2nd S. i. 150.)

The following is a correct copy of an old paper, now in the possession of a descendant of the family to which it relates, but it will not be of use to DR. MUNK, except as a matter of curiosity:

"Mr. Barbor, the father of my great-grandfather, for his firm adherence to the Protestant religion, was in Queen Marie's reign brought into Smithfield to suffer at the stake. But whilst he was taking leave of certain friends, news came the Queen was dead, so that the Popish party did not dare to put him to death. In remembrance of so eminent a preservation, the said Mr. Barbor had the Effigies of Queen Elizabeth cutt out upon a stone, bequeathing the jewel to his eldest son, if he had a daughter and named her Elizabeth; otherwise the jewell should descend to his 2^d son, if the condition was fulfilled by him; but if not, then to the 3^d son, and so on. This is the account as it has been handed down from father to son, and hitherto there has been an Elizth in the family.

"And let it now be known to all, whom it may concern, that I, Gabriel Barbor of Brentwood, do give, after my decease, the aforesaid jewel, together with the picture of the said Mr. Barbor, unto John my eldest son, provided he has a daughter named Elizabeth; and he is to give the said jewel and picture to his son upon the foregoing condition; but if the said condition is not fulfilled in my son John, then the said jewel and picture shall goe to Gabriel my 2^d son, and in case of a failure here in this son, then the said jewel and picture shall descend to Richard my 3^d son, he performing the above said condition. But should neither of my sons have a daughter named Elizabeth, then my mind and will is, that the said jewell and picture goe to my eldest son John Barbor, and to his mate and his heirs for ever. In witness whereof I have set my hand and seal this 25th day of Aug^t, 1724.

"GABRIEL BARBOR."

Another document in the same possession recites as follows:

"I, John Barbor, of the parish of Saint Saviour's, Southwark, would have the effigies of Queen Elizth and my predecessors picture goe to my brother Gabriel Barbor; if no children there, then to my brother Richard Barbor. Witness my hand the 10th day of March, 1757.

"JOHN BARBOR."

The jewel and picture ultimately went to Richard Barbor's daughter Elizabeth, Mrs. Blencowe of Rayne, in whose possession it remained a few years ago. The jewel is described as very costly, and set with diamonds, rubies, and pearls. Query, Who were the sons of the Mr. Barbor who so nearly suffered martyrdom in Queen Mary's reign, and whether the genealogy can now be traced from him to the first Gabriel Barbor of Brentwood? Is the latter identical with a person of his name, who was a Fellow of C. C. Coll., Cambridge, and graduated A.B. in 1671, and A. M. in 1675?

PATONCE.

ENGLISH PRONUNCIATION OF LATIN.

(2nd S. i. p. 151. 218.)

"Fifty years ago was it not usual among good scholars to distinguish in pronunciation the quantity of the penultimate syllable alone? How long is it since *Tittyre* was superseded by *Tey-tire*?" University and public school men are the most competent to answer this Query. But I have a suspicion that, so far as private schools are concerned, the change began with the publication (in 1818 or 1820), by the Rev. — Edwards, of the Eton Latin Grammar, with English notes. The editor, in his preface, made some pertinent remarks upon the causes of the ignorance of "quantities" which generally prevailed, and, in my knowledge, several schoolmasters, struck with their justice, and by way of rectifying the evil, commenced a change similar to that complained of. I was brought up by a dissenting minister, an accomplished and acknowledged scholar, but the disregard of "quantity" amongst his lads amounted to ignoring it. Hence, since free from the ferula, I have ever been especially shy of quoting, *vivâ voce*, from Roman writers, through fear of a stumble which would throw an Oxford or Eton man into fits. Watson, the Bishop of Llandaff, in his *Memoirs*, states that he never surmounted this fear, and that when he had to deliver a Latin lecture at Cambridge, he always marked the quantities in his manuscript beforehand. Whilst on the subject of Classics, allow me to ask how it happens that, compared with the run of continental schoolboys and students — not to speak of scholars — we are unable to put our Latin to use either orally or in writing? It will not do to account for our inability to maintain a

conversation in Latin by alleging the difference betwixt the continental pronunciation of the language and our own, since the general inability as regards writing it is the same; nor, hence, to put it upon the fact that Latin has ceased to be the medium of literary intercourse. Is not a faulty system of teaching the root of this incompetency? Taught thoroughly, and on a proper system, the power of speaking and writing a language ought to keep pace with the ability to read it. Besides the fact that even with our well-educated men the Classics, in a few years after leaving school or college, become a dead letter,—how many are there of our crack public-school men, of our university degree men, or even of class or prize men, who can do more than read a certain set of books, as young ladies become mistresses of certain pieces of music, and who, when asked to play so frequently plead and truly, “I should be happy to oblige you, but have not brought *my* music!” How many are there who can or will hang for hours upon Plato, as Shelley is reported to have done, without comment or lexicon, drinking in his “divine philosophy?” How many who—double-first, and up in their Aristotle, Æschylus, Thucydides, &c.—can read *ad aperturam libri*, and with pleasure, the Byzantine Historians, the Greek Fathers, the novelists of the lower empire, or even fluently, and as if written in their mother tongue, the inexhaustibly delightful Plutarch? How many sixth-form men sit entranced by the “Phædo” even, like Lady Jane Grey? II. D.

NOTE FROM A FLY-LEAF.

(2nd S. i. p. 148.)

The accompanying hand-bill illustrates Mrs. Pizzozzi's statement, that half the world looked on Buonaparte as the Man of Sin. It was purchased at the time of its publication (1808) by my father, who assures me that it was the opinion of many persons, whose education ought to have taught them better, that much of the Apocalypse and the Book of Daniel had special reference to Napoleon I.

K. P. D. E.

“A PROPHECY

(From the 13 Chapter of Revelations)

ALLUDING TO

BUONAPARTE.

Verse 1st.

“And a Beast rose out of the sea, having ten crowns on his head,” &c.

“This Beast is supposed to mean Buonaparte, he being born in CORSICA, which is an island, and having conquered ten kingdoms.”

Verse 5th.

“And a mouth was given him speaking blasphemies; and power was given him upon the earth, forty and two months.”

“Buonaparte was crowned in December, 1804; it is therefore supposed the EXTENT of his assumed power upon earth will now be limited, this present month (June), 1808, being exactly the forty-second month of his reign.”

Verse 16th.

“And he caused all to receive a mark in their hands, and no one could buy or sell, save those who had the mark of the Beast.”

“To persons conversant in commercial affairs, these verses need no comment. There are at present some of these marks to be seen in this country; they had the crown of Italy, &c. at top, and are signed ‘Buonaparte,’ ‘Talleyrand:’ all of them are numbered.”

Verse 18th.

“Let him that hath understanding, count the number of the Beast, for it is the number of a man, and his number is SIX HUNDRED SIXTY AND SIX.”

“This verse is curious, and should be read attentively. The method of using letters for figures, at the time the Revelations were written, is proved by many monuments of Roman antiquity now extant.”

“The above verses are not the only parts of the chapter which have reference to Buonaparte, but the most PROMINENT ONES: the connection throughout has been clearly ascertained.

The ancient Alpha- bet of Figures.	Buonaparte's Name, with the Figures.	Ten Kingdoms conquered.
A - - - 1	N - - - 40	FRANCE. PRUSSIA. AUSTRIA. SARDINIA. NAPLES. ROME. TUSCANY. HUNGARY. PORTUGAL. SPAIN.
B - - - 2	A - - - 1	
C - - - 3	P - - - 60	
D - - - 4	O - - - 50	
E - - - 5	L - - - 20	
F - - - 6	E - - - 5	
G - - - 7	A - - - 1	
H - - - 8	N - - - 40	
I - - - 9		
K - - - 10	B - - - 2	
L - - - 20	U - - - 110	
M - - - 30	O - - - 50	
N - - - 40	N - - - 40	
O - - - 50	A - - - 1	
P - - - 60	P - - - 60	
Q - - - 70	A - - - 1	
R - - - 80	R - - - 80	
S - - - 90	T - - - 100	
T - - - 100	E - - - 5	
U - - - 110		
V - - - 120	The number of the Beast - 666	
X - - - 130		
Y - - - 140		
Z - - - 150		
NAPOLE- 6	-AN BUON- 6	-APARTE. 6

ETYMOLOGY.

(2nd S. i. 200.)

In my answer to the Query about *erysipelas* (p. 122.), I referred to a “common book of refer-

ence," which seems never to have attracted the notice of your correspondent. The word *πέλλα*, skin, or hide, the root of the Latin *pellis*, is not a "new word." It is admitted in Scott and Liddell's *Lexicon*, and in several other Lexicons not so common. I was perfectly aware that *έρυσίπελας*, and not *έρυθρόπελας*, was the right reading in Pollux; and, as *crysipectas* itself means "a red eruption on the skin," it was not necessary to confound it with any other word of no authority.

Nor was I ignorant of the more common senses of *πέλλα*. I did not, however, search for them in authors so recent as Athenæus and Nicander. The word is of not infrequent occurrence in Homer and Theocritus.

The various Greek derivatives of *πέλλα* leave no doubt about the original sense of the word:

"Πελλοράφος, one who sews skins together.

Πέλλασται=ὑποδήματα, Hesychius.

Πέλλυται=δεσμοὶ περὶ τὰ σφύρα, Hesychius.

Μονόπελμος, with one sole.

Ἐλκος ἄπελον, an unskinned wound.

Πέλτη, a leathern buckler.

Πήληξ and πῖλος are well compared by Benfey with these derivatives; for caps and helmets were originally of leather.

And, lastly, the very word *πέλλα* is introduced in Pollux as a material for writing on, between *χάρτοι* and *διφθεραί*, lib. x. 56., on which your correspondent may consult a note by the editor whom he so justly commends. There seems good reason to believe that the Greek milking pail or *πέλλα* was originally formed of leather, and thence derived its name; for skins were in the earliest use for containing liquids. One can easily account for the wrong reading of *έρυθρόπελας* in Pollux. The transcriber saw the definition was *μῶλωσ* *ΕΡΥΘΡΟΣ*, and he did not know that *θ* and *σ* were convertible letters. That they are so is evident from *έρυσις*, the red mildew, otherwise called *μίλτος*, and, for the same reason, in Latin, *rubigo*.

Every one recollects the Laconian *σιός* for *θεις*. By a contrary change the Rhodians used *έρυθρίσιος* for *έρυσίσιος*, an epithet of Apollo.

The distinctive mark of this malady is redness. So Galen, "ΕΡΕΤΘΟΣ μετὰ διαπύρου φλογώσεως;" and Celsus (lib. v.), "Super inflammationem RUBOR ulcus ambit."

The explanation given in the *Etym. Magnum* seems to me very forced. It in no way describes the external appearance of the disease, nor, without supplying additional thoughts to the compound, does it in any way express its "erratic character." It puts one in mind of the whimsical etymology of *Ἀχιλλεύς*, in the Homeric Scholia of the Pseudodidymus: "παρὰ τὸ μὴ διγείν χεῖλεσι Διηλῆς ὕλως γὰρ οὐ μέτεχε γάλακτος."

I trust that I have at least proved that I neither confounded together *έρυθρόπελας* and *έρυσίπελας*, nor have I supplied to the Greek language a new

word, for which no authority can be discovered but my own.

E. C. H.

EHRENBERG AND HIS MICROSCOPES.

(1st S. xii. 305. 459.)

In a paper by Ehrenberg (Taylor's *Scientific Memoirs*, vol. i. p. 555.), your correspondent E. C. will perhaps find the origin—certainly a complete refutation—of the note he quotes from the translation of Schleiden's *Principles of Scientific Botany*.

Far from asserting that "with a thirty shilling microscope he produced his great work on Infusoria," which, by the way, did not appear until nearly twenty years afterwards, Ehrenberg mentions this imperfect instrument for a very different purpose, in the following words:

"I was not then (1819) desirous of making publicly known any of those observations, because I saw on the one hand that they were capable of being carried to much greater perfection, and on the other hand, I possessed at that time only a very incomplete thirty shilling wooden compound microscope from Nuremberg, which I had, according to my own views and wants, rendered more powerful."—*Scient. Mem.*, vol. i. p. 559.

If you think that the following extracts, illustrating Ehrenberg's advance in microscopical acquisitions, will interest E. C. or any other of your readers they are at your disposal:

"From 1820 I made my observations in Africa with a microscope made by Hofman of Leipzig, of the cost of about 6*l.*, which, with a greater magnifying power, gave a much better image; and from the year 1824 I used, together with that, an English microscope by Bleuler, which cost about 15*l.*, and the power of which was still higher."—*Sc. Mem.*, i. 560.

"The reputation of Chevalier's microscope, from Seligie's intimation that at a cheaper rate it would produce greater effects than those in general use, induced me to purchase one in 1828."—*Ib.*, 561.

The letter found by your correspondent CANONBURY is probably the one published in *Chevalier des Microscopes*, at p. 279., dated Berlin, March 17, 1833. Addressing Chevalier, Ehrenberg says:

"In 1829 and 1830 I completed with your microscope that discovery of the perfect organisation of infusoria which other microscopes, previously employed by me, had not sufficiently revealed. My observations led me to suppose that there existed a still finer structure, and I was very anxious to see the microscope by Ploesk of Vienna, which was said to be stronger than yours; but although the amplification of this new microscope was really greater than that of your instrument, which I had then at hand, I have not succeeded in making profitable use of it for my purpose, because two microscopes by Ploesk of the price of 200 *ecus*, which I examined at Berlin, had too short a focus for the observation of objects in water. On this account I requested Messrs. Pistor and Schiek of Berlin to attempt the construction of a microscope with a focus as great as yours, and a magnifying power at least equal to that by Ploesk. So soon as M. Schiek had completed this microscope, I discovered

the structure of the smallest organised bodies, the teeth and many systems of organs in *Kolpodes*, as I had anticipated."

C. J.

POPE'S ODE: "DESCEND YE NINE."

(1st S. xi. 360.)

MR. BOLTON CORNEY has shown that this ode, as altered by Pope for Dr. Greene, was not printed for the first time in Sir John Hawkins's *History of Music*, as had hitherto been supposed. The copy quoted by MR. CORNEY was probably printed for use at the first performance of the ode (as is still customary in the performance of musical exercises at our universities), and afterwards stitched up with the pamphlet in question. But MR. CORNEY was not aware of an intermediate edition, between the years 1730 and 1778. It forms the sixth article in a curious little volume in my library, the title and contents of which I transcribe below. I may add that Pope's ode corresponds in every particular with the version given by your learned correspondent.

"A Miscellany of Lyric Poems, the Greatest Part written for, and performed in The Academy of Music, held in the Apollo.

'Quem virum aut heroa lyrâ vel acri
Tibia sumes celebrare, Clio?
Quem Deum?'—HOR.

London: Printed for the Academy. MDCCLX. 8vo. pp. 83.

"The Contents.

1. Jephtha, an Oratorio, set by Dr. Greene.
2. Part of the Song of Deborah and Barak, set by Dr. Greene.
3. David's Lamentation over Saul and Jonathan, an Oratorio. The Words by Mr. Lockman, the Musick by Mr. Boyce.
4. A Sacred Ode, by Mr. Addison, set by Dr. Greene.
5. Part of the 3rd Chapter of Habukkuk, by Dr. Broome, set by Mr. Mich. Christ. Festing.
6. An Ode by Alexander Pope, Esq.; set by Dr. Greene.
7. A Song for St. Cecilia's Day, by Joseph Addison, Esq.; set by Mr. Mich. Christ. Festing.
8. An Ode for St. Cecilia's Day, set by Mr. Boyce.
9. An Ode for St. Cecilia's Day, by Mr. Lockman, set by Mr. Boyce.
10. A Song on May Morning, by Milton, set by Mr. Mich. Christ. Festing.
11. The Judgment of Hercules, a Masque, set by Dr. Greene.
12. Peleus and Thetis, a Masque, by the Lord Lausdown, set by Mr. Boyce."

EDWARD F. RIMBAULT.

Replies to Minor Queries.

Bristol Tolzey: Dr. Beddoes (2nd S. i. 133. 202.)

In reply to your correspondent, who seeks for information concerning the site of the Tolzey at

Bristol, I have been able to collect the following memoranda, which perhaps will prove acceptable.

Seyer, in his *Charters*, Aug. 8, 47 Edw. III., 1373 (p. 50.), speaking of the Tolzey Court, held before Steward, says:

"Hence the Tohlseid, or, as it was afterwards written, Tolsey, signified at first the payment of toll, and then the place or house where such payment was made."

Evans (1503) says, Robert Rivart, the town clerk, called at the Counter, afterwards the Tholsel or Tolzey.

Evans, (1550). The new Tolzey was built; this must be understood as rebuilt.

Evans, (1610). The new work over against All Saints' Church at the Tolzey was built.

Evans, (1616). The Tolzey was enlightened, and the leads made higher, and the walks longer.

In 1740, when the present Exchange was built, the Tolzey was removed.

In 1782 (vide Evans), he says that the old colonnade, called the Tolzey, erected in 1606, was taken down.

In Millard's Map is a view of the Tolzey.

In a work written by William Wyrcestre, in the middle centuries, and edited by the Rev. Jas. Dallaway, 1834, speaking of the Tolzey, he says:

"Officium domus conciliarii tam majoris, vice comitis, ballivorum villæ ac conciliariorum principalium eorundem, tam de principalibus mercatoribus cum expediens fuerit, est scitum prope le Tolsylle Court, est proxime sequens spaciū apertum de statione super le Tolsylle ex opposito cancellæ ecclesiæ Omnium Sanctorum, casu cameris desuper honestissime præparatis pro conciliariis gubernatorum dictæ villæ annexis in parte meridionali ecclesiæ sancti Adoeni."

The ancient site of the Tolzey had, like the present, one front opposite the west door of Christchurch, and the other opposite the chancel of All Saints (vide Dallaway).

I trust the above information may be acceptable; and I now have great pleasure in answering another Query concerning the final resting-place of Dr. Beddoes of Bristol. He is buried in the old Clifton burial-ground below Tottenham Place, Clifton. His son was buried where he died, at Basle in Switzerland. J. W. G. GUTCH.

Thomas Beddoes (2nd S. i. 151.)—The late Dr. Beddoes, who for some years resided at Clifton, Bristol, died at Rodney Place, and was buried in the Clifton burial-ground; there is a stone covering the vault, on which is inscribed his name and the date of his death. J. K. R. W.

Royal Regiment of Artillery (2nd S. i. 128.)—Your correspondent E. S. TAYLOR, in quoting Capt. Grose, says: "The first corps armed with them (bayonets) being the regiment of Fusiliers, raised that year (1671), and since called the Royal Regiment of Artillery." What authority is there for the assertion that the Royal Regiment of Ar-

tillery was formerly the Fusilier regiment raised in 1671? When was the Royal Regiment of Artillery raised? R. R. A.

"A sudden thought," &c. (2nd S. i. 252.) — ZEUS will find the above passage in the first Act of *The Rovers* (see the Poetry of the *Anti-Jacobin*). BRAYBROOKE.

Audley End.

Spanish Enigma (2nd S. i. 193.) — I beg to offer a metrical translation of the enigma of Aloysius Legionensis, and also an attempt at its solution.

Translation.

Once at a table poor, yet rich and fine,
One well, one sick, one dead, sat down to dine:
The sick man medicine took, for food, to eat,
The dead man paid the cost of all the treat;
But he who came there well, declared that he
Was come to bury all the company.
Solve this enigma, when you've conned it well,
If your mouth dares its hidden sense to tell.

Solution.

Bethania's table, poor in things of earth,
Was made by Jesus rich above all worth.
He, in full health and majesty divine,
Sat at that humble board a guest, to dine.
Judas was also there, but sick of soul,
And Lazarus lately freed from death's control.
Judas received a healing medicine there,
His Master's just reproof compelled to share.
The dead man Lazarus was there the host,
And of that banquet gladly paid the cost.
But He, the source of health, and life, and grace,
Saw buried all assembled in that place.
He too was dead and buried, but again
He rose the God and Saviour of all men.

F. C. H.

Sperling Street (2nd S. i. 195.) — I have looked through a large collection of books on London, but have not succeeded in finding mention of this street. The most complete list of London streets is a small 12mo. of 306 pages, published (to all appearance) at the commencement of the present century. Its title is as follows:

"Boyle's View of London and its Environs; or a Complete List of all the Squares, Streets, Lanes, Courts, Yards, Alleys, &c., in and about five miles of the Metropolis. To which is added a Separate List of all the Churches, Chapels, Quays, Wharfs, Public Buildings, Law and other Offices, Societies, Decenting [*sic*] and Religious Meetings, Companies, Halls, Hospitals, and other Charities; Coffee Houses, &c., &c. London: Printed and Sold by P. Boyle, at his Court and City Guide Printing Office, No. 14, Norris Street, Haymarket."

EDWARD F. RIMBAULT.

Running Footmen (2nd S. i. 9. 80. 121.) — Now that "N. & Q." has drawn attention to these retainers of a former day, the following extract relating to one of them in the service of an Irish family may not be without interest. The extract is from *Recollections of the Life of John O'Keefe*,

vol. i. p. 120. O'Keefe, who was born in 1747, is speaking of mansion-houses, near Dublin, during what he calls "my early times:"

"My Lord's," or "the Squire's was called the Big House, and had its privileged fool or satirist, its piper, and its running footman: the latter I have often seen skimming or flying across the road; one of them I particularly remember, his dress, a white jacket, blue silk sash round his waist, light black-velvet cap, with a silver tassel on the crown, round his neck a frill with a ribbon, and in his hand a staff about seven feet high with a silver top. He looked so agile, and seemed all air like a Mercury: he never minded roads, but took the shortest cut, and, by the help of his pole, absolutely seemed to fly over hedge, ditch, and small river. His use was to carry a letter, message, or despatch; or, on a journey, to run before and prepare the inn, or baiting-place, for his family or master, who came the regular road in coach and two, or coach and four, or coach and six: his qualifications were fidelity, strength, and agility.

"It was the general rule of every man, in the character of a gentleman, never to gallop, or even trot hard, upon a road, except emergency required haste."

ROBERT S. SALMON.

Newcastle-on-Tyne.

Genealogical Queries (2nd S. i. 210.) — Your correspondent Y. S. M. would have added much to the facility of finding replies to his queries if he had given dates as well as names in his different questions. I can give him some little information respecting the following families:

Richardson. — The first Lord Gosford (formerly Sir Archibald Acheson) married in 1740, *Mary*, youngest daughter of John Richardson of Rich (not Rick) Hill, co. Armagh. For further particulars see Burke's *Peerage*, ed. 1849. p. 445.

Sinclair. — Sir James Sinclair (third baronet of family of Sinclair of Dunbeath, co. Caithness) was descended from Sir Alex. Sinclair of Lathrone, youngest son of Hon. George Sinclair, third son of George, fourth Earl of Caithness. He married Isabel, daughter of Sir Archibald Muir, Provost of Edinburgh, and died in 1742. (Burke, p. 904.)

Folliott. — There is an account of the Folliots, Baron Foliot, in Burke's *Extinct and Dormant Peerages* (p. 213., ed. 1846), but it does not mention that they were of Ballyshannon. There was a Gilbert Foliot, Bishop of Hereford, in 1149, and of London in 1161, distinguished for his fidelity to Henry II. in the struggles between that monarch and Thomas à Becket. The arms of the family were Gu. a bend, ar.

ALFRED T. LEE.

Tetbury, Gloucestershire.

"*Tour in Ireland in 1813 and 1814*" (2nd S. i. 192.) — This work, though purporting from its title to be written "by an Englishman," was written by an Irishman, John Gough, of the Society of Friends, who kept a bookseller's shop, first in Meath Street, afterwards in Eustace Street, Dublin.

Ἀλκιεύς.

Dublin.

"*Veni Creator Spiritus*" (2nd S. i. 148.) — MR. COWPER is under a mistake about the authorship of this beautiful hymn, which could not, by any possibility, have come, as he imagines, from the pen of our distinguished countryman Stephen Langton, as it was well known in the ninth century, and often sung in the offices of the church, long before that abp. mounted the primatial throne of Canterbury. Rhabanus Maurus, one of the celebrated scholars of our own still more celebrated Alcuin, wrote the "*Veni Creator Spiritus*," and it is to be found, with an Anglo-Saxon inter-linear translation, in the "*Hymn-Book of the Anglo-Saxon Church*," printed by the Surtees Society, which is doing such good service to our national literature and records by its publications. What our patriotic Langton wrote was quite another hymn to The Holy Ghost — the "*Veni Sancte Spiritus*," the sequence which is now given in the Roman Missal to be said or sung at mass on Whitsunday, &c. If MR. COWPER will look again into the *Spicilegium Solesmense*, he will find that the anonymous English Cistercian speaks not a word about the "*Veni Creator Spiritus*," but merely says :

"Magister Stephanus de Langetuun, gratia Dei Cantuariensis archiepiscopus, ait in quadam egregia sequentia quam de Spiritu Sancto composuit, ita :

'Consolator optime,
Dulcis hospis animae,
Dulce refrigerium."

This and the three other strophes which the old English monk cites, are not however from the "*Veni Creator Spiritus*," but from the "*Veni Sancte Spiritus*." Both hymns begin with words so much alike that the mistake was very easily made by MR. COWPER, to whom, nevertheless, every lover of liturgical studies ought to be thankful for having pointed out this valuable contemporaneous testimony to the authorship of so devotional an effusion, furnished by the *Destinctiones Monasticae*, now published for the first time by Dom Pitra.

D. ROCK.

Newick, Uckfield.

The Order of St. John of Jerusalem (2nd S. i. 197.) — In reference to the existence of the Order in England I would observe, that a gentleman writing to me within the last fortnight says, that he has lately been created a Grand Cross of Malta, and appointed Seneschal of the Anglian Langue.

E. H. A.

Irish Language in the West Indies (1st S. v. 537.; vi. 256.) — It has struck me on perusing all the Volumes of "N. & Q.," from i. to xi. last Christmas, that MR. BREEN must have read "Paddy's Metamorphosis" in Tom Moore's *Satirical and Humorous Poems*. He will find in that poem, which was written in 1833, that about fifty years prior to that date a plan was commenced for

shipping off Irishmen for settlers abroad, and that a West India island was chosen for the scheme. Such was the success of the first colony, that a second soon followed. These, in sight of the long-look'd for shore were —

"Thinking of friends whom, but two years before,
They had sorrow'd to lose, but would soon again meet."

"When hark ! from the shore a glad welcome there
came —

'Arrah, Paddy from Cork, is it you, my sweet boy ?'
While Pat stood astounded to hear his own name
Thus hail'd by black devils, who caper'd for joy !

"Can it possibly be ? — half amazement — half doubt,
Pat listens again — rubs his eyes and looks steady ;
Then heavens a deep sigh, and in horror yells out,
'Good Lord ! only think, black and curly already !'"

See Moore, vol. ix. p. 148.

J. C. G.

Liverpool.

Crediton Church, co. Devon (2nd S. i. 211.) — Your correspondent will find in Jenkins's *History of Exeter*, 1806, p. 247., the following mention of Eadulph :

"3rd Eadulphus, on the death of Putta, was consecrated Bishop of Devon at Crediton, to which place he removed his see, and built a magnificent church. He continued bishop twenty-two years, and dying, was buried in his own church."

J. SANSON.

Superstition regarding Banns of Marriage (2nd S. i. 202.) — Whatever may be the true reason for it, the same custom prevails in Scotland as in Worcestershire for a young woman to abstain from attending church the Sundays on which the "proclamation" or publication of her banns takes place. Perhaps modesty may be assigned as the chief cause ; nothing, certainly, of what may properly speaking be termed the *superstitious* feeling being involved.

According to the law of the church of Scotland, "the proclamation is to be made before divine service begin for three several sabbaths" (*Steuart of Purdivan's Collections*, 1802, p. 98.). It is however common amongst the more wealthy, by the payment of an additional fee at the registry or "booking," for the parties to be what is called "cried" three times at once on the same Sunday, and which may be considered only in the light of a convenient arrangement of the law, seemingly winked at by the authorities, that the intended couple may be made one generally on the following Monday.

I recollect once asking Mr. Combe, who superintended the establishment which was at Motherwell, near Hamilton (named by the country people "Babylon") formed on Mr. Robert Owen's social system, how the women, his adherents, felt on the subject of marriages effected there. He confessed that, however valid such marriages might be in the eye of the Scotch law, yet the women never appeared to be satisfied that they had been

firmly united, and afterwards availed themselves of obtaining the sanction and ceremony of the kirk; so powerful becomes the force of habit in a nation. G. N.

Banns of Marriage (2nd S. i. 201.) — On looking again at the Marriage Act, I observe that *Sundays* are alone specified. It would not, therefore, be legal to publish them now on *holidays*; but in other respects the old rubric is untouched.

Y. B. N. J.

Patrick Ker (2nd S. i. 33.) — I have been trying to look up Patrick Ker, but have not hitherto been successful. I think, however, he must be identical with the author of a little volume in my library, entitled:

"The Map of Man's Misery: or the Poor Man's Pocket Book; being a perpetual Almanack of Spiritual Meditations: or a Compleat Directory for one Endless Week."

In which the seven days are made to answer to the four periods of man's life, with Death, Judgment, and Eternity; these furnishing the author with headings for his seasons and earnest meditations. The bordered frontispiece represents a triangle within a circle, typical of the Trinity and Eternity, with enigmatical lines; an Epistle Dedicatory "to the Rt. H. Rachel, Lady Russell," signed P. Ker, follows; and the book closes with a poem, entitled "The Glass of Vain Glory, or a View of Man's Vanity." London. 12mo. J. Lawrence. 1690. In "N. & Q." (1st S. xi. 225.), I brought this *Map of Man's Misery* to notice, and in support of my belief that the author was a Scot can only repeat, that when he would illustrate his subject by temporal examples, they are generally Scottish manifestations of God's judgments, and I think it will turn out that P. Ker was an Episcopalian, who, like many more of the prelate party, found his native country too hot for him at the period when Presbyterianism had reached its greatest height and compelled the *rabbléd* curates to seek refuge in the South. J. O.

Gainsborough the Painter (2nd S. x. 200.) — MR. FULCHER (who, it may be observed, is not a bookseller) is much indebted to J. S. for his kind offer of the loan of Thicknesse's *Sketch of the Life and Paintings of Thomas Gainsborough*; but as he possesses a copy, he has no occasion to avail himself of the kindness of J. S. Who Thicknesse was, how he became acquainted with Gainsborough, and what reliance is to be placed on his statements, MR. FULCHER hopes shortly to show. Sudbury.

Paul Jones (2nd S. i. 199.) — MR. HOLMES must be commended in his intention to do an act of justice to the character of Jones. He seems to think that his penitential letter to Lady Selkirk was good evidence that he had no contról over

the men under his charge, and hints that the property abstracted was in part returned with the letter. This act may be taken for what it is worth, and as MR. HOLMES refers to it with doubt, it may gratify him to know that, having purchased the plunder from the crew, the whole was transmitted after the lapse of some years, viz. in 1783, "precisely in the same state in which it had been carried off, to all appearance never having been unpacked, the very tea-leaves remaining in the teapot as they were left after breakfast on the day of capture."

MR. HOLMES will perhaps remember the severe rebuke these "piratical proceedings" drew forth from Dr. Franklin, the American representative in Paris. CHARLES REED.

Paternoster Row.

Son's Right to the Mother's Arms (1st S. ix. 398.) — In your 1st S. ix. 398. is a Query by me to the following effect: Whether the descendants of "A." who (having no arms of his own) married the heiress and *sole representative* of a family bearing arms, might bear the arms and quarterings of the family whose heiress "A." married. This was answered by several correspondents, whose opinions inclined to the negative. Since sending this Query I have met with the following:

"A gentewoman borne, wedded to one, hauyng no cote armour, they hauyng issue a sonne, which is termed in the lawe of armes, her sonne: The same sonne I say, maye beare her cote armour, duryng his life, with a difference cynquefoyle, by the curtesy of armes, and this is called a lased cote armour." — Legh's *Accedens of Armory*, ed. 1563. fol. 98.

Can any instance of arms thus borne be adduced? CID.

P.S. *Propos* to Legh, what is the meaning of the cut at the end of the *Accedens*? On the top of a *spire* is a bear statant, muzzled and chained, on a helmet calmly surveying three *nondescripts*, which appear somewhat like paws, and seem to be falling upon the head of a savage-looking gentleman, who with his dexter hand supports a shield of arms (query whose?), whilst his sinister tightly grasps a book?

Use of the Verb "To care" (2nd S. i. 242.) — The word *care* in the sentence quoted from Pope, evidently means *like*, or *wish*: "I shouldn't *like* to have an old post pulled up which I had recollected since a boy." Exactly in the same sense was it commonly used by writers of that time; as, for instance, by Sterne, who says: "No man *cares* (that is, *likes*) to have his virtues the sport of contingencies." F. C. H.

Clint (1st S. xii. 406.; 2nd S. i. 139. 203.) — This assuredly is the Dan. and Norweg. *Klint*, *en*, pl. *er*, a cliff, as *Stevens Klint* on the sea-shore of Zealand, and *Speil Klint* on that of the neighbouring island of Mœn. It is a term commonly used,

at this day, in the Yorkshire Dales, in reference to a protruding isolated rock, or large detached stone. Clints are loose stones generally. In the Vale of Dent we have two farm-houses so named, both seated beneath steep rocky banks or scars. We have also a farm called Clunterbank, a designation which exactly describes the locality.

WM. MATTHEWS.

Cowgill.

"*Busiless*" (2nd S. i. 151. 167.) — Your correspondents, MR. C. M. INGLEBY and MR. W. S. ARROWSMITH, have a strange horror of this well-sounding word, and challenge the discovery of an analogous one, *i. e.* the addition *less* to an adjective. But they seem to forget that *busy* is also a verb, and therefore that *busiless* is analogous to relentless, ceaseless, &c. &c.

EDEN WARWICK.

Wolves (2nd S. i. 96.) — Since I sent my Query respecting wolves, I have met with the following particulars in an interesting paper on the Irish wolf-dog, written by "H. D. R." (who might be able to give us more information), and inserted in the *Irish Penny Journal*, p. 354. (Dublin, 1841) :

"I have not been able to ascertain with certainty the date of the death of the last Irish wolf, but there was a presentment for killing wolves granted in Cork in the year 1710. I am at present acquainted with an old gentleman between eighty and ninety years of age, whose mother remembered wolves to have been killed in the county of Wexford about the year 1730-40; and it is asserted by many persons of weight and veracity that a wolf was killed in the Wicklow mountains so recently as 1770. I have other legends on the subject of wolf-hunting in Ireland in former times, but want of space compels me, for the present at all events, to conclude, which I do, trusting that what I have already written will gratify my readers."

A second article on the subject did not appear in the *Irish Penny Journal*, of which only one volume was published.

ABHBA.

Newspapers (2nd S. i. 153.) — A. A., who is collecting information on the History of Newspapers, is informed that Mr. P. L. Simmonds, of 5. Barge Yard, City, has one of the largest collections of materials on this subject extant, extending over a long series of years for all countries, comprising curious old newspapers, journals in every language, statistical returns, parliamentary papers, magazine articles, M.S. information, newspaper essays and cuttings, &c., &c.

H. C.

Impropriator v. Appropriator (2nd S. i. 173.) — If I may judge from former Notes, C. H. DAVIS, M. A. (Clergyman), is somewhat of a purist in language. Will he excuse my calling his attention to his application of "*impropriator*" to caputular patrons of benefices? My impression is, that *impropriator* is more correctly applicable to the *lay* possessor of church property; and *appropriator*, when such property is held by a *spiritual*

corporation. Am I right in conjecturing that such is the current use?

F. S.

Churchdown.

Similar Legends at Different Places (2nd S. i. 15.) — At the end of Lamber Moor, on the roadside between Haverfordwest and Little Haven, in the county of Pembroke, there is a stone about four feet high, called "Hang Davy Stone," connected with which there is a tradition of the accidental strangling of a sheepstealer similar to the legend mentioned by MR. GREAVES with reference to the stone at Foremark.

J. W. PHILLIPS.

The Schoolmaster Abroad (2nd S. i. 148.) — But he does not teach English; at least he does not enforce the practice of speaking it correctly. It is astonishing with what pertinacity (spite of the schoolmaster) the provincial idiom is retained here; not only by boys and girls, but also by grown-up people who have received a good ordinary education. Moreover, there are some things besides grammar (rather essential to be acquainted with) which the schoolmaster does not teach. In illustration, take the following short colloquy, which Mrs. Gribble's letter has recalled to my recollection.

Returning from a walk in the meadows by the river side, a short time ago, three boys overtook me, and continued following close to my heels, a very common custom with them. The eldest of these might have been about seventeen, the next fifteen, and the youngest about ten or twelve. For convenience I shall call them Jem, Tom, and Billy.

Several cows were grazing in the meadow, and one of them was accompanied by a calf, which attracted the attention of my tail.

"That ere's a calf," said Jem; upon which Billy rather timidly asked: — "Jem why is calves called veal when they comes to town?" —

Tom. (Taking him up sharply) "Calves aynt veal, mun; ships (sheep) is veal."

Jem. (authoritatively) "No! ships aynt veal; calves is veal I tellee." —

Billy. "And why is calves called veal when they comes to town?" —

Jem. "A (I) dont know, but calves *is* veal."

Now these boys did not appear to be of the lowest class; and, I presume, all went to some one of the numerous schools in this "ancient and loyal city;" yet they seemed very little at home either in English grammar, or in English history. Perchance, *their* schoolmaster himself might not have been able to answer Billy's Query, for even in this enlightened age, many may be found who ignore the fact that the oxa and cealf of the Saxon rustic, was (on coming to town) rechristened by the Norman citizen.

A. C. M.

Exeter.

Daundelyon: Petit (1st S. i. 92.; v. 319. 404.) — One of the earliest Queries in "N. & Q." still remains unanswered. It related the legend on the brass of John Daundelyon in Margate church, 1445. Lewis, in his *History of the Isle of Tenet* (edition 1723, p. 107.), states that this ancient family, "about the beginning of Edward IV., determined in a daughter and heir, matched to Petit of Shalmesford, near Chartham." In a thin folio volume, ornamented on its covers with the arms of Petit, and entitled —

"Honori Sacellum; a Funeral Poem to the Memory of the honoured Clement Pettit, Esq., of the Isle of Thanet, in the County of Kent, by E. Settle; London, printed for the Author, 1717;"

are the following lines and foot-note, at p. 7.:

"Pettit's a race, whose generous fount begun,
From Britain's first great Normand's rising sun;
Even that proud conqueror, in his Thanet isle,
Th' unconquered Kent, saw their first Hymen smile.
The long descent from such a native claim,
Worthies enrolled in that long list of fame,
Lodged in their mouldered monuments, so old,
That they are scarce less dust than what they hold."

Elkanah Settle, the poet (called the City Laureate), seems to have made a strange mistake in the date of this marriage. What became of the large family of old Clement Petit? E. D.

Ancient Origin of Phrases now in Common Use (2nd S. i. 44.) — To the phrases mentioned by W. T. M. I will add the common one, "to wear the breeches." This will be found in French as far back as 1450:

"Et sachez qu'il est avenu à aucuns que l'en leur faisoit boire de mauves, brouez affin de porter les braies ou pour autres choses pires." — *Les Quinze Joyes de Mariage, La Dixiesme Joye*. Edition Elzevirienne, Paris, 1853, p. 113.

It is met with in English at about the same date in a carol, the burden of which is founded on it:

"Nova, Nova, sawe you ever such,
The most mayster of the hows weryth no brych."
Songs and Carols of the Fifteenth Century,
Percy Soc. Pub., vol. xxiii. p. 65.

Also a little later:

"All women be suche,
Thoughe the man wear the breche," &c.
The Boke of Maid Emlyn, Percy Soc.
Pub., vol. vi., p. 21.

I believe the expression is not wholly disused in France. Is it used in any other nation than England and France?

Another expression, not uncommonly used in the provinces as descriptive of a person of some-

* "An ancestor of this family married an heiress in the reign of William the Conqueror, at Deudelyon Castle, in the Isle of Thanet; where, tho' the castle itself is long decayed, their antient seat continues still."

what simple demeanour, "She looks as if butter would not melt in her mouth," or an allusion to it, is found in French, *circa* 1475:

"A cette parole mist dame Mehault ses mains à ses costez et en grant couroux luy respondy que, &c., et que, Dieu merci, aincoires fondoit le burre en sa bouche, combien qu'elle ne peust croquer noisettes, car elle n'avoit que un seul dent." — *Les Evangiles des Quenouilles* — *Vme Journée*, Edition Elzevirienne, Paris, 1855, p. 72.

A. F. B.

Diss.

Odd Titles of Books (1st S. xii. 403.) — Has your correspondent G. B. ever seen a copy of *Hooks and Eyes, &c.*? If so, will he oblige the readers of "N. & Q." with the author's name, and some brief account of the book?

P. J. F. GANTILLON.

Village Signs (2nd S. i. 190.) — The following I remember reading many years ago on the sign of a little wayside inn, between Pateley Bridge and Ripon; it seems equally odd and interesting as the one given by J. K.:

"The maltster doth crave
His money to have,
The exciseman says, 'Have it I must.'
By that you may see
How the case stands with me,
So I pray you, don't ask me to trust."

H. E. WILKINSON.

Notting Hill Square.

Ring-taw, &c. (1st S. xii. 344.) — I can add one or two words to J. K.'s list, without being able to give the *unde derivatur* of any which he mentions:

Fat. The same as J. K.'s "chuck."

Muck. To be "mucked" is to have lost all one's

Mivvies — marbles.

J. K.'s derivation of the word *alley* is no doubt somewhat correct, for stone marbles are called *stoneys*, and clay ones *commoneys*, though *Dutch alleys* are only *stoneys* enamelled or glazed different colours.

Dubs, twos; *trebs*, threes, are evidently "rough and ready" arrangements from the Latin, and

Fobs, the English numeral contracted to harmonise with them.

Stash. To "stash" the game is to stop it or break it up, though not only applied to marbles, but in all other cases where a request to desist is implied.

R. W. HACKWOOD.

White Paper injurious to the Sight (2nd S. i. 126. 241.) — I think Mr. Babbage published some tables on tinted paper prior to 1833, about which year Sir John McNeil's *Tables* appeared; and, if I mistake not, in the preface to that work, Mr. Babbage mentions experiments then recently made on the effects of different tints. GEO. E. FRERE.

The Cobbe of Lyme (2nd S. i. 153. 221.) — The mode in which this work was constructed, viz. of large irregular rough stones, *cobs* — as *cobwalls*, walls of unhewn stones, seems to explain the name, which is analogous to pier, from *pierre*.

EDEN WARWICK.

"*Thanks*" after the Gospel (2nd S. i. 234.) — At St. Giles's Church, Oxford, ever since I have known it, some twenty-four years, it has been customary not merely to say "Glory be to Thee, O Lord," before the Gospel, but to say "Thanks be to Thee, O Lord," after the Gospel.

A CONSTANT READER.

Nursery Rhymes (2nd S. i. 171.) — There are some French verses on the alphabet, in which words are used of similar sound to the letters. I cannot remember them entirely, but send what I know, in hopes that some one will complete them :

"Abbé, cedez, eh eff ! J'ai hache, Ika elle emmene O Pequ, est resté ;" U V X Y et Z—do something, but what I cannot recollect.

F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

Robert Southey was a right-minded, right-hearted Englishman — a scholar and a ripe one. He wrote what he felt, said what he meant; and as when he wrote to his chosen friends and associates, he was wont to interlard much wit with his wisdom, and to vary his graver speculations with "most excellent fooling," his Letters furnish us with a picture of the man, which makes us love him the more the better we know him: while from the variety of his learning, and the unexpected manner in which he at times drags in scraps of his out-of-the-way reading, his Letters are as amusing as they are instructive. Nor are there wanting in the volumes which have called forth these remarks, namely, the first and second of *Selections from the Letters of Robert Southey, edited by his Son-in-Law, John Wood Warter, B.D.* — letters calculated to make the reader a wiser, better, and perhaps sadder man. Can it be otherwise? They give us, to use his own words, "the hopes and the fears, the prospects and disappointments, the good and evil fortunes, the joys and the sorrows," of the writer during a long series of years. How heavy were the trials which fell to the lot of Southey, and how manfully they were borne, we need not now consider. He left behind him a name honoured by all parties, and furnished an example of independence to the literary men of his country, which we hope will never be lost sight of; and therefore it is, that feeling that every line written by such a man has a germ of good in it, we welcome these volumes, and shall welcome every volume which gives us the outpourings of the heart of Robert Southey.

With the fourth volume of the *Introduction to the Literature of Europe in the Fifteenth, Sixteenth, and Seventeenth Centuries*, by Henry Hallam, Mr. Murray has brought to a close his uniform, cheap, and handsome collection of the writings of this accomplished scholar. That in this new and accessible form Mr. Hallam's three great works should receive the honour of becoming Class Books at our Universities and higher schools, is nothing more than might be expected from the vast amount of

learning and research which Mr. Hallam has displayed in the accumulation of his materials, and the good taste and refined style with which he has communicated to his readers the results of his own long studies and speculations.

The third volume of the *Noctes Ambrosianæ* is as redolent of the fine imagination, racy criticism, and rollicking fun of Christopher North and his associates, as its predecessors; and will, like them, be most acceptable to all who remember the time when the readers of Blackwood looked as anxiously on the first of the month for a new number of the *Noctes*, as the admirers of Charles Dickens now do for the new part of *Little Dorrit*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

SMITH'S DICTIONARY OF BIOGRAPHY. Parts 12, 13, 15, 16, 17, 18, 20, 21, 23, 24, 25, 27., 2 ditto, Part 19.
CAMBRIDGE MATHEMATICAL JOURNAL. Parts 14. & 19.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

HARTLEY COLERIDGE'S ESSAYS. The Volume containing the Critique on Hamlet.

SWIFT'S DIARY TO STELLA.

MILL ON THE TEMPTATION OF CHRIST.

WIGAN DIVARICATION BETWEEN THE WORD OF GOD AND THE WORD OF MAN.

Wanted by Charles F. Blackburn, Bookseller, Leamington.

THE THREE BROTHERS. A Novel. By Pickersgill. Published by Stockdale.

Wanted by Mr. Sternberg, 15. Store Street, Bedford Square.

Penny CYCLOPEDIA. Vol. XXVII., or signature 2 I in that Volume, being pages 211 to 218 inclusive.

Wanted by William Brown, Bookseller, 130. & 131. Old Street, London.

RICHARDSON'S TRANSLATION OF EMANUEL KANT'S TREATISE ON LOGIC; PROLEGOMENA TO FUTURE METAPHYSICS; AND AN ENQUIRY INTO THE PROOFS FOR THE EXISTENCE OF GOD, AND INTO THE THEODICY. 3 Vols. 8vo. Portraits. 1819—36.

YANELLA, OR THE FAIR CONCUBINE. 4to. 1732.

PARADISE OF DAINTY DEVICES. Reprinted from the Edition of 1576. By Sir G. Brydges. 8vo. 1810.

SIR WM. STAMFORD'S EXPOSITION OF THE KING'S PREROGATIVE.

TYRRELL'S (JAS.) BIBLIOTHECA POLITICA; OR AN ENQUIRY INTO THE ANCIENT CONSTITUTION OF THE ENGLISH GOVERNMENT. To which is added Dialogue XIV., &c. Small 4to. 1694—1702.

FEIGNOT (G.) DICTIONNAIRE CRITIQUE, LITTÉRAIRE ET BIBLIOGRAPHIQUE DES PRINCIPAUX LIVRES CONDAMNÉS AU FEU, SUPPRIMÉS OU CENSURÉS. 2 Vols. 8vo. Paris, 1806.

GILBERT'S MIRACLE PLAYS, &c. 8vo. (About) 1822.

CARLYLE'S LIFE OF JNO. STIRLING.

VOYAGE MÉTALLURGIQUE EN ANGLETERRE. Par le Beaumont.

Wanted by Jno. C. Hotten, Bookseller, 151. Piccadilly, London.

Notices to Correspondents.

B. C. The Index to the TWELVE VOLUMES of our FIRST SERIES is now nearly ready for press; but the labour of revision has been greater than was anticipated. It will make a separate Volume.

HENRY KENSINGTON. Would our Correspondent specify the titles, &c. of the old books referred to in his two articles on Hieroglyphics and Neat's Tongues. Every book quoted or referred to in the pages of "N. & Q." should be so clearly described, that our readers should have no difficulty in identifying it.

A. A. is thanked. More upon this curious point hereafter.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

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LONDON, SATURDAY, APRIL 12, 1856.

Notes.

DINNER CUSTOMS: THE SONG OF THE BRODERERS' COMPANY.

When I recently communicated to you the account of the Clifford's Inn Dinner Custom (2nd S. i. p. 79.), it occurred to me how interesting a collection of such customs, graces, &c., still existing in our Inns of Court, Colleges, Grammar Schools, and Livery Companies, as well as municipal corporations, might prove: my attention has been again drawn to the subject by the remarks of Y. B. N. J., in his article on "Grammar Schools and their Traditions" (2nd S. i. p. 145.), in which he somewhat suggests the idea, and points out your own columns as their safest asylum for posterity. I am induced, therefore, to renew the subject; and to submit the following song, which I recently heard sung at a Court dinner of the Broderers' (Embroiderers') Company. The legend in the Company is, that an estate was inherited, and would be forfeited if the song, which is styled "The Broderers' Song," is not sung or said by the master of the Company at every Court dinner. It appears that this custom has now prevailed in the Company for above 100 years, and has always been punctually observed; although the estate said to depend upon it is now only mythical, if indeed it has ever been otherwise. The song, which is in antique MSS., is handed with much formality by the clerk of the Company to the master, who introduces it immediately after the usual toasts: the whole company present joining in chorus.

"THE BRODERERS' SONG.

"Air. 'How happy could I be with either.'

"Come give us your plain dealing fellows,
Who never from honesty shrink;
Not thinking of all they should tell us,
But telling us all that they think.

Fol de rol, &c.

"Truth from man flows like wine from a bottle,
His free-spoken heart's a full cup;
But when truth sticks halfway in the throttle,
Man's worse than a bottle cork'd up.

Fol de rol, &c.

"Complaisance is a gingerbread creature,
Used for show, like a watch by each spark;
But truth is a golden repeater,
That sets a man right in the dark.

Fol de rol, &c.

"Half nods, shrugs, and winks are deceivers,
The cunning man's art to seem wise;
But trust me, plain dealers will ever
Such paltry practice despise.

Fol de rol, &c."

The sentiments embodied in the song are superior to its versification, although there is a quaint oddity about the whole thing which gives a raciness to it; and of this there can be little doubt,

that such sentiments so persistently uttered before the worshipful Company of Broderers for more than one hundred years, are likely in no little degree to have tended to the truth, honesty, and plain dealing of its members.

MIDDLE TEMPLE GATE.

MUTILATED EXCHEQUER RECORDS.

In the year 1840, it was my lot to examine several large sacks filled with the remnants and fragments of the Exchequer documents so wantonly and ignorantly destroyed by order of the government. They consisted chiefly of—

1. Original Warrants, from the reign of Henry VI. to the reign of George III., inclusive.
2. Rolls of the Wages and Diet of the Band of Gentlemen Pensioners, during part of the same period.
3. Notes or Docquets of Receipts from Fee-farm Lands, Collectors of Subsidies, &c.; entered on narrow slips of parchment.
4. Indentures for Receipts of Exchequer Measures and Weights, &c.
5. Ushers' Rolls of Expenses for the Conveyance of Writs.
6. Orders for Payment of Annuities out of the Sinking Fund, Excise, on Army Debentures, &c.
7. Certificates and Receipts for Payment of Money for the Apprehension of Felons.

The whole of these (with the exception of No. 3.) were cut into pieces, most of which were not larger than the palm of the hand. The Warrants (to judge from some handfuls of them pulled out of the sacks at hazard,) were of considerable interest; but, unfortunately, *not one could be found entire*. Among those examined were the following:

HENRY VI. Grant to the Hospital of St. Giles's near the Tower, a^o r. 6. [1428].

Grant to the Convent of Friars Preachers at Cambridge.

ELIZABETH. Warrant for the Payment of Money to Thomas Leighton, Captain of the Isle of Guernsey, for the Fortifications there, a^o r. 17. [1575].

Grant to Lady Lennox, widow of Charles, Earl of Lennox, of a Pension of 300*l*. per annum for the Maintenance of her daughter, a^o r. 20. [1578].

JAMES I. Warrant for the Erection of the Tomb of Mary, Queen of Scots, by Cornelius Cure, Master-mason, in Westminster Abbey, for which he was to receive 82*l*. 10*s*., exclusive of materials, a^o r. 4. [1606].

Warrant for the Erection of the Tomb of Queen Elizabeth, in Westminster Abbey.

Warrant for the Erection of a Tomb to his daughter in Westminster Abbey; to be made by Maximilian Poutrayne.

[Neither Cure nor Poutrayne are mentioned by Walpole.]

CHARLES I. Grant of a Pension of 200*l*. to Sir Anthony Vandyke; and the sum of 603*l*. for [pictures?] sold to the King.

From the above specimens, the value of the mass may be judged of, before the documents were so barbarously mutilated and sold as waste

parchment. At the same time, I suppose it probable that enrolments of these warrants may exist in some form or other in the Tower or Rolls Office.

μ.

ILLUSTRATIONS OF MACAULAY.

Explanation of King James's "Declaration." —

"The True and Genuine Explanation of One King James's Declaration."

"J. R.

"Whereas, by misrepresentation
(Of which Our self was the occasion)
We lost our Royal Reputation,
And much against Our Expectation,
Laid the most Tragical Foundation
Of vacant Throne and Abdication:
After mature Deliberation
We now resolve to sham the Nation
Into another Restauration;
Promising, in our wonted Fashion,
Without the least Equivocation,
To make an ample Reparation.
And for Our Reinauguration
We chuse to owe the Obligation
To Our kind Subjects Inclination:
For whom we always shew'd a Passion.
And when again they take occasion
To want a King of Our persuasion,
We'll soon appear to take Our Station
With the ensuing Declaration.
All shall be safe from Rope and Fire,
Or never more believe in J. R.

"J. R.

"When we reflect what Desolation
Our Absence causes to the Nation,
We would not hold Our self exempted
From any thing to be Attempted,
Whereby Our Subjects, well Beguiled,
May to Our Yoke be reconcil'd.
Be all Assur'd, both Whigg and Tory,
If for past Faults you can be sorry,
You ne'er shall know what we'll do for you. }
For 'tis Our noble Resolution
To do more for your Constitution, }
Than e're we'll put in execution. }
Tho some before us make a pother, }
England had never such another, }
No, not Our own Renown'd Dear Brother. }
We have it set before Our Eyes,
That Our main Interest wholly lies
In managing with such Disguise
As leaves no room for Jealousies.

"And to encourage Foes and Friends
With Hearts and Hands to serve Our Ends;
We hereby Publish and Declare
(And this we do because We Dare)
That to evince we are not sullen
We'll bury all past Faults in Woollen;
By which you may perceive We draw
Our wise Resolves from Statute-Law;
And therefore by this Declaration
We promise Pardon to the Nation,
Excepting only whom We please,
Whether they be on Land or Seas.

'And farther Bloodshed to prevent,
We here declare Our self content

To heap as large Rewards on all
That help to bring us to Whitehall,
As ever did Our Brother Dear
At his Return on Cavalier:
Or We to Our immortal Glory,
Conferr'd on non-resisting Tory.

"Then be assur'd the first fair Weather
We'll call a Parliament together
(Chuse right or wrong no matter whether)
Where with united Inclination
We'll bring the Interest of the Nation
Under our own Adjudication:
With their Concurrence we'll redress
What We Our self think Grievances,
And shall be firm as Words can make it
And if We promise, what can shake it?

"As for the Church, We'll still Defend it,
Or if you please, the Pope shall mend it:
Your Chappels, Colleges, and Schools
Shall be supply'd with your own Fools:
But if We live another Summer
We'll then relieve them from St. Omer.

"Next for a Liberty of Conscience,
With which We bit the Nation long since,
We'll settle it as firm and steady,
Perhaps as that you have already.
We'll never violate the Test
Till 'tis Our Royal Interest,
Or till We think it so at least,
But there We must consult the Priest.

"And as for the Dispensing Power
(Of Princes Crown the sweetest Flower)
That Parliament shall so explain it
As We in Peace may still maintain it.

"If other Acts shall be Presented,
We'll Pass 'em all, and be contented,
Let H—y, W—k, and old C—s
Draw Bills enough to load three Barges,
We'll give them thanks and bear their Charges;
Whether they be for partial Tryal,
Dull Judges Pride, or Self-Denial,
For Royal Mines, or Triennial.

"Whatever Laws receiv'd their Fashion,
Under the present Usurpation
Shall have Our Gracious Confirmation,
Provided still We see Occasion.

"Our Brother's Irish Settling Act
(Which We 'tis true Repeal'd in fact)
We'll be contented to Restore,
If you'll provide for Teague before;
For you yourselves shall have the glory,
To re-establish wandring Tory.

"But now you have so fair a Bidder,
'Tis more than time you should consider
What Fonds are proper to supply Us
For that, and what your Hearths save by Us;
Therefore consult your Polyhymne,
To find another Rhime to Chimney*,
Or if I bleed the Devil's in Me.
And lest a Project in its prime
Should be destroy'd for want of time,

[* These lines remind us of the following couplet introduced by the authors of *Rejected Addresses*, by way of bravado, in answer to one who alleged that the English language contained no rhyme to chimney:

"Thick calf, fat foot, and slim knee,
Mounted on roof and chimney."]

We'll soon refer the whole Amount
To your Commission of Account.
Thus having tortur'd our Invention
To frame a Draught of our Intention,
By the Advice of H——ton,
Wise Ely, Fenwick, and Tom D——,
And of all Ranks some Fifty One,
Who have adjusted for our coming
All Gimcracks fit for such a Mumm'ing.
And 'tis their business to persuade you
We come to Succour not Invade you.

"But after this we think it nonsense
(Beside it is against our Conscience)
To trouble you with a Relation
Of Tyranny and Violation,
Or Burthens that oppress the Nation,
Since you can make the best Construction
Of what may turn to your Destruction.

"But since Our Enemies wou'd fright you
Telling our Debt to France is mighty,
As positively we assure you,
As if We were before a Jury,
That He expects no Compensation
For helping in Our Restoration,
But what He gains in Reputation:
And all must own that know His Story
How far His Interest stoops to Glory:
Whose Generosity is such,
We doubt not He'll out-do the Dutch.
We only add that We are come
By Trumpets sound, and beat of Drum,
For Our just Titles Vindication,
And Liberties Corroboration.
So may We ever find Success,
As We intend you nothing less
Than what you owe to old Queen BESS.

"London: Printed in the Year 1693."

No. 37. of the *Collection of Proclamations, &c.*
presented to the Chetham Library, Manchester,
by James O. Halliwell, Esq., F.R.S.

BIBLIOTHECAR. CHETHAM.

LORD GEORGE GORDON'S RIOTS.

"When I was a lad," says Rogers (*Table Talk*, p. 181.),
"I recollect seeing a whole cartful of young girls, in
dresses of various colours, on their way to be executed at
Tyburn. They had been condemned, on one indictment,
for having been concerned in (that is, perhaps, for having
been spectators of) the burning of some houses during
Lord George Gordon's riots. It was quite horrible."

This reminiscence is indeed so "horrible," that
we may hope that it is either greatly exaggerated,
or that Rogers's recollections of his boyish days
were not very distinct. About seventy rioters, it is
said, were found guilty, but the number executed
did not reach one-third of that amount; Lord
Stanhope tells us (*History of England*, vol. vii.
p. 60.) that, "after full examination of the cases,
and numerous respites, there were twenty-one
persons left to undergo the extreme sentence of
the law."

In the *Gentleman's Magazine* for 1780, only
two women are named as having been executed,
viz., Mary Roberts and Charlotte Gardiner (a

black), who had been "active in pulling down
the house of a publican."

As the persons executed, we are told, were "the
most active of the rioters," surely young girls
could not be included amongst them. Indeed,
Rogers himself intimates that they might have
been spectators only of the fires that prevailed.
May he not have been altogether mistaken in
supposing them to be criminals? Were not these
girls attracted, to what always has been, and ever
will be an attraction, to the mass of the people—
a public execution? And were not their gay
dresses considered by them most suitable to what
is, alas! too generally regarded as a holiday exhibi-
tion? J. H. MARKLAND.

NOTES ON JUNIUS.

Herewith I send you the titles of a few works
published on the subject of Junius; none of
which, I think, appeared in the list in your last
number* (2nd S. i. 185.).

Works on the Subject of Junius.

"The Political Contest being a Continuation of 'Ju-
nius's Letters,' from the 6th of July to the Present Time.
8vo. London. 1769."

"An Address to Junius upon the Subject of his Letter
to the 'Public Advertiser,' Dec. 19, 1769. 8vo. London.
1770." [This work, attributed to Wilkes, was published
at 6s.]

"An Impartial Answer to the Doctrine delivered in a
Letter which appeared in the 'Public Advertiser,' under
the Signature of Junius. By Charles Fearn. 8vo.
London. 1770." [Published at 1s.]

"Letters Addressed to the King, the Duke of Grafton,
the Earls of Chesterfield and Sandwich, Lord Barrington,
Junius, and the Rev. Mr. Horne, under the Signature of
P. P. S. London. 1771. 8vo."

"An Answer to Junius, showing his imaginary Ideas
and false Principles, his wrong Positions and random
Conclusions. 8vo. London. 1771." [Published at 6s.]

"The Trial of John Almon, Bookseller, for selling
Junius's Letter to the K—g. London. 1771. 8vo."
[Published at 1s.]

"An Epistle to Junius. By Benjamin Hughes. 4to.
London. 1774 and 1777 (?)."

"A Serious Letter to the Public on the late Transac-
tion between Lord North and the Duke of Gordon. By
Junius. London. 1778. 8vo." [This is fictitious.]

"Letters to Junius. By Sir William Draper. 1812.
In Defence of the Earl of Granby and General Gansell."

"An Inquiry into the Author of the Letters of Junius.
To which are added some further Extracts from curious
MS. Memoirs. London. 1814."

"The Claims of Sir Philip Francis refuted: with a
Supplement to Junius discovered. 1823. 8vo."

"An Attempt to Ascertain the Author of Junius. 8vo.
London. 1817."

[* The List given by W. W. J., it must be remem-
bered, did not pretend to be a List of all works published
on the subject of Junius; but simply a Bibliographical
account of books published with the special object of
proving *who Junius was*. We have omitted our corre-
spondent's List of Editions, as they have already been
recorded in "N. & Q."—Ed. "N. & Q."]

Compare the following with No. 26. in the list (2nd S. i. 186.) —

"The Claims of Sir Philip Francis to the Authorship of Junius disproved:—1. In a Letter addressed to the Rev. M. Davey, M.D., Master of Caius College, pp. 16., Thetford, Jan. 23, 1827. 2. In a Letter addressed to Sir James Mackintosh. Thetford, Feb. 1827, pp. 16. III. In a Letter to Godfrey Higgins. Thetford, Feb. 5., 1827, pp. 16. IV. In a Letter addressed to Uvedale Price. Thetford, Feb. 24, 1827, pp. 20. 1827. Printed at Thetford for private Distribution among the Friends of the Author, Edmund Henry Barker, Esq. Subsequently reprinted in a small Volume, with considerable Additions. Noticed in the 'Gentleman's Magazine,' 1828, and in Martin's 'Privately Printed Books,' 1st edit., p. 243."

"A Letter to an Honourable Brigadier-General, Commander of His Majesty's Forces in Canada (London, 1760), now first ascribed to Junius. To which is added 'A Refutation of the "Letter," &c., by an Officer.' With incidental Notices of Lords Townshend and Sackville, Sir Philip Francis, and others. Edited by N. W. Simon. London. 1841. 16mo."

AN OLD PAULINE.

To the catalogue of writings about Junius, given by W. W. J., may be added:

1st. The Preface to the *Grenville Papers*, in which the editor (Mr. Smith, librarian at Stowe) takes the same view as did Mr. Isaac Newhall, in favour of Earl Temple. This essay seems to me one of great force and ability.

2nd. An article in the *Quarterly Review*, three or four years ago (of which I know the author, but I do not know that I ought to name him), which advocated the claim of Thomas, second Lord Lyttelton.

This article was written with much ingenuity, but I believe it has not met with acceptance. It was sharply criticised at the time in *The Athenæum*.

My own family papers are scanty, and I could throw no material light on the question.

I am obliged to make these references from memory.

LYTTELTON.

John Britton concludes the Preface of his *Authorship of the Letters of Junius elucidated* (London, 1848), by observing, that new and conclusive discoveries might be made from sources first pointed out in his book:

"In the language of sportsmen," says he, "a new scent is found, and traced through various labyrinths—the wily fox is unkenelled, and his haunts and habits made known to the enterprising hunter."

This appears to have occasioned the following note by one of our present most reverend prelates, who is not better known by his numerous writings, than by his accurate perception of difficult questions, and his equally profound skill in reasoning:

"There are many leading articles in the newspapers, and other periodicals of this day, as spirited and as virulent as Junius, and the authorship of which few know or

care to inquire about. And if the authorship of *Junius* had been known at the time, or shortly after, the whole matter would probably have [been] totally lost sight of for more than half a century past. But men love guessing at a *riddle*. It is not the value of a fox, but the difficulty of the chase, that makes men eager foxhunters."

Having had a recent opportunity of transcribing this from the original, and regarding it as worthy of publicity, I believe that I obtain it effectually by communicating it to "N. & Q." ARTERUS.

Dublin.

Can any of your correspondents tell me from what author Junius quotes the following in his letter to Woodfall, March 5, 1772?—

"Quod si quis existimat me aut voluntate esse mutatâ, aut debilitatâ virtute, aut animo fracto, vehementer errat."

I should be glad of a reference where to find it.
W. M. T.

[The passage is quoted from Cicero, *Ad Quirites post Reditum*, cap. viii. sect. 19.]

THE ABBEY OF ST. ALBAN.

In common, doubtless, with many of your readers, I observed the following notice in *The Examiner* for March 29:

"An important county movement will be made in the course of this month for the restoration of St. Alban's Church. Two objects are in view: to preserve this interesting monument of antiquity, and to place it in such a state as to make it fit to receive a Bishop of St. Alban's."

Every antiquary will rejoice at this project, and will wish it successful. There are many difficulties to be overcome; but in this age of revived church-architecture there is no cause for despair.

St. Alban's is almost the only abbey which remains in anything like its original grandeur. There are plenty of picturesque ruins; but where else can we find such scope for renovation? This reason is of itself sufficient to plead the cause of the old abbey, independently of the historical associations which belong to it. It is lamentable to see the decay into which so many of our abbeys and churches have fallen. St. Alban's, in spite of the unwearied exertions of the excellent rector, is in a sad state.

I cannot help expressing a hope that the restoration of this noble church will be accomplished, and that the restoration will be complete, as at Ely Cathedral.

J. VIRTUE WYNEN.

1. Portland Terrace, Dalston.

[A large and influential meeting of the nobility and clergy of Hertfordshire was held in the Town Hall, St. Alban's, on the 3rd instant, to consider the best means of restoring its ancient abbey, and of investing it with the dignity of a cathedral. It was estimated that the total

cost of repairing the edifice, so as to have all the practical requisites of a cathedral, would be about 18,000*l.*, towards which sum nearly 4300*l.* was subscribed at the meeting. It is a pleasing and hopeful sign to find so many of the gentry and clergy of Hertfordshire treading in the track already marked out for them by the labours of Leland, Hearne, Dugdale, Camden, and others, who in their day and generation inspired the public mind with a zeal for the preservation of our ancient ecclesiastical edifices. And surely there is no spot more sacred in the annals of antiquity, and identified more than any other with the primitive Christianity of our country, than the abbey dedicated to St. Alban, the proto-martyr of this island.]

Minor Dates.

A Model Ecclesiologist and Church Restorer. — Cardinal Baronius renewed the old church of SS. Nereus, Achilleus, and Domitilla, in 1596; decorated its walls with frescos, and had the bodies of its titular saints translated to the new church. Then he put up an inscription, at the south of the apse, that embodies the true spirit of church restoration:

"Presbyter Card. successor quisquis fueris, per merita horum martyrum, nihil demito, nihil minuito nec mutato: restitutam antiquitatem pie servato: sic te Deus martyrum suorum precibus semper adjuvet."

Gerbet, in his *Esquisse de Rome Chrétienne*, gives the following, but less correct version of the inscription:

"Quisquis es futurus Cardinalis successor,
Obsecro te per gloriam Dei et merita
Sanctorum martyrum, nil minuito,
Nil demito, nil mutato, antiquitatem
Pie restitutam servato, et sic te
Deus adjuvet per orationes Sanctorum."

"Blessed," he adds, "is the country where the preservation of ancient edifices is demanded, not only in the name of national glory and the interest of the arts, but also in the name of the glory of God, and of the merits of the Saints."

CETREP.

Old Week's Preparation for Holy Communion. — A new edition of the book, the title of which is commonly thus abridged, has been published by Mr. Fraser, of Alton; and the authorship, if I remember rightly, has been inquired for in "N. & Q." I cannot supply this, but it may be interesting to notice two books from which parts of it are taken. The editions which I am using are of *The Week's Preparation*, the 22nd., London, 1698; of Bishop Cosin's *Devotions*, London, 1852; and of Sutton's *Meditations*, Oxford, 1838:—

Prep., p. 1. The introductory sentences are from Bishop Cosin, p. 24.

Prep., p. 14. "For this sacrament is a sacrament of love," &c., is from Sutton, ch. ii. p. 8.

Prep., p. 15. "Consider how great care," &c., is from Sutton, p. 11.

Prep., p. 20. "The Holy and good rules" is from Bishop Cosin, pp. 15. and 18.

Prep., p. 23. The first two in the catalogue of sins is from Bishop Cosin, p. 12.

Prep., p. 36. "Many there are," &c., is from Sutton, p. 64.

Prep., p. 37. "If in our earthly," &c., is from Sutton, ch. xv. p. 82.

Prep., p. 59. "Consider that the devil cannot endure," &c., is from Sutton, ch. x. p. 60.

Prep., p. 59. "That whereas," &c., is from Sutton, p. 61.

Prep., p. 65. "O most good," &c., is from Sutton, ch. liv. p. 206.

Prep., p. 73. "O most good," &c., is from Sutton, p. 207.

Again, two of the passages taken from Sutton, at pp. 8. 60., are among those which have been translated and adopted by him from Pinel. See "Pinelli Meditationes de Sanctiss. Euch. Sacram., etc., ex Ital. in Lat. com. a Busaco," in his *Opuscula Piarum Meditationum*, Duaci, 1606, pp. 181. 273.; and compare the Preface to Sutton, p. xii.

E. M.

Hastings.

Incumbents of Syston. — In Nichols's *History of Leicestershire*, vol. iii. pt. i. p. 455. is an imperfect list of the incumbents of Syston. Allow me to supply two omissions, which I am accidentally able to do from the registers of the University of Oxford:

"1593. 1 Oct. William Wilkinson (no college named): the presentation published and sealed."

"1681. Aug. 8. John King, of St. Mary Hall, elected Aug. 8, in Convocation. Mr. Vaughan, Alban Hall, 49 votes; Mr. Thompson, Lincoln College, 74; Mr. King, 78; King died in 1697."

P. B.

Wooden and Stone Crosses. —

"We use in cross ways to set up a wooden or stone cross, to admonish the travelling man which way he must turn when he cometh thither, to direct his journey aright." — 1st Part of the *Homily on Alms Deeds*.

May not this quotation be useful in the appeal respecting the church furniture of St. Barnabas?

M. P.

Oxford, Worcester, and Wolverhampton Railway Motto. — The following ingenious motto is painted on the carriages of the Oxford, Worcester, and Wolverhampton Railway, together with the arms of the three towns, whose name it bears:

"Persevera, Per severa, Per se vera."

Who is the author of it?

Crd.

Queries.

BIBLIOGRAPHICAL QUERIES.

Can you oblige me with the names (not given by Lowndes) of the authors of all or any of the following works?

1. "Histoire de la Vie de St. Patrice. Paris. 1651. 12mo."

2. "Dr. [George] Walker's Invisible Champion Foyled. London. 1690. 4to."

[By John Mackenzie, chaplain to a regiment at Derry during the Siege.]

3. "Histoire de la Revolution d'Irlande arrivée sous Guillaume III. Amstl. 1691. 12mo."

4. "History and Wars of the Kingdom of Ireland. London. 1692. 8vo."

5. "An Answer to a Book intituled 'The State of the Protestants in Ireland.' London. 1692. 4to."

6. "Relation de la Compagne d'Irlande, 1691, sous le Commandement de M. le Gén. de Gingel. Amstl. 1693. 8vo."

7. "History of the Dependency of Ireland. London. 1698. 8vo."

8. "Some Account of the Family of the Butlers. London. 1716. 8vo."

9. "The Life of St. Patrick. Dublin. 1743. 12mo."

10. "The Life of Betty Ireland, with some Account of her Elder Sister Blanch of Britain. London. 1753. 8vo."

11. "Observations upon Lord Orrery's Remarks on the Life and Writings of Dr. Jonathan Swift. London. 1754. 8vo."

12. "A Letter to Deane Swift, Esq., on the Essay upon the Life, &c., of Dr. Jonathan Swift. London. 1755. 8vo."

13. "An Essay on the Ancient and Modern State of Ireland. Dublin. 1759. 8vo."

14. "The Ancient and Present State of the County of Down. Dublin. 1774. 8vo." (Walter Harris?)

[By Charles Smith.]

15. "History of the Political Connection between England and Ireland, from the Reign of Henry II. to the present Time. London. 1780. 4to."

[By William Barron, Professor of Logic and Belles Lettres in the University of St. Andrews.]

16. "A Month's Tour in North Wales, Dublin, and its Environs, with Observations upon their Manners and Police, in 1780. London. 1781. 12mo."

17. "A Review of some Interesting Periods of Irish History. London. 1786. 8vo."

18. "Reflections on the State of Ireland in the Nineteenth Century. London. 1822. 8vo."

19. "Letters upon English Elections, and on the Situation of Ireland. London. 1827. 8vo."

20. "Sketches in Ireland, descriptive of interesting and hitherto unnoticed Districts in the North and South. London. 1827. 8vo."

ABHBA.

DECISION OF THE GALRICAN CHURCH UPON THE VALIDITY OF ENGLISH ORDERS.

In a very interesting little work, very recently published, *A Glance behind the Grilles*, I find the following passage on the subject of the Apostolic succession in the Church of England, as viewed by the Gallican clergy :

"However, it seems, even among themselves, there is a great division of opinion on the point; for he went on to say, that not long since, the matter was brought under ecclesiastical consideration in Paris. A grand *Conférence* was held on the occasion, and it was decided that all accounts of the event should be collected and compared. Accordingly, all the libraries were searched, all opinions were canvassed, all authorities were consulted; and on an appointed day, the theologians once more assembled,

the question was discussed, and finally put to the vote, when the Ayes and Noes were found to be equal. Here was an awkward fix, as brother Jonathan would say: so, to save trouble, then, and on subsequent occasions, it was thought most prudent to decide against us; and from that moment England was denied all participation in the Apostolical succession."—P. 176.

What other information may be obtained respecting this curiously arrived at decision? Perhaps some of your readers of the Gallican Church can supply some additional particulars. I may mention—as a matter of fact, and not in a polemical point of view—that the theologians of the Church of Rome differ much upon this question. In a clever controversial work, by the Rev. W. Waterworth, S.J., lately published by Burns, *The Origin and Developments of Anglicanism*, the writer, arguing against the mission of the English clergy, says :

"I speak not about *their character*; I ask not about *their Orders*, but I ask about their mission," &c.—P. 170.

And in another page :

"For these ends they were sent forth as missionaries; but when they apostatized, did this mission last? *Orders were indeed perpetuated*—for the sacramental character of the priesthood is indelible—but the mission on which they were sent, did that endure? Obviously not."—P. 172.

I presume the view of such controversialists to be, that the Orders of the Church of England are irregular, but not invalid; and this distinction must apply still more in the case of the Orders of the Church of Ireland, where not a doubt has ever been thrown upon the fact of the Apostolic succession. I shall be glad to be enlightened upon these points, strictly as matters of fact.

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

ACTÆON SURPRISING DIANA.

Some time since I purchased (receiving a guarantee of authorship which has since been proved to be erroneous) a picture, 25 in. × 21 in., "Actæon surprising Diana and her Nymphs." Diana, nude, seated on a bank of greensward by a marble fountain, holds at arm's length, assisted by a negress in a striped robe, a white drapery she is about to throw over her person. A kneeling nymph is drying the limbs of the goddess with a white handkerchief. Four other nude nymphs, in various attitudes around the font, gaze with alarm at the intruder, Actæon, a robust, brown-skinned individual, clad in a hunting-shirt of skin. He has just drawn aside the crimson curtain which closed an archway leading to the fountain. His dogs are at his heel, and a tiny cur belonging to Diana snarls at their intrusion. Trophies of the chase are suspended from the arch and trunks of trees, and in the distance is a

hilly landscape. There is no artist's mark that I can discover, although it is noticeable, but probably is accidental, that the end of the cord sustaining the curtain is thrown into the exact form of the initials of John Wynants, *JW*. The picture is in perfect preservation, and of great beauty; but a vague remembrance haunts me of having seen the design *somewhere*. Can any of your readers recognise it from the description? Has a similar picture been engraved? and if so, from what original? H.

DRYDEN'S FUNERAL.

At the risk of presuming to have discovered something like a "mare's nest," for I blush to say I have not time to keep pace with your wonderful assemblage of things otherwise forgotten, rare or recondite, to be met with in the various pages of your "N. & Q.," do allow me to make an ass of myself by submitting the following extract from "the *Works of the late ingenious Mr. George Farquhar*," 9th edit., published 1760. He says (vol. i. p. 73.):

"I come now from Mr. *Dryden's* funeral, where we had an Ode in *Horace* sung, instead of *David's* Psalms; whence you may find, that we don't think a poet worth Christian burial. The pomp of the ceremony was a kind of rhapsody, and fitter, I think, for *Hudibras* than him, because the cavalcade was mostly burlesque; but he was an extraordinary man, and buried after an extraordinary fashion: for, I do believe, there was never such another burial seen.

"The oration, indeed, was great and ingenious, worthy the subject, and like the author, whose prescriptions can restore the living, and his pen embalm the dead. And so much for Mr. *Dryden*, whose burial was the same with his life, variety, and not of a piece. The quality and mob, farce and heroicks; the sublime and ridiculous mixt in a piece—great *Cleopatra* in a hackney coach."

After this Note, I avail myself of the privilege of your invaluable miscellany to put Queries, viz.:

1. Which was the "Ode in *Horace*" so sung, and who composed the music?

2. Is the "great and ingenious oration" still extant? And was, or was not, Dr. Garth, who (it is asserted) "didn't write his *own* 'Dispensary,'" the author of it?

Finally, and notwithstanding my presumption, I shall feel but too happy if my *pen* should be the humble means of *embalming* these, to me, interesting facts in your *perennial*.

I may also mention, that the same ingenious Mr. George Farquhar, on a "Friday night at eleven o'clock," about or a little before the time above mentioned, reports himself to have *flown* to *Spring Gardens*, where he says, "nothing I found entertaining but the nightingale," &c. Does the oldest inhabitant in Westminster remember such a thing? If not, there is only one other place for it to be "noted" in.

EQUINÆ NIDUS.

BOYLE LECTURE.

Can you, or any of your readers, give me information on the following points relating to the *Boyle Lecture*?—

1st. Can a perfect list of the preachers be obtained? That in Darling's *Encyc. Bibl.* has many *lacunæ*.

2nd. What public functionaries appoint the preacher? This would be important as probably enabling an inquirer to make researches in the proper quarter.

3rd. Have any long intervals occurred in which no preacher has been appointed? And if so, from what cause or causes? Darling gives no preacher at all from 1807 to 1821, and from this latter date no one occurs till 1846-7.

4th. Is the preacher appointed for one, two, or three years? In Darling's list, some appear to hold the office even for four years, and many for two or three.

5th. Is any regular notice given of the vacancy in the preachingship, or of the time and place where the lecture is preached?

These are not the "days when we can afford to lose the champions of 'the Christian religion against infidels.'" It concerns us, therefore, to know whether champions are appointed; whether they are able ones; and if so, that their achievements should be known.

Besides, the subject has an antiquarian interest; and so is, I hope, not unfit for your pages.

A CONSTANT READER.

Minor Queries.

Italian Manuscript Operas.—I have in my possession 224 volumes of Italian manuscript operas, containing from 1400 to 1500 different works, and upwards of 73,000 pages of written matter.

At the commencement of by far the greater part of these operas, there is the name of the author; as also by whom the music was written, to whom it was dedicated, when, and where performed; with the names of the actors and actresses, and the parts taken by them in the performance.

This collection was made by a distinguished Maltese Jesuit, not long since deceased; and, as I am told, embraces all the operas which were known in Europe from 1654 to 1822.

My object in writing this Note is for the purpose of asking if any similar collection is known to exist in England?

W. W.

Malta.

Popular Names of Cattle.—As I am only an occasional reader of "N. & Q.," I am not aware if my Query will be importunate, and a repetition.

Does any considerable number of modern languages present that *variety* in the appellations given to animals making part of agricultural wealth, which the Anglo-Saxon furnishes. To give a clear idea of my meaning, consider how the *sheep* and *cow* with our country people take different names at different stages of growth; the meaning of which (by the way) it would be curious to inquire into. Thus, a *lamb* takes the name of *hogg*, or *hog*, in the north; and on to the Scottish border, at a certain age, young cows are *queys*, or *heifers*. And I believe the list might be enlarged according to the gradations of growth. The young Bull is, I think, *stirk*; a genuine Saxon word, which, like *hogg*, has passed in rural districts into a surname. The French language furnishes *génisse* for the heifer; the German *Stier* for the young bull; but I am not able to enlarge the catalogue in foreign languages to the extent I desire.

VINCENT.

Polyglott Geographical Dictionary.—It is well known that the names of places, &c., differ very much in various languages. I write to inquire if there is any Polyglott Dictionary of Geography? And if not, whether such a work is not very desirable? Personally, I have experienced frequent and considerable difficulty from not being able to trace geographical proper names, a difficulty which has often extended to the Latin and Greek, as well as modern languages. What Englishman would look for Italy in *Wülschland*, as the Germans call it?

B. H. C.

"*The Blue Last and Sugar-loaf*."—Can any one curious in signs tell me the meaning of the "Blue Last and Sugar-loaf," the sign of a public-house opposite to Apothecaries Hall.

G. H. R.

20. Cross Street, Hatton Garden.

Tilston or Tylston, Bucks.—Will any reader assist me by stating in what parish of Buckinghamshire the following place is to be found? or by any mention of—"Johannes Stratton de Tilston (or Tylston) in Comitatu Buckingham, anno decimo Henrici Quarti"?

H. C. C.

Insecure Envelopes.—At the Stafford Assizes yesterday the late postmaster of Rugeley was convicted of unlawfully opening a letter. The writer of it, Dr. Taylor, professor of chemistry at Guy's Hospital, stated that it was very easy to open adhesive envelopes, and described the method. Wax may be picked from all but the thinnest paper, and with moderate care the seal may be taken off without breaking. I believe modern wax is less adhesive than old, tenacity being sacrificed to colour.

Six or seven years ago a perfectly secure envelope was sold, under the title of "Brown's metallic safety." The security was a metallic

capsule, which, once closed, could not be opened without tearing the paper. It was moderate in price (fourpence per dozen), and lighter than wax. Where absolute security was required, and for letters to be sent to hot climates, it was all that was wanted. I do not think the demand was remunerative. I have tried to get these envelopes in every likely place without success. Can you ascertain whether they are still made? H. B. C.

Stafford, March 15.

Anonymous Plays.—1. *The Widow of Wallingford*, 8vo, 1775; performed in the neighbourhood of Wallingford. 2. *The Statute, a Masque*. Privately performed with applause, 8vo., 1777. 3. *Spring Valley, or the Disguised Lieutenant*. Privately performed; printed in the second volume of *The West Indian*; or, *Memoirs of Frederick Charlton*, 12mo., 1787. 4. *One Bird in the Hand worth Two in the Bush*. Performed at Crewe Hall in Cheshire, Jan. 5, 1803. 5. *You may Like it, or Let it Alone*, an afterpiece acted at Seaton Delaval in 1791. 6. *My Uncle's Parlour*, acted at Folsey Magnus in Cornwall, Dec. 22, 1807. 7. *Alfred*, a tragedy, published in a volume with poems, at Sheffield in 1789. The author is said to have been a mechanic. The play was acted at Sheffield. 8. *Zaphria*, an anonymous tragedy in three acts, 8vo., 1792. 9. *Montalto*, a tragedy, acted at Drury Lane in January, 1821. It was afterwards printed. 10. *Dog Days in Bond Street*, a comedy, acted at Bath, Jan. 31, 1821; also at the Haymarket, London, in August, 1820. It is said to have been the production of a lady, who at the time it was written resided in Jamaica. 11. *The Glorious Revolution in 1688*, a play with historical notes, published about 1821 or 1822. The author's name was Lee, but I do not know anything further regarding him.

X. (1.)

Glasgow.

Newspaper Cuttings, how best mounted.—I am desirous of mounting a collection of newspaper cuttings. Can any reader of "N. & Q." inform me the best mode of doing so?

J. H. K.

Plunket's "Light to the Blind".—In Whitelaw and Walsh's *History of the City of Dublin*, vol. i. p. 222., reference is made to Plunket's *Light to the Blind, whereby he may see the Dethronement of James II., King of England, with a brief Narrative of his War in Ireland*, and it is described as "a manuscript, in 2 vols. 4to." Can any one tell me where this MS. may be found?

ΑΒΗΒΑ.

Extraordinary "Liturgy".—Was there any technical name for an extraordinary λειτουργία at Athens, that for an ordinary being ἐγκύβλιος?

P. J. F. GANTILLON.

Chesterfield Portraits. — Is anything known at the present day of the portraits of the Chesterfield family described in the following curious advertisement, printed in the *Mercurius Politicus* for the week between Nov. 19 and Nov. 26, 1657.

"Stolen from the Earl of Chesterfield, at his House in Great Queen Street, betwixt one and five of the clock in the morning, being the 25th day of November, as followeth:

"The Countess of Northumberland's picture set round with Diamonds.

The Earl of Chesterfield's picture set round with Diamonds.

The young Lady Capel's picture in a Gold Case.

The Lady Anne Stanhope's picture in a Gold Case.

A square Silver Box set with long Cornelions, four Rings.

"Give notice of these, or any of these, to Mr. Henry Carter, Upholster, at his house at the Cock, in Great Queen Street, and they shall have a reasonable reward."

C. P.

Coal-pits of Durham and Northumberland. — Could any of your correspondents refer me to any statistics on the possible duration of the Durham and Northumberland Coal Mines, other than those given by McCulloch, in his *British Empire*, edition of 1846?

Is there any foundation for the assertion of one of our "smart men," and popular lecturers, that the coal fields of the north of England would be exhausted in 200 years; or was it a mere assumption, on which to build a doubtful theory?

D. STEVENS.

Columbus, Ohio, U. S., March 10, 1856.

Anonymous Books: "A Compleat History of Europe." — Who was the author of *A Compleat History of Europe from the Year 1600 to the Year 1714*. 1705—20., 8vo., 18 vol.? "A copy," says Lowndes, "is in the British Museum."

Vol. xv. is "inscribed to Rowland Holt, Esq., by his most humble and devoted servant, D. J." Was this David Jones? Vol. v. is described as "Written by a Gentleman, who kept an exact Journal of all Transactions for above these Twenty Years." BIBLIOTHECAR. CHETHAM.

Rev. Robert Montgomery. — This gentleman, we are told, in an obituary notice in *The Gentleman's Magazine*, "was the son of Gomery, a celebrated theatrical clown; whether the latter name was one assumed by the father, as usual on the stage, whilst his real name was Montgomery, or whether the son elongated the true name into Montgomery, we are not informed." The object of the writer of this note is not to stir the controversy relative to the poetical claims of the deceased, nor even to excite merely general remarks on the question above indicated, but simply to invite the evidence of facts. Is anything known of the parentage or kindred of the clown? Is the

name first above attributed to him at present known as a patronymic at all? Where, and by what surname, was his son the poet baptized? Can the register containing the official record of his christening be produced and inspected, and an authenticated copy of the entry be given in "N. & Q."? It is to be presumed satisfactory evidence on this point must have been given, in some form, when the poet was admitted to holy orders; but it seems remarkable that, oft as his title to the name of Montgomery has been questioned, the important evidence of a baptismal register has neither been adduced nor referred to in public. D.

Twelve Knights of name of Maclellan, co. Galloway. — In Debrett's *Peerage*, ed. 1823, it is stated that in the reign of Alexander II., 1217, there were in Galloway twelve knights of the name of Maclellan, of whom Sir Patrick Maclellan, tutor of Bombie, was the chief. Are the names of any other of the eleven known?

In 1738, James Maclellan of Annan, Dumfriesshire, married Margaret Kery, daughter of Dr. John Kery, physician to George I., and Jean Law, sister to John Law, of Lauriston. Wanted the exact relationship of this James Maclellan to the Kircudbright family. Was he connected with William of Borness, the sixth lord, or with an earlier branch of the family? ALFRED T. LEE.

Tetbury, Gloucestershire.

Original Magna Charta: Archbishop Laud: Warner, Bishop of Rochester. —

"Among the writings he (Warner) took away (from Laud's closet), it is believed, the original Magna Charter, passed by King John in the Mead, near Staines, was one. This was found among Warner's papers by his executor, and that descended to his son and executor Coln^l. Lee, who gave it me; so it is now in my hand." — Burnet's *Own Time*, vol. i. p. 32., fol. edit. 1724.

Can you oblige me with any information concerning this interesting paper. GEORGE HODGES. Oxford.

Grey Beards. — Where can I see a specimen of those earthen jugs, thus named, which were formerly used in public-houses for drawing ale? They had the figure of a man with a large beard stamped on them, whence probably they took their name. HENRY KENSINGTON.

Rhubarb Champagne. —

"Good wine is a good familiar creature if it be well used." — *Shakspeare*.

Can any of your readers inform me if any of the above wine is made in France? A few years ago, in 1852 or 1853, the French and English papers were loud in their praises of the above discovery; adding that it was equal, if not superior, to all other champagnes, and that moreover it had this

advantage, that it could be retailed at *fourpence a bottle*! Now I strongly suspect that more than half the champagne (owing to the failure of the grape crops, and the vine disease) imported into this country and sent to America, is made from *rhubarb*; and I should like to be enlightened on the subject by some of our continental tourists and residents, as well as by *all honest* wine merchants. At the same time, perhaps, some of your informants will be kind enough to send you the recipe and directions, if the wine is (as I fancy it is) made in France, in order that we may try our hand at it in this country. Js. BRUCE NEIL.

Family of Dallawage, co. Devon.—In 1575, John Dallawage, a cornet in the army of Queen Elizabeth, and the Earl of Essex migrated from Devon to co. Antrim. Can any of your readers inform me from what part of Devon he came, or if any trace of the name or family remain in that county? ALFRED T. LEE.

Peverill of the Peak's Bones.—In the *Rambles round Nottingham*, five parts of which have now appeared, the writer suggests that an extraordinary sarcophagus, about eight feet long, and bones of a skeleton which must have been seven feet high, were found at Lenton Priory (March 12, 1849), and the latter transmitted to Dr. Hood of London. From the position in which they were found, they are conjectured to have been the remains of the founder, William Peveril, bastard son of William the Conqueror. Can Dr. Hood give any account of them? S. M. D.

"View of the Highlands."—What is the complete title of a tract, *A View of the Highlands, &c.* The preface is dated, "Richmond, Surrey, April, 1754," and, together with the introduction, makes up lxx. pages. The work itself consists of 80, and there is an appendix, paged continuously with the work, of 53. W. H. C. Edinburgh.

Roper and Curzon.—Burke says:—

"Henry Francis Roper, fourteenth Baron Teynham, assumed the additional arms and surname of Curzon, by royal license, upon inheriting the estate of Waterperry, co. Oxford."

He inherited that estate by descent from Francis (? Henry), nephew of the eleventh lord, born 1767.

Can any of your readers inform me *how* this Francis (or Henry) became possessor of that estate; especially whether he intermarried into the family of Curzon? Collins says of him "who has taken the name of Curzon for the estate of Waterperry;" and again, "Francis Roper, son of the Hon. F. Roper, has taken the name [of Curzon], and inherits the estate." J. I.

The College, Ely.

"*The right man in the right place.*"—At a recent meeting of the Administrative Reform Association, a speaker is reported to have said, that if the Society had only originated this famous maxim, it would not have lived and worked in vain. The assertion that a truism like the above is of such recent coinage is simply absurd; but I doubt even if the Society has any fair claim to the honour of bringing it into vogue. Can any reader point out the *first* expression of the idea in its present form? V. T. STERNBERG.

Minor Queries with Answers.

Daniel Pulteney.—The parliamentary debates of 1722 to 1731, contain several speeches delivered by this member of parliament, who represented Preston, and was for a portion of the time a Lord of the Admiralty. He died in the latter year. Of what family was he a member? Was he a relation of his contemporary, the celebrated William Pulteney, afterwards Earl of Bath?

PRESTONIENSIS.

[Daniel Pulteney and the Earl of Bath were cousins, and connected with the Poultnays of Poultney, co. Leicester. Sir William Pulteney, knighted by Charles II., 1660, had two sons: I. William, ob. 1715, the father of William, created Earl Bath; and II. John, M.P. for Hastings, 1695—1708, ob. 1726, the father of Daniel Pulteney, M.P. for Preston, who died Jan. 13, 1732. Sir William Johnstone Pulteney, Bart., M.P., married Frances, third, but only surviving daughter of Daniel, who became heiress of the princely fortune of the Pulteney family. Sir William's daughter, Henrietta Laura Pulteney, was created Countess of Bath, 1803.]

"Scarbabe," its meaning? *Inscription in the Cathedral of Peterborough.*—I happened to be passing through Peterborough a few days ago, and took a hasty survey of the cathedral. At the west end of the nave, there is a quaint old picture of "olde Scarlett," as the inscription beneath sets forth; which also says, that he had a "*scarbabe* mighty voice, and visage grim." I had no writing materials with me, or I would have transcribed the whole inscription. Can any of your readers tell me what is the meaning of the word *scarbabe*? Can it be from *scare-babe*? The date of the stone beneath is A.D. 1590. W. T. SHERBORNE.

Cambridge.

[*Scarbabe* is synonymous with *Scarecrow*, anything terrifying without danger. Hence Drayton, *Polyolb.*, xviii. p. 1013:

"Our Talbot, to the French so terrible in war,
That with his name their *babes* they used to *scar*."

And Robin Goodfellow, in *A Pleasant Comedy called Wily Beguiled*, says:

"Now there's a fine device comes into my head to scare the scholar: you shall see, I'll make fine sport with him. They say, that every day he keeps his walk amongst these woods and melancholy shades; and on the

bark of every senseless tree engraves the tenor of his hapless hope. Now when he's at Venus' altar at his orisons, I'll put me on my great carnation nose, and wrap me in a rowsing calf-skin suit, and come like some hobgoblin, or some devil ascended from the grisly pit of hell; and like a *scarbabe* make him take his legs: I'll play the devil, I warrant ye."

We subjoin the inscription on R. Scarlet, who was formerly sexton of Peterborough Cathedral:

"You see old Scarlet's picture stand on high,
But at your feet there doth his body lye.
His gravestone doth his age and death-time show,
His office by these tokens you may know:
Second to none for strength, and sturdie limme,
A *scarbabe* mighty voice, with visage grim;
He had interr'd two queens within this place;
And this town's householders in his live's space
Twice over; but at length his own turn came,
What he for others did, for him the same.
Was done: no doubt his soul doth live for ay
In heaven, though here his body clad in clay."

Upon a square freestone on the ground below:

"IVLY 2. 1594.
R. S.
Ætatis 98."

See Bridges's *Northamptonshire*, ii. 567.]

Fraternitas Divi Nicolai. — A fragment of English Missal (MS.) has just come into my possession, at the end of which is a list of the members of a certain society in London, about which I should be very glad to get some information; the title runs thus:

"Nomina subsequuntur Fratrum et Sororum Fraternitatis Divi Nicolai nuper admissorum, viz. Ricardus Lye de parochia Sanctæ Magnæ at London Bryge, et Robertus Smyth de paroch. Sancti Olavi in Sowthwarke, memoratæ fraternitatis magistrorum. Anno a natale Cristiano M^occcc^oxxiii."

Then follow names of canons, priests, uxores clericici, laici; and among others, nomina uxorum clericorum. J. C. J.

[This society was the Guild or Fraternity of Clerks, commonly called "The Company of Parish Clerks," incorporated by Henry III., and formerly known by the name of the Fraternity of St. Nicholas, whose hall was near Little St. Helen's, Bishopsgate, where they had seven almshouses for poor clerks' widows. "Unto this fraternity men and women of the first quality, ecclesiastical and others, joined themselves; who, as they were great lovers of church music in general, so their beneficence unto parish clerks in particular is abundantly evident by some ancient MSS. at their common hall in Great Wood Street. Charles I. renewed their charter, and incorporated them under the name of 'Master, Wardens, and Fellowship of Parish Church Clerks of London, Westminster, Southwark, and the fifteen out-parishes.'" — *Strype's Stow*, book v. p. 231.]

Sir William Herschell. — Has any portrait of this philosopher been published? — if so, where?

W. M'C.

[Sir William Herschell's portrait will be found in *European Magazine*, Jan. 1785; *Philosophical Transactions*, vol. lxxv. pt. i.; *Pictorial History of England*, vol. v. p. 622.; vol. ix. p. 703.]

Sir Henry Gould, Knt. — There is a portrait, engraved in mezzotinto by T. Hardy, published in 1794, of the above-named knight, aged eighty-five, and in his robes as one of the justices of the court of Common Pleas. I believe he was maternal grandfather of Henry Fielding the novelist, and belonged to the family settled at Sharpham Park, Glastonbury, Somersetshire. What are the arms of that family?

I beg to ask whether there was not another person of the same name and family of Gould, who was also a justice of the court of Common Pleas? and in what year he died? and whether any picture or engraved likeness of him is known to exist? T. E.

Kent.

[Sir Henry Gould of Sharpham Park, one of the justices of the court of Common Pleas, died March 5, 1794. His arms are, Azure, a lion rampant or, between three scrolls argent. His daughter Sarah married Edmund Fielding, Esq., Lieut.-General, and father of Henry Fielding, novelist. The pedigree of Sir Henry Gould is given in Phelps's *Somersetshire*, vol. i. p. 564., and an account of his death in the *Gentleman's Mag.*, vol. lxiv. pt. i. p. 283. There was another Sir Henry Gould, appointed Puisne Judge of the King's Bench, Jan. 14, 1699, who died on March 26, 1710.]

Ballad on the Death of Simon de Montfort. — I have several times seen quoted the two following lines, as the commencement of a ballad, in Norman French, upon the death of Simon de Montfort, (I quote from memory): —

"Ore est ocys, le fleur de pris,
Que tant sçavoit de guerre,
Le Comte Montfort, sa dure mort,
Moult en plorra la terre."

Where can I meet with the whole ballad?

J. C.

[The original version of this ballad on the death of Simon de Montfort will be found in a manuscript of Edward II.'s time in the Harleian Collection, No. 2253, and is printed in the second edition of Ritson's *Ancient Songs and Ballads*, edit. 1829, vol. i. p. 15., with a translation by George Ellis, Esq., the ingenious editor of *Specimens of the Early English Poets*. The lines quoted by J. C. are 9 to 12. The ballad thus commences:

"Chaunter mestoit, mon cuer le voit,
En un dure langage,
Tut enploraunt fust fet le chaunt,
De nostre duz baronage."]

Cat Island. — Can you inform me as to the past and present condition of Guanabani, or San Salvador (S. Saviour's), one of the Bahama Islands, memorable in the world's history for the landing upon it of Christopher Columbus in 1492? Also to a history of the Bahamas, which ought to contain information on so interesting a subject?

AN OCCASIONAL READER.

[This island is called by the Indians Guanahani; by the Spaniards St. Salvador; and is known to English seamen as Cat Island ("N. & Q.," 1st S. v. 78.). We believe the best account of the Bahamas will be found in

Bryan Edwards's *Colonies in the West Indies*, 5 vols. 8vo., 1819. Consult also R. Montgomery Martin's *History of the British Colonies*, vol. ii. pp. 385—393.]

Replies.

THE WATERMILL AND THE WINDMILL; OR THE DISCREPANCY OF NEIGHBOURING DIALECTS.

(1st S. xii. 264. 354.)

One of your correspondents, who has travelled through space as well as through books, has set us all right. Quoting volume and page, he has proved that the dialogue respecting the merits of wind and water was composed and printed in one of the numerous dialects of the Flemings "*qui non teutonisant*,"—that of Liège. Informed by a glance at your journal that *the document came from Poitiers*, I copied the lines, and inferred, from dim reminiscences of Count Wilhelm's Poitevin song in 1094, and the Catholic lampoon against Protestant Rochelle in 1627, that the verses might have originated in so distant a quarter. My audacious interpretation looks, therefore, very like a hoax, though simply the result of, I should hope, pardonable inadvertence.

Every scholar worthy of the name is bound to the acquirement of some familiarity with French and English of every date. There are, moreover, spoken jargons that deserve the regard of philological students. None are in higher request, at present, for instance, than the Norman, the Picard, and the Walachian. So considerable, nevertheless, is the discrepancy between the popular dialects of localities of the same province, that, a moment after I had committed my letter to the post, I detected my mistake in adapting, conjecturally, known words of the same sound to the vocables of an imperfectly understood *pati-pata*, or *talkee-talkee*. There was, at that very time, on my table a little book printed at Lille in 1848. It was a present from the celebrated singer Rodolphe Arnold, who favoured me with an unexpected visit seven years ago. This *Recueil de Chansons et Pasquilles Lilloises* I had often perused, and mentally translated in my own dialect, with scarcely an effort or difficulty; but it is a fact, that to comprehend the dialogue concerning the respective advantages of grinding corn by means of wind or water, I should need a dictionary.

This mishap reminds one of the amusing blunders of Samuel Petit, a Parisian doctor of divinity, who tried his skill in Hebrew on the touchstone of Hanno's famous Punic soliloquy in *Plautus*. Still more dismal were the floundering of General Vallancey, Harry O'Brien, and Anacreontic little Tom Moore; who, with a long list of fashionable adherents, gravely maintained that the Phœnicians

spoke excellent Irish. Samuel Bochart, of Caen, 1647, and Wilhelm Gesenius, of Halle, 1837, have nevertheless accounted for every word in the passage with scarcely a shade of dissent; so that no doubt remains as to the almost identity of Hebrew and Carthaginian, except among the few dreamers in literature's backwoods, who fancy that Hannibal made speeches in the brogue of Kilkenny and Bilbao.

Thus have I offered an apology due to the learned pilgrim whose interesting account of the perplexing jargon of the environs of Liège has induced me to address you again.

He will probably like to compare the following intelligible shred from a dialect of the same family. It purports to be the imitation of a Languedocian original, entitled *Los Poutos, or the Kisses*; it will presently appear, however, that this was another quite as diverting hallucination. While M. Millin, the celebrated antiquary, was wandering in the south of France in search of monuments of ancient art, he picked up those lines, fancying that they were a specimen of unborrowed Occitanian lyrics. Though I have mislaid them, permit me to insert the very idiomatic translation by a literary peasant of this once Norman bailiwick:

"Goulo Baisi.

"Tu l'as coumis, tu l'as coumis, ma belle,
Vlà qu'est paraï, l'doux péché, je n'sai c'ment;
Tantôt voulant, tantôt r'fusant, cruelle,
Tu l'as voulu, l'as voulu, tout-a-bonan!

"Et, dis-mé donc, pour qu'est' q'tu fais la vie?
Qu'est' q'tu craignais? quail affront t'a nou fait?
Sus ten goulo la rose est répanie—
D'un p'tit salut meurt-nou coum un touffet?

"Sans brouillér l'iane, au russé d' la chapelle,
L'mêlot a bu; n'l'o-tu pas? qui'l est fier!
I dit que l' mieil cuilli sus fleur nouvelle
N' la fiêtrit brin; — allon, torche te-s iers!"

Rimes Guernesaises, p. 118.

I might have felt some high caste scruples at troubling you with this specimen of the rustical muse of Unellian French Neustria, were it not obvious that every educated Englishman will comprehend it. The only peculiar expressions are *goulo*, petite bouche; *paraï*, fini; *faire la vie*, that is, *la veê*, to anathematise, to scold; *touffet*, nose-gay; *nou*, on; *iers*, yeux.

It is true that M. Millin, the antiquarian traveller, had set down *Los Poutos* as a song of Occitanian growth. He might have ascertained the source of his blunder in a letter of the poetess, Madame du Boccage, who states that the English original words were sung at Lord Chesterfield's table in London, on May 24, 1750. Perhaps some of your readers may remember the air, of which this lady only gives us a rather commonplace French copy, *Œuvres*, tome iii. p. 48., Lyon, 1770. The works of Madame du Boccage are noticed in the selection of French classics intended

for translation into the dialect of Languedoc by L'Abbé Soularie, in a letter to a French countess, "sur le dépérissement des langues du midi," *Mercur de France; Esprit des Journaux*, Octobre, 1788.

G. M.

St. Martin's, Guernsey.

VARIATION OF CURRENCY.

(2nd S. i. 153.)

Currency, or the imaginary money of the British colonies, had its origin in various causes. The metallic circulation of these colonies consisted originally of Spanish and Portuguese coins*, current at nominal rates established by law or by custom. In the apportionment of those rates to British and foreign coins (determined in the first instance by the people, and afterwards modified by acts passed in the local legislatures and ratified by the Crown), the monetary denominations of the parent state were adopted; and it appears that not only were different rates assigned to the same coins in different colonies, but the rates assigned were relatively different with reference to the intrinsic value of the different coins.

Thus, in most of the colonial possessions of the Crown, the British denominations of £. s. d. were at an early period introduced into their pecuniary computations. At a subsequent period, in consequence of the scarcity of specie, the wear and mutilation of the coins, and the excessive issues of paper, various depreciations took place, which were liquidated at different rates of composition. Hence arose the various systems of currencies which prevailed in the West Indies and in America; the monies of account, and the nominal prices of current coins, being raised so as to correspond with the depreciations respectively.

Previous to the year 1838 the state of the metallic money of the West India colonies was in the highest degree confused and unsatisfactory: the conflicting character of the coins, and the various monetary denominations which existed, were the sources of innumerable difficulties and complaints. No fixed standard to which those denominations referred was provided by law; gold and silver coins bore no relative accurate adjustment, those of the former metal being generally over-valued with respect to those of the latter.

In 1838 the subject was a second time brought under the consideration of the Treasury Board, and a remedial measure introduced. A previous order in council (of 1825) was revoked, and in-

* The existence of these coins, as the medium of circulation in the West Indies and America, arose from the proximity of these colonies to the countries in possession of the mines from which the supplies of gold and silver (in the form of coins) were chiefly derived.

structions transmitted by the Secretary of State to the governors of the several colonies in the West Indies (including the province of British Guiana), directing them to issue proclamations declaratory of the nominal value and rate at which the doubloon, dollar, and British shilling should circulate and be deemed a legal tender, —

‘expressed in terms of the currency of those several colonies, according to the proportions and relative value of the coins fixed in Her Majesty's proclamation.’

Those rates are exhibited in the following tabular statement:

		Doubloon.	British Shilling.	Dollar.
		£ s. d.	s. d.	s. d.
Jamaica	-	5 6 8	1 8	6 11 $\frac{1}{2}$
Barbadoes	-	5 0 0	1 6 $\frac{3}{4}$	6 6
Trinidad				
Grenada	}	8 0 0	2 6	10 5
St. Vincent				
Dominica				
Antigua	}	7 4 0	2 3	9 4 $\frac{1}{2}$
St. Kitt's				
Montserrat				
Nevis				

In Jamaica the ultimate object of this measure, viz. the correct apportionment of the several descriptions of coins in circulation according to their respective values, thus preparing the way for the future conversion of the various monies of account into sterling denominations, was effected by an Act passed by the legislature of that island in the following year (1839), by which the currency of the colony was assimilated to that of the United Kingdom. By this Act it was ordained that the doubloon shall be a legal tender at and after the rate of 64s., the dollar at 4s. 2d.*, and that the gold and silver coins of Great Britain shall be a legal tender to any amount at the rates current in the mother country. In many of the other islands of the British West Indies the old forms and denominations of money are still retained; virtually, however, and for all practical purposes, payments in doubloons and dollars (or either), at the rates before mentioned, viz. 64s. and 4s. 2d. respectively, are deemed and taken to be a lawful tender, in the same manner as if such tender had been made in the current coin of the United Kingdom.

It should be added, that by an order in council, dated August 19, 1853, the coins of the United States of America are declared to be equivalent, in Her Majesty's West India colonies, to current money of the United Kingdom at the following

* The conversion of the former currency of Jamaica into sterling money is effected by deducting 40 per cent. from the amount of that currency.

rates, viz. the eagle, 41s. sterling; half-eagle, 20s. 6d.; quarter-eagle, 10s. 3d.; and the gold dollar at the rate of 4s. 1d.

W. C.

COTTON FAMILY.

(2nd S. i. 250.)

CUTHBERT BEDE will find the fullest particulars of all he requires in Wotton's *Baronetage*, ed. 1741, vol. i. p. 137. It is so common a book that it would be encroaching on the valuable space of "N. & Q." to repeat them here, but he will discover also that he has made some wrong deductions, which his own information does not warrant.

He supposes Dame Alice to be the *first* wife, and as she had given birth to a daughter in 1642, if Dame Margaret were the *second*, and born in 1593, the earliest period she could have been married would have been at the age of fifty, and this is rather late to become the mother (as the epitaph assures us) of *four* sons and two daughters. I name *four*, for though CUTHBERT BEDE imagines there were only three, the epitaph does not in truth oppose the pedigree. The "*uno prærepto*" is not included in the three. This was Thomas, who died æt. seventeen, and was buried (CUTHBERT BEDE says) at Steeple Gidding.

The argument deduced from the date of Jansen's picture will, on consideration, be found of no value. CUTHBERT BEDE says that Margaret, born 1593, was painted at the age of seventy-three by Cornelius Jansen, and consequently in the year 1666; but this would be eighteen years after Jansen had given up painting in England and retired to Holland, and what is a still stronger objection, a year after Jansen's death, which took place in 1665. The error is probably not in the date of her birth, but rather of her age when painted. As Alice was a wife and mother in 1642, the latest period to affix to the picture is 1640, and Margaret, if then *seventy-three*, must have been born in 1567; consequently, at the birth of her son John in 1621, she was fifty-four! Is this likely?

On the other hand the statement in Wotton, that Margaret was first, and Alice second, wife of Sir Thomas Cotton, does not militate against any fact advanced by CUTHBERT BEDE, except that of Jansen painting Margaret in 1666, which is proved croneous on other grounds.

The entry in the register, 1688, to *Mrs. Margaret Cotton*, could not possibly mean *Lady* or *Dame* Margaret. It was probably that of one of Sir John's daughters, of whom many died young. CUTHBERT BEDE is aware that at that period the term *Mistress* was applied more to single than married ladies, the latter being called *Madam*.

I hope CUTHBERT BEDE will excuse the liberty I have taken in enforcing the necessity of carefully sifting deductive evidence, for upon this depends its value or its danger to a genealogist. May I now add a Query of my own: Of what family was Thomas Cotton, a member of Gray's Inn, who in 1632 married, at Kensington, Magdalen, a daughter of Sir Thomas Monson? MONSON.

Gayton Park.

In reply to CUTHBERT BEDE I have the pleasure of sending an extract from an ancient pedigree of the family of Cotton, which was given to me by one of the descendants and representatives of Sir Robert the antiquary. The first wife of Sir Thomas was "Margaret, daughter of Lord William Howard, third son of Thomas, Duke of Norfolk. He was K. G., and ancestor of the Earls of Carlisle: married June 17, 1617; died March 5, 1625." His second wife was "Alice, daughter and heir of John Constable of Dromonby, in Yorkshire. She was relict of Edward Anderson of Stretton, Bedfordshire, Esq.; he died April 4, 1638. Quarterly gules and vaire, over all a bend or, thereon an annulet sa. for difference." By his first wife he had "Sir John Cotton, Bart., of Stretton, in right of his wife member for the town of Hunts, 13 Car. II., and for the county, 1 Jac. II.; died Sept. 12, 1702, aged eighty-one." This Sir John married two wives, "Elizabeth, daughter of Sir Thomas Honeywood, of Markshall in Essex, Knight;" and "Dorothy, daughter and heir of Edmond Anderson, of Stretton, Esq., by Alice his wife. Argent, a chevron between three crosses, patonce sable." The other children of Sir Thomas by his first wife were "Lucy, born 1618 (who married Sir Philip Wodehouse, of Kimberley, Norfolk, Bart.); and Frances, born 1619," who died 1636, unmarried. By his second wife, Alice, he had "Thomas, ob. s. p., æt. seventeen;" Sir Robert Cotton, Knt., married "Gertrude, daughter of Sir William Morice, of Werrington, Devon, Bart.;" "Phillip, of Conington, died s. p.;" "William, of Cotton Holme, Cheshire," who married Mary, daughter of Robert Pulleyn, Rector of Thurstleton, Leicestershire; "Frances Cotton," who married Sir Thomas Proby, of Elton, Hunts; and "Alice Cotton," who married Sir Humphrey Mamonx, of Wotton, in Beds, Bart.

L. B. L.

Sir Thomas Cotton's first wife was Margaret Howard, eldest daughter of Lord William Howard, of Naworth Castle, married June 17, 1617; she died March 3, 1621.

His second wife was Alice, only daughter and heir of Sir John Constable, Knt., of Dromonby, York. She had married for her first husband

Edmund Anderson, of Stretton Park in Biggleswade, Bedfordshire. He died April 4, 1638.

The Bruce Cottons became extinct in the male line on the death of Sir John Bruce Cotton, March 27, 1752, æt. 64.

Sir John Cotton, son of Sir Thomas, had by his first wife one son, John, who died in the lifetime of his father. This John had a son John, who died without issue, and one daughter, married to William Hanbury. They had four daughters, 1. Elizabeth, who married William Neale, and died without issue. 2. Frances, who married Francis Barrett, and died without issue. 3. Mary, who married Rev. Dr. Martin Annesley, whose lineal descendants now exist. 4. Catherine, who married Vellus Cornwall; their only surviving child married Sir George Amyand. Mr. Annesley therefore is the lineal representative of the elder branch of the Cottons, and as such is the hereditary Cottonian family trustee of the British Museum.

EDW. HAWKINS.

The portrait of Margaret Howard, first wife of Sir Thomas Cotton, said to have been painted at the age of seventy-three, must, I think, have been misnamed in the catalogue at Castle Howard, or some mistake may have crept into CUTHBERT BEDE's notes respecting it, the more likely as Cornelius Jansen died the year before the portrait is said to have been taken by him. He died at Amsterdam, in 1665*, and she, according to CUTHBERT BEDE's date of her birth, would be seventy-three in 1666. There is only one way of accounting for her having survived to that age, and that is, by supposing that she was divorced by Sir Thomas Cotton, of which I find no evidence. Mrs. Margaret Cotton, who was buried at Conington, Feb. 12, 1688, was perhaps a grandchild to Sir Thomas, one of the seven unrecorded children of Sir John Cotton's family of ten, by his second wife, who all died young. PATONCE.

[We have omitted the first part of PATONCE's communication, as it contained merely the information printed in the preceding articles. Ed. "N. & Q."]

"SIR," AS A CLERICAL PREFIX.

(2nd S. i. 234.)

On this subject we quote the following from Dr. Doran's recently published work, *Knights and their Days*:

"The Knightly title given to clergymen was not so much by way of courtesy as for the sake of distinction. It was worn by the Bachelors of Arts, otherwise 'Domini,' to distinguish them from the Masters of Arts, or 'Ma-

gistri.' Properly speaking the title was a local one, and ought not to have been used beyond the bounds of the University. . . . The practice was continued till the title itself was abandoned some time after the Reformation. The old custom was occasionally revived, by the elderly stagers, much to the astonishment of younger hearers. Thus, when Bishop Mawson, of Llandaff, was, on one occasion, at court, he encountered there a reverend Bachelor of Arts, who was, subsequently, Dean of Salisbury. His name was Greene. The bishop, as soon as he saw the 'bachelor' enter the drawing-room, accosted him loudly in this manner: 'How do you do Sir Greene?' Mr. Greene, observing the astonishment of those around him, took upon himself to explain that the bishop was only using an obsolete formula of by-gone times."

The above is from the chapter on "Sham Knights." In another, on "Sir John Falstaff," the author says:

"John Kemble occasionally took some unwarrantable liberties with Shakspeare. When he produced the *Merry Wives of Windsor*, at Covent Garden, in April, 1804 (in which he played *Ford*, to Cooke's *Falstaff*), he deprived *Sir Hugh Evans* of his knightly title, out of sheer ignorance or culpable carelessness. Blanchard was announced for 'Hugh Evans,' without the *Sir*."

To show that the prefix was common to chevaliers and churchmen, Dr. Doran quotes from the *New Trick to cheat the Devil*; wherein Anne says to her sire, "Nay, Sir!" to which the father replies, "Sir me no Sirs! I am no knight nor churchman." ANON.

In the Buttery books of St. John's College, Oxford, whereas no title is prefixed to the names of Undergraduates, every Bachelor has the prefix "*Sir*" (*Sir Nicholas, Sir Howell, &c.*); every Master that of Mr. (*Mr. Williams, &c.*). Whenever it is proposed that a Bachelor should be allowed to take his Master's degree, the President sends the following notice to the Common Room:

"A Convention to-morrow, at —o'Clock, for the Grace of the House, for *Sir Harris's* (or whatsoever the name may be) M.A. Degree.

"Signed, ——— President."

When a Master proceeds to a higher degree, the title *Mr.* takes the place of *Sir* in this notice. Of course when an Undergraduate is about to proceed B.A., the notice *ought* to give no title at all; but modern politeness is superior to that of the Buttery book; and, in anticipation of a title belonging (*more academico*) only to an M.A., *Mr. Harris* (by courtesy) is to be advanced to B.A. and become a *Sir*.

These customs, and the inconsistent manner in which they have been broken in upon, are curious. You will observe that in academic usage, *Sir* has nothing to do with Holy Orders.

A CONSTANT READER.

The prefix *Dominus*, "*Sir*," is the ancient, and still existing, title of a Bachelor of Arts. In the Buttery, or weekly account books of the present

* Did not Jansen return to Holland, his native country, many years before his death? Did he ever come back to England?

day, at Colleges and Halls of Oxford, the list of bachelors is given as Dr. [*i.e.* Dominus or Sir] Williams; Dr. or Sir Jones; Dr. or Sir Warren, &c., &c. The Masters are entered as Mr. [*i.e.* Magister] A. B. C. D., &c. Both titles are strictly academical; they have no reference to ordination.

P. B.

Replies to Minor Queries.

"*Catechism for the Swinish Multitude*" (2nd S. i. 254.) — I have in manuscript "A Catechism for the Use of the Natives of Hampshire, necessary to be had in all Sties," and in a note, in my father's handwriting, "Never printed, but copied from a manuscript lent me by Mr. Porson," and in another note, "Advertized in the *Morning Chronicle*, Dec. 1, 1792." I have heard my father say it was written by Porson, with whom he was intimate. The "Orgies of Bacchus" is also in manuscript, bound up in same volume with the "Hymn to the Creator, by a New-made Peer," and "Imitations from Horace," with a note of my father's, "all the above, Mr. Porson told me, were written by him."

"The Death of Agricola," and "Boxing Intelligence," are in the same volume, with a note by my father, from copies "lent me by a Fellow of Trinity College, Cambridge, who was well acquainted with him [Porson]."

ALGERNON HOLT WHITE.

The "*Public Advertiser*": "*The Gazetteer*" (1st S. xii. 509.) — Files of both these papers of the dates mentioned, I have no doubt could be procured at Pailthorpe's, 19. Red Lion Passage, Red Lion Square.

ALEXANDER ANDREWS.

Pope Martin V. — After citing from *England and France under the House of Lancaster* this passage:

"He (Pope Martin V.) actually conferred the Archbishopric of Canterbury on his nephew, a boy of fourteen years, who also held by his uncle's appointment fourteen benefices in England,"

MR. DENTON (2nd S. i. 113.) asks: "What does this refer to? What foundation has it in fact? And what preferments did this Pope's nephew hold?"

As my Lord Brougham would say, the writer of *England, &c.*, has shown very crass ignorance in this matter. Chicheley sat in the primatial chair of England from A.D. 1414—1443; Martin in the chair of Peter from A.D. 1417—1431: so that Chicheley was Archbishop of Canterbury three years before, and twelve years after Martin was Supreme Pontiff. Our good primate was never suspended from his episcopacy, nor saw an intruder of any age, much less a beardless boy of fourteen, pushed into the throne of St. Dunstan and St. Thomas à Becket.

Collier says: "He (Martin V.) made his nephew, Prosper Colonna, a youth of but fourteen years of age, Archdeacon of Canterbury" (vol. iii. p. 327.); but mentions nothing of the fourteen benefices. Between an archbishop and primate of all England and an archdeacon, there is the widest difference.

CEPHAS.

"*Mort-Tax*" (2nd S. i. 192.) — A mortuary? an oblation made at the time of a person's death. In Saxon times there was a funeral duty to be paid, called "*pecunia sepulchralis*," and "*symbolum animæ*," or the "soulshot," which was required by the Council of Enham, and enforced by the laws of King Canutus; and was due to the church which the party deceased belonged to, whether he was buried there or no. (*Stillingfleet*, i. 171.) See also the curious cases mentioned in Jacob's *Law Dic.*, *sub voc.* "mortuario." R. C. Cork.

Cutting Teeth in advanced Age (1st S. xii. 25.). — Some years ago, at a place called Ardnamlough, about four miles from Castlereagh, in the co. Roscommon, I met with a case somewhat similar to those already mentioned. I was sent for to see a woman named Dillon, æt. seventy-five years, who was labouring under a singular form of mental aberration; her husband had died about six months previously, and she firmly maintained the belief that she herself was dead also for the same period. I shall transcribe a portion of the notes which I made of her case at the time, June 28, 1843:

"A remarkable circumstance in this case is, that she has cut an incisive tooth in the lower jaw within the last few weeks, and is now cutting another, which fact confirms her in the strange belief that she is leading a *post mortem* existence, and has commenced at infancy again; for upon one of her daughters asking me if I thought it probable she would die, she exclaimed angrily, 'How can I die twice? I am only a child; see, I have not cut all my teeth yet.'"

H. M.

Tau Cross (2nd S. i. 211.) — The Tau Cross is that of St. Anthony, as the Saltire was that of St. Andrew and St. Patrick; the cross humettec of St. Thomas, the cross moline of St. Stephen, &c.

The Trinitarians wore a cross moline az. and gu. The crouched Friars a cross gu.

A canon of St. John Baptist a cross of Calvary sa.

A canon regular of the Holy Sepulchre a cross patriarchal, arg.

A Knight Hospitaller a cross pattée; a Knight Templar the same, gu.

MACKENZIE WALCOTT, M.A.

The Doldrums (2nd S. i. 231.) — MR. W. FRAZER is perfectly right about their locality. He will find "a full, true, and particular account" of them, and a "plain why and because" of their

existence, if he looks at the first page of the ninth chapter in *Physical Geography of the Sea*, by M. F. Maury. London: Sampson Low, 1855. A most interesting work, not half so well known as it deserves to be, and not at all too technical and scientific for the general reader. Maury, if I am not mistaken, now holds in the government of the United States the office of Superintendent of the Hydrographic Establishment.

HENRY KENSINGTON.

The Spirit Song (2nd S. i. 252.) — This song was written by Mrs. John Hunter, and may be found in *Poems* by Mrs. John Hunter. London, 1802. J. K. R. W.

Stratford Baron Baltinglass (2nd S. i. 234.) — Robert Stratford, who settled in Ireland in 1660, and who was grandfather of Baron Baltinglass, the first Earl of Aldborough, was the third son of Edward Stratford, of Nuneaton, co. Warwick, by his wife Grace, daughter of William Pargiter, of Gretworth, Esq. This Edward was the eldest son of John Stratford, of Nuneaton and Ansley, who died in 1625 or 1626.

I shall be glad if any of your readers will kindly give me the following information, or refer me to any source from which I can derive it:—

Who was the wife of John Stratford, and mother of Edward Stratford? Also, who were the father and grandfather of John Stratford, and what were their wives' names? I believe John Stratford to have been descended from a younger son of John Stratford, of Farmcote, co. Gloucester, of whose family some accounts are to be found in the Gloucestershire county histories. At the Heralds' Office I can find no pedigree of the Warwickshire Stratfords, tracing them further back than the Edward mentioned above. F. H.

Corbet (2nd S. i. 253.) — Sir Vincent, husband of Viscountess Corbet, was certainly not the son of Richard Corbet the bishop. Sir Vincent was the head of the principal line of Corbets of Moreton Corbet, and son of Sir Andrew, who was the son of Sir Vincent, who was the son of Sir Andrew, &c. The bishop had no traceable relationship to them. He was of a Surrey family, and his father, Vincent, said to have been the son of a gardener at Twickenham. He certainly adopted the arms of the Shropshire Corbets; and the frequency in his family also of the Christian name Vincent, which was almost generic in the ancient line, is curious. MONSON.

Gatton Park.

Hours for Marrying (2nd S. i. 233.) — Matrimony, by Reynolds' *Constitutions*, 1322, c. 7., was to be celebrated "in the day-time, without laughter, scoff, or sport." By the *Canons*, c. 62., A.D. 1603, a clergyman is to marry "only between

the hours of eight and twelve in the forenoon, to preclude any indecency or unbecoming levity." This is enforced under penalty of transportation for fourteen years by 4 Geo. IV. c. 76. sect. 28. It must be remembered that the hour of dinner at that period was usually noon.

MACKENZIE WALCOTT, M.A.

Sir Stephen Fox (1st S. xi. 325. 395.) — Permit me by way of supplement to note a brief sketch of this family.

Sir Stephen Fox was the son of Mr. Wm. Fox, of Farley, in the county of Wilts, near Salisbury. His mother was the daughter of Thomas Pavey of the same county.

The family of Pavey is not quite extinct, some being still resident in the county of Wilts. Sir Stephen leaves in his will, among the legacies, "to Mr. Thomas Pavey and Mr. James Pavey, 10*l.* each."

These Christian names being still preserved among the family I allude to, I think it is not an improbable conjecture that they may be lineal descendants of Sir Stephen's maternal grandfather. Sir Stephen Fox was born March 27, 1627. His father died 1652. He had an elder brother, John, who had an estate at Avebury, co. Wilts. He married about 1654 Mrs. Eliz. Whittle, dau. of Mr. W. Whittle of co. Lancaster. A grant of arms was made to him Oct. 30, 1658. A grant of arms to Dame Elizabeth, his wife, Sept. 13, 1688. Upon this subject his biographer says:

"As arms are the proper rewards of virtue and integrity, it is much more to deserve them from our own actions than those of our forefathers (*as this lady and her renowned husband most assuredly did*), than to have them transmitted down from others, by the means of a long train of ancestors; since this is no more than to make us shine with a borrowed light, exclusive of any lustre of our own."

His second wife was Mrs. Margaret Hope, daughter of a clergyman at Grantham, in Lincolnshire. He was buried at the church built by him at Farley, his birthplace, 1713. CL. HOPPER.

Black Hole, Calcutta (2nd S. i. 255.) —

"Narrative of the Deplorable Deaths of the English Gentlemen, and others, who were suffocated in the Black Hole, Calcutta, on the 20th of June, 1756. By J. Z. Holwell, 1758," pp. 56., 8vo.

The above is the title of a little tract that I sold a short time since. At the end of it F. will find a list of the names of those who survived; the author, I think, being one of them. W. GEORGE. Bath Street, Bristol.

"*Quem Deus vult perdere prius dementat*" (1st S. i. 351. 421. 476.; ii. 317.; vii. 618.; viii. 73.) — The unknown author mentioned by Sophocles as the originator of this proverb has not yet been pointed out, but I am enabled to supply the desi-

deratum by a note on Hesiod's *Scutum Herculis*, by Joannes Clericus, which will, I hope, be acceptable, together with some extracts illustrative of the religion of the ancient Greeks.

“Τοῦ μὲν φρένας ἐξέλετο Ζεὺς.”

“Sic et Æschylus, cujus hæc verba habet memoratus Plato:

‘Θεὸς μὲν αἰτίαν φύει βροτοῖς
‘Όταν κακῶσαι δῶμα παμπήδην θέλη.’

“Deus causam præbet mortalibus, cum prorsus perdere domum vult. Incertus alius tragædus in Grotianis excerptis, p. 461.:

“Όταν δὲ Δαίμων, etc.”

“Alia multa similia impie dicta occurrunt apud Poetas, quorum Dii non multo meliores hominibus.”

The sentiments of the Greek poets thus condemned have been defended by other commentators on Hesiod. Robinson, in *Scutum Herculis*, adduces analogous language from Scripture; and Grævius in his notes on *Opp. et Dies*, v. 15., “ἀλλ’ ὑπ’ ἀναγκῆς,” etc., vindicates their views on Providence.

“Penelope apud Homer. Ὀδυσσ. Ψ.

‘Μαῖα φίλη,’ etc.

“Nutrix dilecta, insanum te Dii fecerunt, qui possunt insipientem reddere, qui vel prudentissimus fuerit, et delirum prudentiæ compotem reddiderunt. Nam et bene alius poeta:

“Όταν γὰρ ὀργῇ δαιμόνων,” etc.

“Quando ira deorum aliquem lædit, huic primo eripit prudentiam, et sanam mentem, et in deterius mutat consilia ut non videat quæ peccat. P. Syrus Mimius: ‘Fortuna quem vult perdere stultum facit.’”

BIBLIOTHECAR. CHETHAM.

Etymology: Caterpillar (2nd S. i. 65.) — MR. KEIGHTLEY thinks the common use of this word among the people might be objected against his Greek etymology. But query if it is of so common use? Tell any child of the lower classes in the Midland Counties that the insect is a caterpillar, and his reply will be, “Nae, it ain’t; it’s a *groob*.” At all events, it does not seem to have been long in popular use; the old names were, grub, canker, and palmer-worm. In Topsell’s *History of Four-footed Beasts*, part 2.: of serpents, ed. 1608, it states:

“The English Northern men call the hairie caterpillars oubuts, and the Southerne men usually term them palmer-worms. The Frenchmen call them *Chattepeleuse*.”

And this seems a very likely source of our English word, which for a very long period was confined to books on Natural History and the educated classes.

At the same time I am at a loss to conjecture what objection can be made to Junius’s etymology: “*Cates piler* — a destroyer of cates, because it destroys the food of man and beast.”

Earwig. — MR. KEIGHTLEY objects to the Saxon derivation of this word, “because when significant names are given to animals, &c., they have been

always taken from some natural act or quality, which is not the case here.” MR. K.’s error arises from his supposing *ear*, in earwig, to be the human ear; whereas it is from the Saxon — any bud-flower (especially corn) which springs from land, *eured*, ploughed, or cultivated. *Wic* is the Saxon dwelling, and it is notorious that the favourite habitat *wic* of the ear-wic is the bud-ears of undeveloped flowers. The word was formerly frequently spelled according to this etymon, *Earwick*. (Parkinson’s *Paradisus*, p. 21., ed. 1629.)

EDEN WARWICK.

English and Austrian Population (2nd S. i. 227.)

— Your correspondent D. L., in his Note on Cardinal Wiseman’s lecture on the Austrian Concordat, evinces a remarkable acquaintance with geography. We pass over his doubts as to the many millions of inhabitants in China, though we think the latest and most trustworthy writers on that country only corroborate all former statements in this respect. But when we come to the languages our gracious Queen would have to speak in order to converse with all her subjects, we find some tongues of which even Cardinal Mezzofanti had no knowledge. We always thought that the Welsh, Erse, and Gaelic were so nearly akin, that they might almost be reckoned as one language; and they are certainly far more nearly allied than is the Bohemian to the Hungarian, or German to Italian. We were not aware that the Manks language was still spoken in the Isle of Man. The next is, however, a serious matter; for now when we are settling anew at Paris the boundaries of empires, it startles us to hear that Queen Victoria claims the sovereignty over the Ferro Islands. What says the King of Denmark to this? Does England mean to send the Baltic fleet to Thorshaven, and hold the Ferro Isles till Denmark gives up the Sound-dues? Next, as to Shetland and Orkney, I can vouch that the natives of these two groups of islands speak nought but English, and that too so well as to be immeasurably superior to the provincial dialects of most parts of England. Nor did I know till now that Danish was the language spoken on Heligoland!

India, indeed, would supply many languages and dialects: but if I mistake not, India is excepted in the Cardinal’s lecture, as reported in the quotation given by D. L. T.

Chess (1st S. xii. 65.) — Interesting references may be made to *A Pedestrian Journey through Russia and Siberian Tartary*, by Captain John D. Cochrane, 8vo., London; or in the two vols. 18mo. edit. in *Constable’s Miscellany*, 1829, pp. 243. 249.; and to *Travels in Tartary, Thibet, &c.*, by M. Hue, translated by W. Hazlitt, two vols. 8vo., vol. ii. p. 259.

J. P.

Birmingham.

Baptismal Superstition (2nd S. i. 226.) — In the west of Scotland there is something unlucky attached to telling the names of infants before they are christened or baptized. All curiosity till then must usually be suspended, and the child is hailed by its name after having been brought home from church.

In presenting the child to the minister for baptism, it is understood that the child's head must be supported on the right arm of the male parent, and that when a number of baptisms are to occur at the same time, all the male children take the precedence of the female. The best reason I have ever heard assigned for this certainly partakes of a *superstitious* order; namely, that if the practice was reversed, the females when of age would be distinguished for that particular pilious ornament which garnishes the male chin. That any distinction is made (as in the case adverted to, p. 226.) when the baptismal ceremony is performed by a married clergyman or a *Cælebs*, must, I think, relate only to some country districts of England among the most ignorant of the population; it, so far as I am aware, not having reached Scotland, where there are yet remnants enow of the "dark ages."

A custom existed in country places, but I think nearly now exploded, for a mother when carrying her child to church for baptism, to take along with her a considerable supply of bread and cheese, a portion of which was given to the first person she met on the public road after leaving her house. I have had in such an instance a *whang*, or slice of the cheese forced upon me, and which it would have been accounted a high insult peremptorily to have refused. I consider that the *provision* borne along was part of the *blythe* meat presented to the friends in the house who had assembled after the birth to pay their congratulations to the pair who had been blessed with this addition to their number. It is not unlikely that in such offerings traces may be found referring to the period when the old Romans inhabited the Caledonian regions, which some of your learned correspondents will be able to canvass. G. N.

Common-Place Books (1st S. xii. 366. 478.) — In *Lectures in Connection with the Educational Exhibition of the Society of Arts, delivered at St. Martin's Hall*, 8vo., Routledge, 1854, will be found an interesting paper on common-place books, with an account of a new plan with great merits, of forming a common-place book by gradual accumulation, "corresponding with the mental process by which sciences are built up." It is mentioned that fifty loose leaves, ruled, &c., with a stout portfolio, for this plan may be had, with directions, of Messrs. Street, 11, Serle Street, Lincoln's Inn, for one shilling. J. P.

Birmingham.

Philosophy of Societies (1st S. xii. 126.) — At the end of vol. ii. of Mr. Charles Bray's *Philosophy of Necessity*, two vols. 8vo., Longman & Co., 1841, will be found a full and interesting account of the principle of co-operation, and a historical review of the various attempts to bring it into practice, from the earliest times to the present day. In a more extensive sense, reference may be made to the second volume of the English translation of Auguste Comte's *Philosophy*, two vols. 8vo., John Chapman. J. P.

Birmingham.

Systems of Short-hand (2nd S. i. 152. 263.) — If "curious works" on this subject are noteworthy, there is the following:

"Short-Writing, The most Easie, Exact, Lineal, and Speedy Method that hath ever been Obtained or Taught. Composed by Theophilus Metcalfe, Author and Professor of the said Art. The last Edition. With a New Table for shortning of Words. Which Book is able to make the Practitioner perfect without a Teacher. As many hundreds in this city and elsewhere that are able to write Sermons word for word, can from their own Experience Testifie." London, 1674.

An additional engraved title to "the 10th Edition" exhibits "The X. Commandments" in short-hand within the space of rather more than a square inch, and "The Lord's Prayer" in a circle somewhat less than a modern fourpenny-piece. Opposite, by way of frontispiece, is the effigy of "Theophilus Metcalfe, Mr. in the Art of Short Writing." He holds in his right hand a book inscribed "RADIO-Stenografie," and beneath are these verses:

"Cæsar was prais'd for his Dexterity
In Feates of Warr and Martiall Chevalry;
And no less famous art thou for thy skill
In nimble turning of thy silver-quill;
Which with the preacher's mouth houlds equall pace,
And swiftly glides along, vntill the race
Of his discourse be run, so that I thinke
His words breath'd from his mouth are turn'd to Inke."

Dr. Isaac Watts used Metcalfe's system of short-hand. S. W. RIX.

Beebles.

Discovery of the Safety-Valve (2nd S. i. 240.) — Both your correspondents seem in error as to the name of the party for whom they claim this discovery. I have now before me *A Continuation of the New Digester of Bones. Together with some Improvements and New Uses of the Air Pump, &c.* By Denys Papin, M.D., F.R.S. (1687.) For Passin, therefore, read Papin; regarding whom I find the following note in Evelyn's *Diary* (vol. ii. p. 166. edit. 1854):

"D. Papin, a French physician, and mathematician, who possessed so remarkable a knowledge of the mathematics, that he very nearly brought the invention of the steam engine into working order. He assisted Mr. Boyle in his pneumatic experiments, and was afterwards mathematical professor at Marburg. He died in 1710."

Papin's first pamphlet about his *digestor* was published previous to April 12, 1682, under which date Evelyn, with pleasant *gusto*, describes a supper party when he, and other Fellows of the Royal Society, regaled themselves upon a variety of good things, "all dressed, both fish and flesh, in Mons. Papin's digesters." His *engines*, which are engraved in my book, seem to have attracted much attention, and the inventor invites the public to *Black Fryars* to see them at work; but to "avoid confusion and crowding in of unknown people," the curious had to obtain tickets beforehand from members of the Royal Society. J. O.

"A sunbeam passes through pollution unpolluted" (2nd S. i. 114.)—Allow me to inform your correspondent GEO. E. FRERE that "this beautiful thought" is to be found in Lord Bacon's *Advancement of Learning*, where, under the head of "History of Nature," in speaking of nature erring or varying, or the history of marvels, he says:

"Neither ought a man to make scruple of entering into these things for inquisition of truth, as your Majesty hath shown in your own example; who with the two clear eyes of religion and natural philosophy, have looked deeply and wisely into these shadows, and yet proved yourself to be of the nature of the sun, which passeth through pollutions, and itself remains as pure as before."

D. F.

Bristol.

Retributive Justice (1st S. xii. 317.; 2nd S. i. 102.)—It has been related of Albrecht of Saxony, that on one occasion when a Jew had presented him with a charm, which it was said would render the wearer invulnerable, the Duke directed that the Jew should be the first to prove its efficacy. He therefore ordered him to hang the charm round his neck, which he had no sooner done than Albrecht drew his sword and run him through the body, leaving him dead on the field. W. W.

Malta.

Quotation wanted (2nd S. i. 252.)—There is an amusing application of this saying in the lately published *Memoir of Sydney Smith*, by Lady Holland. At p. 257.:

"Most London dinners evaporate in whispers to one's next-door neighbour. I make it a rule never to speak to mine, but fire across the table; though I broke it once, when I heard a lady, who sat next me, in a low sweet voice say, 'No gravy, Sir.' I had never seen her before, but I turned suddenly round, and said: 'Madam, I have been looking for a person who disliked gravy all my life; let us swear eternal friendship.'"

ERICA.

Posy on a Wedding Ring (2nd S. i. 82.)—

"God saw thee,
Most fit for me,"

was on the wedding-ring of John Dunton the bookseller's wife.

J. Y. (2.)

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

CAMPBELL'S CHANCELLORS. Vols. VI. & VII.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

MELVILLE'S UNIVERSITY SERMONS. 1836. 8vo.

Wanted by Mr. Skeffington, 163. Piccadilly.

HONE'S APOCRYPHAL NEW TESTAMENT.

Wanted by W. Blackwood & Sons, Edinburgh.

QUINTILIAN, IN FRENCH. By Gedoyn.

Wanted by Rev. J. S. Watson, Proprietary Grammar School, Stockwell, Surrey.

MISS GRIMSTONE'S MORNING AND EVENING SERVICES.

ANSTER'S (Dr.) TRANSLATION OF FAUST.
VIRGIL. Pickering's Diamond Edition.

Wanted by William J. Thoms, Esq., 25. Holywell Street, Millbank, Westminster.

LANE'S TRANSLATION OF THE ARABIAN NIGHTS. Part 19. Published by Charles Knight. Price 2s. 6d.

Wanted by Alfred Parker, 76. Bridge Street, Manchester.

D'ORSSON'S TABLEAU GENERAL DE L'EMPIRE OTTOMAN. Vol. II. Folio.

DES MUR'S ICONOGRAPHIE ORNITHOLOGIQUE. 4to. The 1st to the 8th Part, and all after 12.

DR. SMITH'S ZOOLOGY OF SOUTHERN AFRICA. All except numbers 8, 9, 10, 11, & 13.

RAMON DE LA SAGRA'S HISTOIRE DE L'ILE DE CUBA. Folio. The Zoological portion more particularly.

Wanted by J. Stuart Dalton, Librarian, Free Public Library, Liverpool.

Notices to Correspondents.

Among other papers of great interest which we are compelled from want of room to postpone until next week, we may mention, PROFESSOR DE MORGAN'S article on Bayle and his Continuers; DR. RIMBAULT'S Reply relative to Sir John Suckling; the continuation of the paper on the *Fleur-de-lis*; a valuable Note on Town and Corporation Seals; curious ILLUSTRATIONS OF MACAULAY, &c., and our usual NOTES ON BOOKS.

HENRY KENSINGTON. We can scarcely promise to publish the Proclamation in question without seeing it. Much depends upon the form in which it runs.

COSMOPOLITE. The lines referred to were a literary hoax, being a free translation of the very poem on which the writer pretended that such poem was founded.

HENRY M. F. "Maga" was the name by which the early contributors to Blackwood were wont to idealize that Magazine.

IOTA. Narcissus Luttrell, who lived at Chelsea, was a great collector of tracts, broadsides, &c., and a careful chronicler of the news of his own day. His Diary is about to be published by the authorities of the Clarendon Press.

W. DAVIES (Tiechurst). DR. DIAMOND'S papers on the Collodion Process will be found in our 6th Volume, pp. 276. 295. 319. 396. 491. 514., but many valuable hints on the subject are scattered through other portions of that and the following volumes.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and four pence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, MR. GEORGE BELL, No. 186. Fleet Street.

LONDON, SATURDAY, APRIL 19, 1856.

Notes.

INEDITED APOLOGUE BY DR. FRANKLIN.

[The following Apologue by Dr. Franklin, which is certainly inedited in this form, was transmitted from Paris to a well known lady of distinction, among whose papers it has been found in a characteristic letter of which the following is a copy: — "Voici, chère MiLady, une jolie petite plaisanterie de M. Franklin, que j'ai fais copier de la plus petite écriture possible, afin de ne pas vous ruiner en poste; vous la trouverez toute pleine de gayté, de moralité, et d'une critique légère dont vous sentirez bien la finesse, vous qui connaissez ce pays cy, il faut que j'embrasse encore mon aimable MiLady avant de fermer mon paquet; mais bien vite, car j'ai peur que la poste ne parte." The writer may well speak of it as being copied "de la plus petite écriture possible," for the writing is almost microscopic. The substance of the Apologue is given in English in Sparke's edition of Franklin's collected *Works*, vol. ii. p. 177., edit. 1836, where it is entitled "The Ephemera; an Emblem of Human Life. To Madame Brillon, of Passy. Written in 1778." The editor adds in a note, "The substance of these reflections of the venerable EPHEMERA appeared in *The Pennsylvania Gazette*, Dec. 4, 1735, in an essay 'On Human Vanity.' Franklin was then the editor and publisher of that paper. In its original form, the article purports to be a communication from some other person. In the above letter to the ever-memorable *Brillante* it was doubtless re-written from memory. It is much improved in this new dress, both as to diction and sentiment."]

Avertissement.

"M^{de}. B. est une dame fort aimable et qui possède un talent distingué pour la Musique; elle demeure à Paris, où elle est en société avec M. Franklin. Ils avaient dans l'été de 1776 été passer ensemble une journée au Moulin Joli, ou ce même jour voltigeait sur la rivière un essaim de petites mouches, que l'on nomme éphémères, et que le peuple appelle de la manne. M. Franklin les examina avec attention, et envoya le lendemain à M^{me}. B. la lettre, dont voici la traduction.

"Vous pouvez, ma chère amie, vous rappeler que lorsque nous passâmes dernièrement cette heureuse journée dans les jardins délicieux et la douce société du Moulin Joly je m'arrêtai dans une des promenades que nous fîmes, et que je laissai quelque tems la compagnie la continuer sans moi; on nous avait montré un nombre infini de cadavres d'une petite espèce de mouches, que l'on nomme éphémères, dont on nous dit que toutes les générations successives étaient nées et mortes dans le même jour. Il m'arriva de remarquer sur une feuille une compagnie vivante qui faisait la conversation. Vous savez que j'entends le langage des espèces inférieures à la notre; ma trop grande application à leur étude est la meilleure excuse que je puisse donner du peu de progrès que j'ai fait dans votre langue charmante. La curiosité me fit écouter les propos de ces petites créatures: mais la vivacité propre à leur nation

les faisoient parler trois ou quatre à la fois, je ne pus presque rien tirer de leurs discours; je compris cependant, par quelques expressions interrompues, que je saisisais de tems en tems, qu'ils disputaient avec chaleur sur le mérite de deux musiciens étrangers, l'un un cousin, et l'autre un bourdon. Ils passaient leur tems dans ces débats avec l'air de songer aussi peu à la brièveté de la vie que s'ils en avaient été assurés pour un mois. Heureux peuple, me dis-je, vous vivez certainement sous un gouvernement sage, équitable, et modéré, puisque aucun grief public n'excite vos plaintes, et que vous n'avez de sujet de contestation que la perfection ou l'imperfection d'une musique étrangère.

"Je les quittai pour me tourner vers un vieillard à cheveux blancs, qui, seul sur une autre feuille, se parlait à lui-même. Son soliloque m'amusa; je l'ai écrit dans l'espérance qu'il amusera de même celle à qui je dois le plus sensible de tous les amusemens, celui des charmes de la société, et de l'harmonie divine de ses concerts.

"'C'était,' disait-il, 'l'opinion des savans philosophes de notre race qui ont vécu et fleuri longtemps avant notre âge que ce vaste monde (le Moulin Joli) ne pourrait pas lui-même subsister plus de 18 heures, et je pense que cette opinion n'était pas sans fondement, puisque par le mouvement apparent du grand Luminaire qui donne la vie à toute la nature, et qui, de mon tems, a d'une manière sensible considérablement décliné vers l'océan* qui borne cette terre, il faut qu'il termine son cours à cette époque, s'éteigne dans les eaux qui nous environnent, et livre le monde à des glaces et à des ténèbres qui amèneront nécessairement une mort et une destruction universelle. J'ai vécu dix-sept heures dans ces 18, c'est un grand âge, ce n'est pas moins de 1020 minutes. Combien peu d'entre nous parviennent aussi loin. J'ai vu des générations naître, fleurir, et disparaître. Mes amis présens sont les enfans et les petits enfans des amis de ma jeunesse, qui, hélas! ne sont plus, et je dois bientôt les suivre; car par le cours de la nature je ne puis m'attendre quoi qu'en bonne santé, à vivre encore plus de 7 à huit minutes; que me servent à présent tous mes travaux, toutes mes fatigues pour faire sur cette feuille une provision de rosée douce que je ne puis vivre assez pour consumer? que me servent les débats politiques dans lesquels je me suis engagé pour l'avantage de mes compatriotes habitans de ce buisson? ou mes recherches philosophiques consacrées au bien de notre espèce en général? en politique? que peuvent les lois sans les mœurs?† le cours des minutes rendra la génération présente des éphémères aussi corrompue que celle des autres buissons plus anciens, et par conséquent

* La rivière de Seine.

† Quid leges sine moribus. — *Horace*.

aussi malheureuse; et en philosophie que nos progrès sont lent. Hélas! l'art est longue et la vie est courte.* Mes amis voudroient me consoler par l'idée d'un nom qu'ils disent que je laisserai après moi; ils disent que j'ai assez vécu pour la gloire et pour la nature; mais que sera la renommée pour un éphémère qui n'existera plus? l'histoire que deviendra-t-elle lorsqu'à la 18^{ième} heure, le monde lui-même, le Moulin Joly tout entier sera arrivé à sa fin pour n'être plus qu'un amas de ruines?'

"Pour moi, après tant de recherches actives, il ne reste de bien réels que la satisfaction d'avoir passé ma vie dans l'intention d'être utile, la conversation aimable d'un petit nombre de bonnes dames éphémères, et, de tems en tems, le doux sourire et quelques accords de la toujours aimable Brillante."

BAYLE AND HIS CONTINUERS.

I saw your notice to a correspondent (2nd S. i. p. 264.) on the very day on which I chanced to look into D'Israeli for another purpose, and I was struck by the account which D'Israeli gives of the *Nouvelles de la République des Lettres*. He tells us that Bayle abandoned this work in 1687, having commenced it in 1684, and published thirty-six volumes (*months* would be more accurate); that Bernard continued it with inferior skill, and Basnage with more success, in his *Histoire des Ouvrages des Sçavans*. The odds are that D'Israeli means James Basnage, the author of the *Jewish History*; and not, as he ought to have meant, Basnage de Beauval, his brother. Morhof makes James Bernhard a continuer of Bayle's *Nouvelles &c.*, and sets down the *Ouvrages des Sçavans* as a distinct work. Brunet, in his first edition, makes Roque and Barrin the immediate continuers of Bayle, and J. Bernard and J. Le Clerc their successors. Various bibliographers make Bayle go on much longer than 1687.

An old note, of which I neglected to mark the source, states that Bayle, having conducted the work three years, resigned it in 1687 to Beauval; who shortly afterwards gave it up to Buys, by whom it was continued until 1709. This note gives, as I find, a correct account. The Preface of the *Histoire &c.*, acknowledges itself as the continuation of the *Nouvelles*, gives an account of the change of name, and announces the retirement of Bayle. The title-page bears, as editor, "Mons. B****, Docteur en Droit," which, though not giving stars enough for either Basnage or Beauval, has as many as the line will hold. Perhaps it was thought desirable to use a number of stars which might indicate *Bayle*. It took the name of Beauval's journal, by which Chauffepié, for instance, designates it when referring to a period

long after that at which Beauval had left it. He continued as B**** until September, 1690; when one star disappeared, and the editor became B***, which continued until 1709, when the work ceased. The number of stars now corresponds to the name of *Buys*: but this alone is inconclusive, since the previous number did not correspond to Beauval. But whereas B*** is only Doctor of Laws up to 1705, he becomes also Fellow of the Royal Society in the first title-page of 1706. On looking into the list of Fellows of the Royal Society, I find that "Mr. Buys, Esq., of Holland," was elected in February, 1706.

There is reason to suspect that Bayle, though he abandoned the active duties of editorship in 1687, continued some assistance and superintendence even up to his death in 1706. That he contributed, up to 1704 at least, is certain: and it is also certain, that on the death of Bayle (December 28, 1706), the *journal expired*. It was not published during the whole of the year 1707. The trimestrial number for the first quarter of 1708 appeared with B**** in the title-page, and an advertisement to the effect that the editor had been *trop occupé par un autre ouvrage*. We may safely conclude that, at Bayle's death, the work dropped as a matter of course, and that the revivification was an afterthought.

Morhof, who is perfectly correct in the few words he says on the *Histoire &c.*, affirms that the *Nouvelles &c.*, were continued up to 1718 by Bernhard: and others make the same statement. Will some one give a distinct account of the continuation of the *Nouvelles &c.*? I suppose Bayle's volumes (1684-87) are always considered as belonging to the continuation under the same name. But I think it appears above that it would probably be more correct to join these first volumes to the *Histoire &c.*: unless indeed the universal critic can be shown to have given as much aid and countenance to Bernhard, or whoever else it was, as to Beauval and Buys.

It seems so likely that D'Israeli confused one Basnage with another, that it may be worth while to remind your readers that three of the name were known in literature at one time—James de Franquenei the Basnage, Henry de Beauval his brother, best known as editor of the *Histoire &c.*; and Samuel de Flottemanville (another brother?), who wrote against Baronius in 1692. Are there any more? A. DE MORGAN.

ILLUSTRATIONS OF MACAULAY.

Instructions to Judges.—The instructions given by James II. to the judges, before they set out upon their circuits in the summer of 1688 (referred to by Macaulay, vol. ii. p. 419.), are printed, from a copy amongst the Tanner MSS., in Gutch's *Collectanea Curiosa* (vol. i. p. 391.). Two addi-

* Hippocrate.

tional paragraphs, however, of much interest, relating to the seven bishops, which are not contained in the MS. used by Gutch, are supplied at the end of a copy existing in the Bodl. MS. Rawl. A. 289., f. 129^b. They are as follows :

"His Majestie does more particularly expect and require, that both in your charges and other discourses you use your utmost endeavours to satisfie all persons that the late proceedings against the Bishops was not in the least intended upon the account of their religion, his Majestie being fully resolv'd to maintaine all his gracious promises to all his subjects of the Church of England, which he has made in his said declaration; but because they did, by a seditious petition offer'd to his Majestie, question his royall authority for granting liberty of conscience to all other his lo. subjects in the free exercise of their religion, which his Majestie is fully resolv'd to maintaine, as well as his royall prerogative, upon which the same is founded. And doubts not to prevaile to establish the same by a law at the next meeting of his parliament, notwithstanding all the opposition that either has or shall be made to prevent a work that is so much for the publick good, and common advantage of all his kingdomes.

"Lastly. His Majestie expects that you doe, with all diligence, inquire into and with all severity punish all riots, routs, and unlawfull assemblies, either by pretence of bonfires or otherwise, that have happen'd within your severall circuites by reason of the late proceedings against the Bishops, or upon any pretences which have been so apparently contrived and acted in affront and contempt both to the King's royall authority and against the knowne laws of the kingdomes. And that you take care that when you returne from your respective circuites, that you give his Majestie a particular and exact account both of the offenders, and of the punishments that you have inflicted upon them suitable to their demerits; so that his Majestie thereby may be fully satisfi'd of your intire zeal for his service."

W. D. MACRAY.

The Convocation of Ireland, and "the glorious, pious, and immortal," &c. — The following curious message from the Upper House of the Convocation of the Church of Ireland to the Lower, and the reply of the latter, is certainly worth preserving in your "Macaulay Illustrations." It occurred in 1710.

"A Message from the Upper House to the Lower, concerning a Scandalous Health."

"The Prolocutor.

"Whereas we have heard that some persons have presumed to drink a health, as they call it, to this effect, viz.: 'Plague, Pestilence, and Famine, Battle, Murder, and Sudden Death, to all Archbishops, Bishops, Priests, and Deacons, and all Congregations committed to their charge, who shall refuse to drink to the glorious memory of King William;' which words we think to be very unchristian, depraving the Liturgy of the Established Church, and highly reflecting upon all the Archbishops, Bishops, and Clergy of this kingdom, and their Congregations; as if they had not a due honour for the glorious memory of King William. (*sic*)

"We have therefore thought it fit to communicate thus much to you of the Lower House, and withal to desire and charge you that, as we are very sure none of you will ever be guilty of drinking any such healths yourselves,

so you would in your several cures to the utmost of your power use your endeavours to discourage and prevent the drinking any health in so scandalous a manner.

"*The Answer of the Lower House.*

"May it please your Graces and Lordships,

"I am commanded by the Lower House of Convocation to return their humble thanks to your Graces and Lordships for the seasonable discouragement you have given to the great abuse thrown upon the Clergy and the Liturgy of the Church, by the scandalous and unchristian health, as some call it, mentioned by your Lordships in your late message to us.

"We have heard, and many of us both before and since your Lordships' intimation, have received full assurance that the said health has been publicly and frequently drunk; and we have always heard of it with horror and detestation.

"We are humbly of opinion that persons may have a due honour for the late glorious King William, and a due sense of the many and great benefits which this kingdom, under God's Providence, has received by him, without expressing it by drinking to his memory in so profane and wicked a manner. And we are further of opinion that such an irreligious practice tends really to dishonour the memory of so glorious a prince.

"We assure your Lordships, that as we have never been guilty of drinking any such healths ourselves, so in obedience to your Lordships' commands, we will in our several cures, to the utmost of our power, use our endeavours to discourage and prevent it in others.

"And that these our endeavours may prove the more effectual, we will not only inform them what great dishonour such a scandalous practice brings upon religion, but also that it is, as we apprehend, directly against the Statute of Uniformity, 1 Eliz., prohibiting under severe penalties all persons from declaring or speaking anything in derogation, depraving, or despising the Liturgy of the Church.

"JOHN STEARNE, Prolocutor."

A Reply to a Vindication of a Letter in a Pamphlet called Partiality Detected, Dublin, 1710, pp. 111, 112.

This certainly was not very solemn business to lay before a national synod. We must only hope that when the Convocation of the Church of Ireland meets again, it will have some questions of greater moment laid before it than even the most correct way of drinking "the glorious, pious, and immortal memory," &c.

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

EARLY ENGLISH WRITERS ON COMMERCIAL AND POLITICAL ECONOMY.

In "N. & Q." (1st S. xi. 224.) I had occasion to mention Thomas Mun's *England's Treasure by Forraign Trade*. I have now to communicate a Note on the same author's previous work, *A Discourse of Trade from England unto the East Indies*.

Mr. McCulloch, in several of his works, has referred to the *second* edition of Mun's discourse, published in 1621, but has at the same time expressed himself (though generally in an inquiring

manner) as entertaining an idea that the first edition is dated 1609.

I could satisfactorily have answered this in the negative, and from the undeniable evidence of my own copy of the work, that the supposed date of 1609 is a mistake; and that the *first* edition, as well as the second, is dated 1621.

The title-page of the first edition runs thus:

"A Discourse of Trade from England unto the East Indies: Answering to diuerse Objections which are usually made against the same. By T. M. London: printed by Nicholas Okes for John Pyper, 1621." (4to., pp. 58.)

The fact that the publication of this work forms almost an epoch in the history of commercial principles, and that the date of 1609, quoted doubtfully by Mr. McCulloch, is quoted *positively* by some foreign writers, would constitute a sufficient reason for this Note; but I am the more induced to submit it now from the following circumstance. The Political Economy Club, one of the most distinguished private literary and scientific societies of the metropolis, and which includes amongst its forty members many of the first political economists and statesmen of the day, has, with a true regard to the objects of its foundation, devoted a portion of a surplus fund at its disposal to the editing, for distribution to its members and their immediate friends, one hundred copies of a handsome octavo volume of reprints of rare and valuable Commercial and Politico-Economical Tracts by early writers, as Mun, Fortrey, North, &c.

The preface to this volume has been written by Mr. McCulloch, and the tracts contained in it were chosen by that gentleman from his own library. Mun's *Discourse, &c.*, is reprinted from the *second* edition, and Mr. McCulloch again refers to the first edition as stated to have appeared in 1609.

I trust that the present Note, in correction of that date, may not entirely escape any future editor of Mun's works. On the subject of the early East Indian trade, and of the controversial pamphlets it gave rise to, there are several bibliographical notes in Mr. Macaulay's *History of England*; and, to indicate to your readers that the question of the export of bullion from England to the East Indies is by no means an exhausted, or merely antiquarian, speculation, but a topic of existing importance, I may refer them to the paper which will appear in the next number of the Statistical Society's *Journal*, contributed by Colonel Sykes, the chairman elect of the East India Company. FRED. HENDRIKS.

RARE BOOKS RELATING TO IRELAND, ETC.

I send you the names of a few rare books, mostly relating to Ireland, from the *Catalogue of*

Miscellaneous Books, which will be sold this week at the Literary Sale Rooms, Anglesea Street, Dublin. Should you approve of the list, it may be well to give it a permanent record in "N. & Q.," as I have no doubt many of the articles will interest your readers:—

9. The Magazine of Magazines (printed in Limerick). 5 vols., various. V. d.

37. Drake's *Historia Anglo-Scotica* (very rare). London. 1703.

39. Barrymore's (Earl of) *Life* (curious and rare). London. 1793.

61. Lynch's *Historical Treatise of the Travels of Noah into Europe*. London. 1601.

A most rare book, almost unique, by Lynch, an Irishman of Galway. This copy is from the library of the late William IV., when Duke of Clarence, and has his book-plate.

76. Dunton's *Dublin Scuffle*. London. 1699.

99. Plates of the Battle of the Boyne, and various others relative to Irish History (exceedingly rare). La Haye.

100. Fitz-Gerald's *Cork Remembrancer* (rare). Cork. 1783.

101. Walsh's (Father Peter) *Four Letters to Persons of Quality* (scarce). 1686.

125. *Flores omnium pené Doctorum qui tum in Theologia, tum in Philosophia hactenus claruerint, per Thomam Hibernicum, vellum* (scarce). Lugd. 1567.

127. Beling (R.) *Vindiciarum Catholicorum Hiberniæ, Autore Philopatro Irendo* (very rare). Paris. 1650.

175. *Amusing Summer Companion to Glanmire* (scarce). Cork. 1814.

176. Frowde's (Captain Neville of Cork) *Life and Extraordinary Adventures* (rare). Berwick. 1792.

197. Carleton's (Bp.) *Thankfull Remembrance of God's Mercie, in an Historical Collection of the Great and Mercifull Deliverances of the Church and State since the Gospell beganne here to flourish from the beginning of Queene Elizabeth*, illustrated with very curious Plates relating to Ireland (excessively rare). London. 1630.

201. Talbot's (R. C. Archbp. of Dublin) *Treatise on Religion and Government* (very scarce). 1670.

213. Edmundson's (William) *Journal*, containing various Scenes and Transactions in Ireland (scarce). Dublin. 1715.

227. Turner's (Dawson) *Thirty-six Etchings of Irish Antiquities* (unpublished). 1830.

It is almost impossible that another copy of this should ever turn up for sale, fifteen copies only having been printed for private distribution, as will be seen by referring to back of title-page. This copy, which belonged to the author, Dawson Turner, has his autograph, and a list of the parties to whom the fifteen copies were presented, in his handwriting. Nearly all the copies have since passed into public libraries.

231. Cavallerius (J. B. de) *de Ecclesiæ Anglicanæ Trophæa, Plates of English Martyrs*. Roma. 1583.

An excessively rare work, containing the martyrdom of various English and Irish Saints, and also a curious view of a street in Canterbury pillaged by the Danes.

246. Herbert's (Thos.) *Travels into Africa, Asia, &c.* Plates. London. 1638.

Contains a curious history of the discovery of America by a Welshman, above 300 years before Columbus.

256. Ware's *Antiquities of Ireland*, by Harris. 2 vols.

Beautiful copy, with all the plates, russia, extra gilt. Dublin. 1739.

This splendid copy of Ware belonged to the celebrated Pugin, and has his mediæval book-plate. It formerly belonged to John Carpenter, R. C. Archbishop of Dublin, and has in the second volume his book-plate and arms, with a verse beautifully written by him in the Irish character. All the plates complete. Plates and seals, &c., connected with the see of Cashel, inserted.

269. Poncii (Joannis, Hyberni Corcagiensi; Ordinis Minorum) Integer Philosophiæ Cursus ad Mentem Scoti. Half calf. Paris. 1649.

Extremely rare; not noticed by Lowndes, &c. The author wrote several very rare books relating to Irish history in controversy with Sir R. Beling.

274. Liber de Vita et Honestate Clericorum; very early printed, first page illuminated, good copy. Ven. 1489.

300. Life and Death of John Atherton, Lord Bishop of Waterford and Lismore. London. 1641.

Excessively rare; curious woodcuts of the execution of the bishop and his proctor.

305. Ireland's Complaint and England's Pitie (a most rare tract). London. 1641.

309. The Man of Manners, or Plebeian Polished. London. 1740.

A most extraordinary pamphlet, containing, among other things, "The Irishman's Caution in refusing to look at the Corpse of his dead Countrymen," &c.

619. Payne's Exposition of the Irish Exchange (a privately printed pamphlet). Wells. 1806.

621. Stary. Life of Thomas Stary, one of the People called Quakers. Folio. Newcastle. 1747.

Very scarce; contains accounts of curious occurrences in Dublin, Wexford, Cork, Malo, Clonmel, and other places, 1698—1716. In Cashel he was opposed by Archbishop Palliser; at Thurles a curious scene occurs between him and the curate; besides a variety of other interesting incidents.

657. Walsh's Miscellanies (scarce). Dublin. 1761.

660. Irish Ballads, a Collection of Old Irish Songs, neatly half bound. Waterford.

R. H.

March 17.

NOTES ON THE FLEUR-DE-LIS.

(Continued from p. 246.)

We now proceed to the question of the introduction and use of the fleur-de-lis as a charge in the arms of the sovereigns of Great Britain, in those of their alliances, and of their subjects, either by concession, hereditary claim, or by questionable adoption. It already appears that, in France, this charge was of a character entirely royal, and it may fairly be inferred that its earliest employment in Egypt was connected with the same distinctive superiority, since the sphinx, on whose head it appears, was invariably the representative of kingly dignity. (Wilkinson, i. 416.) It may be added farther, that its royal import was additionally confirmed by the grant of the "tressure flory counterflory," made by Charlemagne, then Emperor and [King of France, in the year 792

(Clarke), to Achaius, King of Scotland, as a badge and memorial of their ancient alliance, and "to shew that the French lilies should defend and guard the Scotch lion." In the year 1371 this royal tressure was doubled by King Robert Stewart, in approval of the French alliance, which he renewed with Charles V., then King of France. Alexander Nisbet says that the double tressure was anciently conceded to none but such as had matched with, or were descendants from, some of the daughters of the royal family. (See Porny.) In the following notes this tressure is admitted as an equivalent to the fleur-de-lis; and it may be here stated, that as this latter charge is the present sole object of inquiry, other ordinaries, and even the tinctures which belong to the respective shields, are generally omitted, as irrelevant to our purpose.

It may be considered a singular fact, that a charge so thoroughly of royal origin, adopted as such from a foreign country, and now, out of respect to that country, abandoned by the sovereigns of Great Britain, should have so very extensive a prevalence in the common shields of this country. Its permissive use as an honourable augmentation for services performed, and its hereditary transmission on such account, or even through remote royal alliance or descent, may, it is true, be easily comprehended. But the formidable array of names which thus claim one or other of these distinctive rights almost precludes their admission into a work like "N. & Q." As, however, they have, though still perhaps incomplete, been brought together with considerable trouble, and may admit of many subdivisions, I shall take the liberty of submitting successively, for insertion in your pages, a catalogue derived from the following sources, of those who carry the fleur-de-lis, or the royal double tressure F. C. of Scotland:

1. A chronological list taken from Heylin's *Help to English History* (ed. 1773).

2. A list from Dansey's splendid *Illustrations on the English Crusaders*.

3. The same from Burke's *Peerage and Baronetage* (ed. 1846).

4. The same from Burke's *Landed Gentry*.

5. Ditto from an unpublished and unfinished "Heraldic Dictionary," by (the late) T. D. Fossebrooke, M.A., F.A.S., with the extracts from which I have been supplied by the courtesy of his son-in-law, C. R. Court, Esq., and the kind labours of his granddaughter Miss F. F. C.

In these several lists some repetitions, no doubt, occur. They are, however, permitted to remain, either as supplying confirmatory authority, or as chronologically explanatory, in some instances, of the original ground of adoption. Where this is not apparent, it would be of historical interest to receive from the bearers of the charge precise in-

formation on this subject of inquiry. To prevent repetitions a subjoined note* supplies various abbreviations which have been adopted in the case of those words which are of most frequent occurrence.

(To be continued.)

THE DANUBE.

The steam-navigation of the Danube implying important results to the commerce of Germany towards the East, its rise and progress may appropriately be recorded in the pages of "N. & Q." These are succinctly related by the Franckfort correspondent of *The Press* newspaper of March 29 last, in the following words:

"In 1833 the proposal for a steam navigation on the Danube, founded on a report showing the various benefits of commercial and passenger traffic, was scouted with derision by the Austrian government, and the author of the scheme was declared to be insane. By perseverance, a company was at last formed; and funds for the building and equipment of one boat, to ply between Vienna and Semlin, was grudgingly subscribed, and held to be a dead loss of capital. For two years it remained the solitary vehicle of transport, but it succeeded. In 1840 the boats were increased to five, with an extension of voyage to Silistria and Galatz. In 1850 the number of steamers amounted to 24, and 5 tugs; making the voyage to Trebizond, Constantinople, Smyrna, and Trieste. In 1854 there were 83 vessels, with 286 tugs; and in the last year the progress has been in proportion."

The mode of conducting the commerce at the mouth of the Danube at present is then described by the same writer:

"At the present time, the grain of Wallachia is exported from Ibrailow, that of Moldavia from Galatz. The corn of Bulgaria is brought to Matchin; and that portion of grain from Bessarabia, that is carried to the Danube, is shipped from Reni and Ismail. In spite of the vaunts of these towns being "free ports," the Russian regulations, by the treaty of Adrianople, expressly provide every impediment to river commerce. The product of one province cannot be carried for shipment to the port of another state. For instance, corn and tallow are prevented from being brought from Wallachia into Galatz, and from Moldavia into Ibrailow; and as all importation of grain is prohibited into these provinces, it follows that no corn coming from Turkey can be introduced or exported from these places. Ismail and Reni, therefore, Russian stations, have local privileges almost conferring a monopoly of Danube trade; nine-tenths of which is of corn, besides throwing the chief supplies upon the Odessian market."

And yet Reni and Ismail are not on the prin-

* Abbreviations: — D., duke; M., marquis; E., earl; V., viscount; B., baron; Bt., baronet; Bp., bishop; Ld. Mr., lord mayor.

F.-d.-L., fleur-de-lis; R. T., royal, double tress. flory, counterflory.

Fr. Eng., arms borne of France and England.
(1 and 4), first and fourth quarter; (2 and 3), second and third quarter.

Cr., crest; Sup., supporter; D., dexter; S. sinister.
L. R., L. P., L. S., lion rampant, passant, sejeant, &c.

cipal mouths of the Danube. The only effectual mode of avoiding for the future the obstructions to the corn trade alluded to, is the construction of a canal from Rassova to Kustendji on the Black Sea, a distance of only forty miles; and the establishment on the Black Sea of a really free port to protect the canal. England and France are to make this canal, and it will be of paramount interest to Europe.

The same writer further states, that —

"A canal has been projected, and is in course of construction, from Deitfurth, near the Danube, to Bamberg on the Mein; whereby a line of communication would be continued from the Black Sea by the Danube, Mein, and Rhine, to the German Ocean."

Thus opening up the commerce of the interior of Germany to the east and the west — one result worthy of the late war. HENRY STEPHENS.

Minor Notes.

The right man in the right place. — This glaring pleonasm has made its fortune with the lovers of gingle, and may preserve its currency till some future Lowth or Crombie shall expose its defects. How just soever the *idea*, it cannot have the slightest pretensions to novelty. Numerous examples of it, more correct in expression, no doubt exist; and here follows a specimen from a volume dedicated to Samuel Pepys, esquire, in 1694:

"We are apt to imitate a certain prince [Louis XIV.] in everything except in the most glorious and best part of him, viz. The encouraging and rewarding great men in all professions, and the promoting arts and sciences with his treasure — a secret which some ministers think not fit to practise, or perhaps may be insensible of for want of penetration. This makes a great figure in the present and future ages, covers many spots and deformities, and secures the best heads and hands to carry on and effect great designs."

BOLTON CORNEY.

Goëthe (like Cromwell) an intended Emigrant to Free America. — At a period like the present, when there are seventy German newspapers and journals published in the United States of America, and the German *national* element becomes a political potency within that transatlantic Union, it will be interesting to record that our great poet, like the friend of John Milton, was, at one time, on the brink of crossing the ocean, and to seek a new fatherland in a new world. The passage is taken from Goëthe's *Wahnheit und Dichtung*, and relates to that part of his life when his true and sincere (but not fate-ordained) attachment to Lilli, made his position at home anomalous.

"Some kind people had told me in confidence that Lilli, when all the obstacles of our union were laid before her, had declared that for my love she was ready to renounce all present ties and advantages, and to go with me to America."

If this plan had been carried into execution, Germany would have probably been deprived of an author belonging (as he himself said) to the sphere of a *world-literature*. D. J. LOTSKY.

15. Gower Street.

Early Revolvers.—

"After dinner was brought to Sir W. Compton a gun to discharge seven times: the best of all devices that ever I saw, and very serviceable, and not a bauble, for it is much approved of, and many therefore made."—Pepys' *Diary*, July 3, 1662.

"There are several people trying a new-fashion gun, brought my Lord Peterborough this morning, to shoot off often, one after another, without trouble or danger."—*Ibid.*, March 4, 1664.

MACKENZIE WALCOTT, M.A.

The Oath of Abjuration.—As this subject is now under discussion, I send you a note taken from a pamphlet, entitled *Maynooth, its Sayings and Doings*, by the Rev. R. J. McGhee, and published recently by Shaw. He says:

"Let those who talk of the extinction of the Stuarts attend to the following facts:—In that remarkable book, *Hibernia Dominicana*, a history of Ireland of the Order of Dominican monks, which, in the title page, is said to be printed at Cologne in the year 1762, but which was printed by Edward Finn at Kilkenny, written by Thomas de Burgh, Roman Catholic bishop of Ossory, there are (pp. 513, 514.) the letters of appointment of this same Thomas de Burgh to that bishopric by Clement XIII. In this work, in the seventh chapter, which has in most copies been suppressed, but which is in the copy in my possession (p. 148.), the author states the succession of the House of Hanover, and mentions the accession of George III., which was two years before the book was printed. He states that the heirs of Sophia of Hanover were placed on the British throne, as being nearest of kin to the family of the Stuarts who were Protestant. 'But,' says this writer, 'there are fifty and more Catholic princes of either sex who enjoy the right of nearer blood to the Stuarts, which that most accurate genealogical tree of celebrated lineage which I hold in my hands distinctly exhibits.' He gives in proof the affinities in the lines of Sardinia, France, Spain, &c."

CHARLES REED.

Paternoster Row.

Passage in Heywood.—The recent editor of Lamb's *English Dramatic Poets*, for Bohn's *Classical Library*, does not notice that the idea in the passage from Heywood (p. 104.) is borrowed from *Athenæus*, II. § 5. p. 37 b., where we find that a house at Agrigentum was called the *Trireme* from a circumstance similar to that in Heywood.

P. J. F. GANTILLON.

Take care of old Books.—We may owe something to the following canon of the Third Council of Constantinople in 719:

"That nobody whatever be allowed to injure the book of the Old and New Testament, or those of our holy preachers and doctors; nor to cut them up; nor to give them to dealers in books, or perfumers or any other person to be erased, except they have been rendered useless by

moths, or water, or in some other way. He who shall do any such thing, shall be excommunicated for one year."

B. H. C.

Legislation for Ladies' Dresses in the Olden Time.—By the following extracts, taken from Brook's *History of Medford*, it would appear that the good people of Massachusetts, more than two centuries ago, were compelled to make some severe laws, for the purpose of preventing the ladies of their families from dressing in an extravagant manner. From these singular public exposures, it is very evident that the fathers of the colony did not have any respectful deference paid to their wishes at home when fashion was concerned; and hence their legislation on this subject, which is thus recorded in the legal acts of the time.

Under date of September 3, 1634, the General Court said:

"That no person, either man or woman, shall hereafter make or buy any apparel, either woollen, silk, or linen, with any lace on it, silver, gold, silk, or thread, under the penalty of forfeiture of said clothes. Also all gold or silver girdles, hat bands, belts, ruffs, beaver hats, are prohibited. Also immoderate great sleeves, slashed apparel, immoderate great rayles, longwing," &c.

The lawgivers of the colony, having thus effectually prevented the extravagance of their wives in articles of dress, next turned their attention to the fashion which should positively regulate the length and width of the sleeves of their garments.

On September 9, 1639, the General Court decreed, that—

"Hereafter, no garment shall be made with short sleeves, whereby the nakedness of the arm shall be discovered in the wearing thereof; and hereafter, no person whatever shall make any garment for women, or any of their sex, with sleeves more than half an ell wide in the widest part thereof, and so proportionally for bigger or smaller persons."

As the Puritan mothers of New England had not been long in this country when the first decree respecting their dress was made public, might I ask what is the meaning of the words great "rayles" and "longwing," as applied to their garments?

W. W.

Malta.

[A rayle, or rail, is a garment of fine linen formerly worn by women round the neck. "Rayle for a woman's necke, crevechief, en quarttre doubles" (Palsgrave). "Any thing worne about the throat or necke, as a neck-kercher, a partlet, a raile" (Florio, p. 216.). The night-rail seems to have been of a different kind, and to have partially covered the head (Halliwell's *Dictionary*). See also Bp. Corbet's *Poems*, "To the Ladyes of the New Dresse, that weare their Gorgets and Rayles downe to their Wastes;" "The Ladies' Answer;" and "Corbet's Reply." *Longwing* is an unregistered word.]

James Moffitt, M.D.—Died—

"On the 6th inst., at Devonport, after a long illness, James Moffitt, Esq., M.D., first class surgeon. He served

under the Duke of Wellington in the Peninsula, and at Waterloo; and had the honour of dressing the only wound his Grace received."—*Times*, April 9, 1856.

R. W. HACKWOOD.

How Calumniators were punished in Poland.—The enclosed extract deserves a corner in "N. & Q." :—

"The convicted calumniator of a senator in Poland was compelled, in full senate, to lie upon the ground under the stall of him whose honour he had attacked, and then declare aloud, that in spreading abroad injurious reports against the honourable senator, he, the calumniator, had lied like a dog. He must then, three different times, imitate the barking of a dog."—*General History of Poland*, by M. le Chevalier de Polignac, vol. iii.

R. R.

Queries.

TOWN AND CORPORATION SEALS.

Has any illustrated history of the town and corporation seals of the various counties of England, Scotland, and Ireland yet been published? I make this Query, though I believe that there is yet none; and I am greatly surprised that no one has yet undertaken it, as the subject is a most interesting one in an antiquarian, historical, and "fine art" point of view, many of the matrices of the older seals being really "gems" in their design and execution, and having quaint legends attached to the devices which they bear. Representations of ancient seals are often given in town and county histories, and others are now and then described at the meetings of the various antiquarian societies; but, so far as I know, the subject of our corporation seals, as a distinct work by itself, has never yet engaged the attention of any one; and I would therefore strongly urge the importance of this rare archæological mine being worked by men who have leisure and opportunities for consulting the necessary books, charters, and MSS., as the result of their labours would, I am satisfied, be most gratifying. If England was taken up by one, Scotland by another, and Ireland by a third, and a quarto volume, to match, advertised as being in preparation by each, contributions of impressions, or drawings of seals, and other information would, I doubt not, be cheerfully sent in to them by brother antiquaries from all quarters, as well as by the various town clerks. The latter I always found most ready not only to give me any information in their power, but also impressions from ancient matrices, complete sets of which, from the earliest, are still in existence in many places in Scotland, such as St. Andrews and Lanark, and I doubt not that similar sets are still extant in England and Ireland.

In my younger days I proposed compiling such an illustrated history of the town seals of Scot-

land, and collected for this purpose numerous specimens of them, both ancient and modern, from the various town clerks; but a residence in a foreign country, and subsequent want of leisure, and of access to the necessary works, prevented me from carrying out my wish. I gave copies, or casts, however, of several of the specimens I then collected to Mr. Laing of Edinburgh, whose most valuable collection of ancient Scottish seals in sulphur would now render the task I then proposed a very light one. I often recall with pleasure recollections of my "raids" after ancient seals, and the delight I felt when I secured some of them, such as those of Stirling, St. Andrew's, and Arbroath, which were nearly as large as breakfast-plates, and covered with the quaintest old devices in high relief. The same enthusiasm would, I am convinced, be felt by others, if the subject was taken in hand; and as I sincerely hope it may by three kindred spirits in the sister kingdoms, I may mention the plan I proposed adopting in my contemplated history of seals, as I think it would be the best system to follow, if what I now suggest is carried out.

The form of the volume to be quarto, as many of the seals are very large; to commence with an introduction as to the origin of corporations and their seals; then to divide Scotland into counties, giving an account of the origin of the armorial or other devices on the seals of each town separately in that county, with engravings of the *several seals* employed, from the *earliest to those now in use*; these to be outlined woodcuts merely, as the expense would not be great, and the design of each seal could be at once seen, in connexion with the illustrative letter-press; the materials for these woodcuts to be derived from impressions of matrices, old deeds, ancient carvings, town histories, and other sources; the historical incidents, or legendary tales connected with the change in each device, I meant to have narrated in a pleasant, chatty, gossiping manner, so as to have made the book a really readable one; while its series of woodcuts of the seals of each town would, I well knew, from what I had seen of them, especially of the older ones, be a rare treat, from their beauty and singularity. Where guilds or other societies possessed ancient matrices of seals, such as those of the Hammermen of Edinburgh and Dundee, I meant to have added outlines of them also, in connexion with their several towns.

Such is the method I would suggest, while forming histories of corporation seals of England, Scotland, and Ireland, and I sincerely trust that my suggestions will be carried out by some three of your readers possessing more leisure and greater facilities than I now do.

E. C.

Glasgow.

Minor Queries.

Scriptural Legends on our English Coins.—Can you throw any light on the rationale of the adoption of these scriptural passages, and their long continuance often through several reigns. The author of a serial, *Rambles round Nottingham*, in the course of a disquisition on some coins discovered there, says:

"The reverse of Edward's gold noble bears a strange inscription, viz. 'I. H. C. Autem : Transiens : Per : Medium : Illorum : Ibat'—*But Jesus passing through the midst of them went his way.* It is from Luke iv. 30., that is to say from the Vulgate, or some monkish version of the Scriptures; the words in the authorised version being without the initial letters. It may be remembered that when beginning to preach Jesus 'came to Nazareth, where he had been brought up;' but whilst all bare him witness, and wondered at the gracious words which proceeded out of his mouth, they said, 'Is not this Joseph's son?' Having told them, however, that 'no prophet is accepted in his own country,' the whole synagogue became filled with wrath, 'and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong;' 'but he, passing through the midst of them, went his way.' Such are the circumstances connected with the quotation. It is certainly difficult to suggest in what manner it could appropriately form the most conspicuous motto on our English coins—not only on the rose nobles of Edward, but of his successor Richard II.; and, indeed, we are not without traces of it on our broad gold pieces down to Elizabeth."—*Rambles round Nottingham*, part iii. p. 135.

Is it to be supposed that these mottoes were adopted from some imperfect interpretation of the sense, and because it was the fashion to employ a text of Scripture for the purpose, whether applicable or not. The authority above quoted continues to cite a number of equally strange Latin texts from our English gold coinage. S. M. D.

Felo-de-se.—It appears, that in a charter of Edward VI., granted to one Thomas Wrothe, and under which Sir Thomas Wilson holds the manor of Hampstead, amongst other privileges is included the right to all property situated in England of a *felo-de-se* dying in that manor, in preference to the claims of the crown. Are there any other examples of such a manorial right? and has the right in this case, or any other, ever been exercised? T. LAMPRAY.

What was the Origin of Pantomime?—In a recent conversation, Pantomimes came upon the tapis, when the above question naturally suggested itself: Who composed the first Pantomime? From whose imagination emanated that everlasting plot, which, with a few slight variations, has amused us for two months every year, from within the recollection of our oldest acquaintance?

Doubtless, some of your "curiously knowing" correspondents can throw a little light upon this subject,

Any information relative to the opening "Here we are," when the letter *h* was first dropped, any tradition with regard to the flight of the harlequin through a window, and the subsequent discomfiture of the clown (without which no pantomime is supposed to succeed), would be gratefully received by your correspondent. J. D.

Poet's Corner.

"*Like Madam Hassell's feast,*" &c.—What is the origin of the following proverb, which, to my thinking, embodies much quaint wisdom?—

"Like Madam Hassell's feast, enough, and none to spare."

Query, who was Madam Hassell? and what was the festive occasion for which she made so thrifty a provision? JOHN PAINE PHILLIPS.

Literary Forgeries.—I shall be glad if any of your readers will give me such particulars as they may be able to afford, of the less known of the literary forgeries and their perpetrators, in England and abroad, with references where practicable? T. LAMPRAY.

Ancient Writers quoted by Camden.—Who is the "ancient writer" quoted in Camden's *Remains* (7th edit., pp. 2, 3.), who thus apostrophises Britain?—

"Britain thou art a glorious Isle, extolled and renowned among all nations: the navies of Tharsis cannot be compared to thy shipping . . . the sea is thy wall, and strong fortifications do secure thy ports. Chivalry, clergy, and merchandise do flourish in thee," &c.

What "old riming poet" sings of Wales thus? (ut *suprà*, p. 8.):

"Terra fecunda fructibus, et carnibus, et piscibus, Domesticis, Silvestribus, Bobus, Equis, et Ovis Læta cuncta seminibus," &c.

P. 14. Who was the poet flourishing temp. Richard I. that wrote the verses commencing as follows?—

"Mores antiqui Britonum jam ex convictu Saxonum Commutantur in melius, ut patet ex his clarius. Hortos et agros excolunt, ad oppida se conferunt, Et loricati equitant, et calceati peditant," &c.

MARK ANTONY LOWER.

Lewes.

Facetious Writer.—

"This is the true meaning of a late facetious writer, who told the public that whenever he was dull there was a design in it."—*Tom Jones*, vol. i.

Who is "the late facetious writer?" The idea, I think, occurs in *Tristram Shandy*; which, however, was not published until some six years after Fielding's death. J. B. (3.)

Family of Perry.—It is stated that George Dashwood, in the time of Charles II., married

Margaret, daughter of — Perry of Thorpe, co. Surrey, sister of Col. Perry. Their daughter, Elizabeth, married Sir Thomas Hare, Bart., who in his will, dated 1688, mentioned his "uncle John Perry," and "uncle William Perry." I shall be obliged for information as to this family of Perry, and for their armorial bearings. G. H. D.

"Oh, what a miracle is grace!"—Where is the line, "Oh, what a miracle is grace!" to be met with? W. C. B.

Liverpool.

Consecrations.—Would any of your readers kindly give me the names of the officiating prelates at the consecration of Bishop Graham (Chester), and Hamilton (Sarum), with place and date? MACKENZIE WALCOTT, M.A.

The Bustard.—There is generally little use in asking a question when the time has gone by for obtaining an answer. I hope it will not turn out so as to what I would ask.

Is there any one now living who can inform us when the last bustard was known to breed on Salisbury Plain?—for thanks to that most mischievous of all selfishness to which we Englishmen are so prone, the propensity to appropriate, and consequently to destroy, whatever is rare in either the animal or vegetable world, we now look in vain for what but for that propensity might still be flourishing and delighting the heart of the naturalist. R. G. T.

Chester.

Does the Spider eat its own Web?—Rennie, in his *Insect Architecture*, asserts that the common garden spider does *not* eat its own web. A close observation has convinced me that it does. After cutting a web, so that it hung only by a thread, the spider came out, gathered the whole up, soaked it with the glutinous liquid from its mouth, carried it to its den corner, and then, opening its jaws, took the entire ball in. The thought however struck me, was the mass conveyed into the proper stomach of the insect, or into some cavity whence it might be reproduced through the spinnerets? I should feel much obliged if you could answer this question, for I can assert that the web *was* swallowed.

Query, What became of it?

EDWARD C. PRESSLAND.

143. Cambridge Street, Pimlico.

MacCarty More.—In the *Dublin Penny Journal*, vol. ii. p. 216., is the following paragraph, published in the year 1834:

"A descendant of MacCarty More, King of Munster, had in his possession the crown, sceptre, and other regalia, appertaining to his ancient dignity and family. He had also a cup, said to have been made from the

cranium of an ancestor of Brien Boirohme, whom the MacCarty had slain in battle. It was highly polished, and had a lid of silver. Another descendant of the great MacCarty More is now living, in very humble circumstances, in the county of Cork, and has in his possession the title-deeds of the vast estates of that family in that county."

What has become of these interesting relics of former days? ABHBA.

Arms wanted.—Tiddimann, Tiddemann, Teddimann, or Tieddemann, is, I understand, a common surname in parts of Germany. I should be greatly indebted to any of your correspondents who could furnish me with the armorial bearings of such a family. MERCATOR, A.B.

Song by F. B. P.—In the *Gentleman's Mag.* for December, 1850, p. 582., there is a hymn entitled "A song made by F. B. P. to the tune of *Diana*." Who is the author, what is the date, and where can the tune be found?*

JNO. C. HOTTEN.

George Manners.—Can you give me any information regarding George Manners, who, about fifty years ago, was editor of *The Satirist*? This gentleman was for many years British Consul in Massachusetts. Did his death occur in 1839, about which time he ceased to be consul?

X. (1.)

Thompsons of Houghton-on-the-Hill.—Which branch of the family of Thompson settled at Houghton-on-the-Hill, in the county of Leicester, about the middle of the seventeenth century, and were lords of the manor of that place, bearing arms, Or, on a fesse dancettée, az. three estoiles, ar. on a canton of the second, the sun in glory, ppr.?

EMILY.

Brighton.

The Bible.—What word is used in Patristic Greek for the Bible? I am aware that *τα βιβλία* and *η βιβλος* are used by some of the Greek Fathers in referring to the books of the Old or New Testaments; but I have not yet met any term applied to the collected writings, after their number was ascertained and settled by authority. Chrysostom was, I believe, the first to use a single word for them, and his example was, I suppose, followed by others. If so, where may I find authorities on the subject? THOMAS HODGINS.

Toronto, Canada.

Lewis Family, Merioneth, Wales.—Can any of the many genealogists among the readers of "N. & Q." favour me with information as to that branch of the Lewis family that formerly resided near or at Dolgelly, Merioneth, Wales? Does

[* This is the original version of the hymn, "Jerusalem, my happy home," in the *Gentleman's Mag.* for 1851, Pt. i. pp. 66. 114. 516., are several guesses at its authorship.]

the family still exist there? There was a certain Owen Lewis living there about A.D. 1680 to 1690, who had a son, Ellis Lewis, who became a Quaker preacher. Are there any descendants of that Owen Lewis in that vicinity? What are the arms of the family, &c.? Any information, genealogical or heraldic, will confer a favour on the subscriber.

S. T. ONEWAY.

Stevenson's Imperial Marine Tincture and Pills.—About twenty years ago this patent medicine was very much in vogue as a presumed antidote against that horrid infliction sea-sickness. Can any of your readers inform me if it is still to be purchased, and if so, where? HENRY KENSINGTON.

Spring Gardens, Greenwich.—In the *General Advertiser* for May 25, 1751, I find the following announcement:

"*Spring Gardens, Greenwich.*

"The Evening Entertainments at this place will begin this day, the 25th inst., with a good Band of Vocal and Instrumental Musick. To be continued on Saturday and Monday Evenings during the Summer Season.

"N.B.—The Grand Room in the Garden is upwards of 50 feet long."

Can any of the readers of "N. & Q." point out the locality of this old place of amusement?

EDWARD F. RIMBAULT.

Hounds.—It is, or certainly was forty years ago, customary with landlords, in Wales, and I believe elsewhere, to quarter their hounds (much to the prejudice of the quadrupeds) amongst their tenant-farmers, out of the sporting season; and I think I have heard of leases containing covenants on the part of the lessees to sustain their lessors' dogs for a stipulated period during each year of their term.

Can any of your readers give me any information or reference on this subject?

I have a glimmering notion, that I have read somewhere, without "taking a note," that some of our Saxon or early Norman kings granted lands on this tenure.

C. D.

Turner Family.—To what branch of this family did Robert Turner, the friend of William Penn, belong? He went from Dublin to Pennsylvania about the time that Penn first went there; and, next to Penn, was, perhaps, the most distinguished man in the colony. Any information, heraldic or genealogical, will oblige

DRYASDUST.

Approach of Vessels foreseen.—You will confer a great service and favour if you will, in your reply, state the name of the person who, about the year 1797, could see ships at sea off the Isle of France at two or three days' sail? And whether or not he received a pension from our government?

HARLEY.

Minor Queries with Answers.

"*Gründonnerstag.*"—Why is Maundy Thursday thus called by the Germans? One would imagine the term *green* more suitable to Palm Sunday.

J. Y. (2.)

[*Gründonnerstag* (*Quinta hedomatis magnæ, Cœna domini, Dies Viridium*), the Thursday before Easter, since the seventh century, has been held in remembrance of the day on which Our Lord celebrated the Last Supper. The name comes from an old German custom of bearing green boughs upon this day, in commemoration of the palms which were spread in the way of Jesus when he rode into Jerusalem. But, according to others, because on this day, as on the Sundays of Lent, public worship commenced with Psalm xxiii. 2: 'He maketh me to lie down in green pastures.' On this day the ceremony of foot-washing was observed in the ancient church. In some parts of Germany, where confirmation is administered on this day, and when the newly-confirmed partake of the Sacrament of the Lord's Supper, they usually carry green palm-boughs. Farther, on this day, it was an old German custom for children to present coloured eggs (generally red) to their sponsors. *Grüne Donnerstag*, as it is otherwise called, was founded by Pope Leo II., in 682, to be kept in yearly remembrance of the Last Supper. The word has perplexed etymologists to some extent; but from all that can be learned, *Green-Thursday* had its name from the green boughs collected on that day, in ancient times, for ecclesiastical or religious purposes. The custom was not unknown to England. John Edwards, in his poem, *The Tour of the Dove*, sings:

"Still Dovedale yield thy flowers to deck the fountains
Of Tissington, upon its holyday.
The customs long preserved among the mountains
Should not be lightly left to pass away."

He adds:—"The custom of decorating wells with flowers, and attending them with religious services and festive rejoicings on Holy Thursday, is not peculiar to Tissington. Many other wells have been committed to the patronage of the saints, and treated with reverence." Rhodes refers to this custom in his account of the Peak, and of Holy Thursday (*Gründonnerstag*, Maundy Thursday), observes:—"It is denominated *well-flowering*, and Holy Thursday is devoted to the rites and ceremonies of this elegant custom." It were easy to multiply examples to the same effect.]

The Sacristan of Chuny.—In Abbé de la Rue's *Essais Historiques sur les Bardes, les Jongleurs et les Trouvères*, there is a short account of the poet John le Cappelain, who wrote *Fableau du Sacristain de Chuny*. Can any of your readers tell me where this poem is to be found? I have most diligently searched the Catalogues of the MSS. in the British Museum, without being able to find either that, or any other of his works.

H. E. WILKINSON.

Notting Hill Square.

[This story, which is a Middle Age version of the oriental tale of *Hunchback*, will be found in Barbazan's *Fabliaux*, vol. i. p. 242.; Meon's *Fabliaux*, vol. i. p. 318. A modernised French version is in Le Grand's *Fabliaux*, vol. iv. pp. 266. 272.; and an English abridgement of it appeared in Thoms's *Lays and Legends of France*.]

Cornwall.—Is any list of books, tracts, or manuscripts, having relation to the county of Cornwall (printed or otherwise) known to exist? If so, where could it be found?

These questions are asked, because a small work on the subject is in preparation by the undersigned, who would like to compare "notes" with any previous attempt; or, may be, avail himself of its researches. Also, where are the largest collections of books, &c., illustrative of the county situated?

The title, and a short description of any pieces (printed or MS.) unnoticed by bibliographers, would be learned with pleasure by

JNO. C. HOTTEN.

Piccadilly.

[There is a valuable list of this kind in a local work, entitled, *The Literary Chronicle: a Miscellany of General Literature*, 8vo., 1849. On the third page, however, it is called *The South Devon Literary Chronicle*, New Series. The list will be found at pp. 80, 126, 179. Consult also the classified *Catalogue of the London Institution*, and Bohn's *Guinea Catalogue*, 1841, *Topographical Index*, p. 1939.]

Harmony of the Gospels.—Can you oblige me with the title, and the name of the publisher, of a small work on the apparent discrepancies between the Evangelists, issued anonymously, but attributed to the late Duke of Manchester? It is by no means as well known, I am informed, as it ought to be.

ABHBA.

[This was an article in *The Quarterly Journal of Prophecy*, for October, 1849, entitled, "On the Origin of the Harmonizing Gospels." Published by Nisbet & Co.]

Greek Fire.—I shall be glad of references to any works containing accounts of this combustible, invented by Callinicus of Heliopolis, in the seventh century, to destroy the ships of the Saracens. In what work is Lord de Joinville's mention of it made?

T. LAMPFRAY.

[An interesting account of the Greek fire will be found in *The Quarterly Journal of Science, Literature, and the Arts*, vol. xiv. pp. 22—40., published by the Royal Institution. It is entitled "Conjectures respecting the Greek Fire of the Middle Ages. By J. MacCulloch, M.D., F.R.S." Lord de Joinville's account of it is given in his *Memoirs*, translated by Thomas Johnes, vol. i. p. 136., &c. edit. 1807, 4to.]

Replies.

SIR JOHN SUCKLING.

(2nd S. i. 172.)

A great deal of uncertainty exists as to the cause of Sir John Suckling's death; but his latest biographer—and one likely to be well informed—the Rev. Alfred Suckling*, says family tradition

confirms the revolting narrative of his having poisoned himself. The writer adds:

"His death has been ascribed by some writers, not acquainted with, or unwilling to state the secret cause of his dissolution, to a fever produced by the calamitous aspect of national affairs; and at Knowle House in Kent, long the seat of his relatives the Dorsets, is a portrait of him, to which is attached, in a printed volume devoted to the curiosities of that noble mansion, a tale of marvellous horror and romance. Having been robbed, says this narrative, by his valet, that treacherous domestic, on finding his offence discovered, placed an open razor [Oldys mentions a penknife] in his master's boot; who, by drawing it hastily on, divided an artery, which caused his death through loss of blood.

"Others attribute this catastrophe to a nail driven into the boot by the valet with the same intention. This is said to have happened on his arrival at Calais, after his flight from London; and that Sir John, regardless of the pain and danger of the wound, pursued the miscreant and overtook him. There may, perhaps, be some foundation for this story, but the horrid plan was certainly not the cause of his death.

"Dreadful as is the contemplation of such atrocity, it would still be less appalling to moral feeling had either of these narratives been correct; but truth inflicts the painful task on his biographer to deny their authenticity, and close the last page of his history with the relation of an act at once the most grievous and indefensible."

The proclamation against Suckling, and those implicated with him, was issued on the 8th of May, 1641. But Suckling, as we are informed, was already beyond the seas, and his friends in concealment. Shortly after his escape a tract made its appearance, entitled *A Letter sent by Sir John Suckling from France, deploring his sad Estate and Flight, with a Discoverie of the Plot and Conspiracie intended by him and his Adherents against England*. This was printed in London, though dated from Paris, June 16, 1641. It is highly important, as proving that the unfortunate knight was living at Paris, June 16, 1641; whereas modern writers assert that he died May 28, 1641. Otherwise it possesses but little interest, being merely a burlesque account of the principal events of our poet's life. It consists of forty-two stanzas, much in the style of Sir John Mennis, who was probably its author. A stanza or two will suffice:

"Go dolefull sheet, to every street,
Of London round about-a;
And tell 'em all thy master's fall,
That lived bravely mought-a.

"Sir John in fight as brave a wight
As the knight of the sun-a,
Is fore'd to go away with woe,
And from his country run-a.

"I that could write and well indite,
As 'tis to ladies known-a,
And bore the praise, for songs and plays,
Far more than were mine own-a;

which is prefixed a *Life of the Author*, &c., 8vo., Longman & Co., 1836,

* *Selections from the Works of Sir John Suckling*, to

"I that did lend and yearly spend
Thousands out of my purse-a;
And gave the King a wond'rous thing,
At once a hundred horse-a."

A singular pamphlet in prose was also printed in 1641, entitled —

"Newes from Sir John Sucklin, being a Relation of his Conversion from a Papist to a Protestant; also what Torment he endured by those of the Inquisition in Spaine; and how the Lord Lekeux, his Accuser, was stricken dumbe, hee going to have the Sentence of Death passed upon him. Sent in a Letter to the Lord Conway, now being in Ireland. Printed for M. Rookes, and are to be sold in Grub Street, 1641."

This rare tract is far too marvellous to receive entire credit; but some portions may be true. The writer says that Sir John Suckling, after his flight from London, took up his residence at Rouen, and from thence removed to Paris. Here he commenced an amour with a lady of distinction, but was soon compelled to make his escape, in order to avoid the fury of Lord Lekeux, the lady's former lover. Suckling fled to Spain, where he was followed by the nobleman, who accused him of having conspired the death of the King of Spain. After suffering various tortures he was condemned to death, but was saved by the remorse of his enemy, who confessed to his having accused him falsely. The tract concludes:

"Sir John and his lady are now living at the Hague in Holland, piously and religiously, and grieve at nothing, but that he did the kingdom of England wrong."

But puritanical malignity (for this production evidently came from that faction) was not yet exhausted. A large folio sheet was printed, in the centre of which an engraving represents two cavaliers, in the splendid dress and flowing hair so offensive to the roundheads; they are surrounded with dice and drinking cups, as emblems of debauchery and profusion; while the paper, which is closely printed, condemns in strong language, interlarded with an abundance of scriptural illustrations and texts, all evil practices and conversation. Beneath the engraving in the centre are the following verses:

"Much meate doth gluttony produce,
And makes a man a swine;
But hee's a temperate man indeed,
That with a leafe can dine.
Hee needes no napkin for his handes,
His fingers for to wipe;
He hath his kitchen in a box,
His roaste meate in a pipe."

This singular production, which is launched against the levities of Suckling's youthful days, is entitled *The Sucklington Faction, or Suckling's Roaring Boyes*.

In 1642, and immediately after Sir John's death, was published a fourth performance, termed *A Copy of Two Remonstrances brought over the*

river Stix in Caron's Ferry-Boate, by the Ghost of Sir John Suckling.

The above-named curious tracts are slightly noticed in the Rev. Alfred Suckling's *Life of his distinguished ancestor*, and the originals are preserved in the British Museum, in the noble collection presented by His Majesty King George III.

EDWARD F. RIMBAULT.

SUNDAY SCHOOLS FIRST ESTABLISHED BY S. CARLO BORROMEO.

(2nd S. i. 232.)

K. P. D. E. will find all the information he wishes for, concerning Sunday Schools and Poor Schools in Rome, in the second volume of Morichini's *Istituti di Roma*. Five chapters are devoted to the Roman poor schools.

Chap. xi.	The reginary schools	- pp. 98—104
" xii.	Schools taught by religious	- — 104—111
" xiii.	Night schools	- — 111—122
" xiv.	Girls' schools	- — 122—131
" xv.	Parish schools	- — 131—133

From his account we find that in Rome there are fifty *reginary* or divisional schools, containing about 1656 children, under the care of eighty-three masters and assistants; each master being permitted to receive but sixty pupils, unless aided by an assistant. A clerical committee appointed by the cardinal-vicar meets weekly on the business of the schools, and frequently visits the schools. The schools of the Regulars are those of the "Congregation of the Scuole Pie," instituted by S. Joseph Calasanctius, and whose members are bound by solemn vow to give gratuitous instruction to the poor. This congregation has five schools, with 350 pupils. The members of the "Congregation of the Christian Doctrine" have five schools, with 310 pupils. The "Brotherhood of the Christian Schools," instituted by J. Baptiste de Salle, has five schools, with 1690 pupils.

Sunday schools were first founded by S. C. Borromeo, and in Milan. (See *Annali di Statistica*, Milano, Feb. 1834, p. 199.) In Rome the Sunday schools are united with night schools, as one day in the week is too little for the purpose of educating children who are at work. Night schools were first opened in Rome in 1819, by Giacomo Casoglio. They now amount to eight schools, with 1000 pupils, and are conducted by a voluntary association, composed of governors, benefactors, and instructors, who give their services gratis. Only those children who cannot attend day schools are admitted. On Sundays and holidays the pupils meet chiefly for religious instruction and prayer; on week days the schools are opened in the evening for an hour and half, during which the children are taught reading, writing,

arithmetic, catechism, and sometimes the principles of design, and geometry applied to the arts. At the close of the year there is a public distribution of prizes.

The poor schools for girls are chiefly the following: Pontifical Schools, so called because instituted by Alexander VII., are eighteen, with 400 pupils; Maestre Pie Schools are seven, with 1000 pupils; Ursulines have one school, with 70 pupils; Sacred Heart Nuns, two poor schools, with 200 pupils, &c. &c.

The Roman parochial schools are eighteen in number, nine for girls, seven for boys, and one infant school; all gratuitous, and under the care of the parochial deputies and the respective parish priests. The pupils are 1100, *i.e.* 600 boys and 500 girls.

A large analytical table, or "quadro sinottico," is added to Morichini's book, in which all these results, and many more, can be seen at one glance.

CETREP.

ARCHBISHOPS' DEGREES.

(2nd S. i. 271.)

The replies to the questions of W. P. are as follow:—

Q. At what period did archbishops assume the prerogative of granting degrees?

A. The right was conferred on the Primate of all England by act of parliament. Henry VIII., 25^o c. 21. Previous to the act of Henry VIII. the archbishop held the right as *legatus natus* from the Pope; ever since that time he holds it as the commissary of the sovereign, who is the fount of all honour and grace in this country, and from whom the archbishop and the universities derive their power to confer degrees. The archbishop of Armagh, by act of parliament, has the same power as the Primate of all England of conferring such honours; so also the bishop of St. Andrewes, by a bull of the date of 1413, sanctioned by the Scottish sovereigns.

Q. What degrees are so granted?

A. Every known degree, and all literary honour, possessed at that time and sanctioned by the Pope. A reservation is enacted that the archbishop before granting any dispensation, licence, or faculty unknown to the customs and practice of the court at Rome shall first obtain the consent of the king.

Q. By whom was the prerogative conferred?

A. By the king in parliament assembled.

Q. Upon what grounds?

A. Upon the ground that the English archbishops should possess every power that their predecessors possessed, consistent with the Reformed Church, and not as legates, but as flowing from themselves, and part and parcel of their rights and privileges.

Q. Is any register accessible of degrees so conferred?

A. Yes; there are registers of the fiats in the faculty office, to which access may be had on payment of the proper fees.

Q. What examination or testimonials are required?

A. The archbishop may honour whomsoever he delighteth to honour, without examination or testimonials. Different arrangements have been made by the high dignitaries who have held the see; and at the present time, it is understood, when the applicant has not distinguished himself, something should be done on his part before the faculty be given him. There is no such thing as examination for the higher degrees in this country. Those of M.A., D.D., D.C.L., &c. are not certificates of academical progress, and no longer faculties for professional use in the universities. They are merely nominal. Lord Eldon, when he went in for his M.A., was asked a question in Hebrew, and one in history. The first was, "What is the Hebrew for the place of a skull?" To which he correctly answered "Golgotha." The second was, "Who founded university college?" To which he replied, "King Alfred!" and was thereupon told he was "competent." I believe for the doctorate, the "wall lecture," a process of shutting up a man within four walls for an hour, is still in practice; although the day has departed when the candidate selected his examiners, and all parties settled before the ceremony on what they should dine after it had taken place. Archbishop Whately, when at Oxford, proposed some examination for the higher degrees, but he was told it would not do to test the *status* of elderly gentlemen, or pluck a dignified clergyman.

Q. What fees are charged?

A. The fees, in the aggregate, amount to something under a hundred pounds.

Q. To whom are they paid?

A. To government for stamps; and to the different officers of the court for drawing, engrossing, stamping, sealing, and enrolling fiat and faculty.

The degrees granted by the Primate of all England are the highest and most valid that any scholar can hold, next to those granted by the sovereign under the great seal. Universities, as communities without charters or incorporation, have no power to give degrees, not being of themselves founts of honour, seeing that none but the sovereign is this fount. The argument in Dr. Bentley's case (1723) was decided in favour of Bentley, because the university overlooked their creator and visitor, the king. The university pleaded for "*time out of mind* (!) they used to confer certain academical degrees or titles, viz. as well those degrees in the said writ mentioned as degrees of the like nature in divers other faculties

or sciences," and it was argued that there was a freehold, and civil temporal right in these degrees; but attorney-general Yorke replied they were originally only in nature of licences to professors, and are now titles of distinction and precedence. A case in 1807 settled this view, where a D. C. L. of Cambridge moved against the archbishop for refusing admission to the bar of the Court of Arches, but failed in his motion. Dr. Lovett, as graduate of Oxford, failed also in his defence against an action brought by the College of Physicians. "The power of granting degrees," he maintained, "flows from the crown. If the crown erects an university, the power of conferring degrees is incident to the grant." Upon this dictum Sir Charles Wetherell, when opposing the grant of a charter to the London university before the Privy Council, said should the crown make a university, that university might grant all degrees. But this was denied, for the powers of universities vary. Dublin grants all degrees; so also Durham: but many other universities are limited, for the law does not permit a travelling from the charters.

The universities have at times questioned the right both of sovereign and of archbishop to interfere with the conferring of degrees. In 1687 James II. sent a letter under sign manual, requesting Oxford to make a Mr. Francis, a Roman Catholic, an M.A. without administration of oath. This the Vice-Chancellor and congregation refused to do, for which Dr. Peachell, the Vice and President of Magdalen, was deprived of his Vice-Chancellorship, and suspended from the Headship of Magdalen. The eight representatives for the university were told by the Lord Chancellor to "go and sin no more."

In 1721 Dr. Gastrell, Bishop of Chester, refused to institute Dr. Peploe, afterwards Bishop of Chester, into the Wardenship of Manchester College, upon the grounds that the Cantuar. degree was no testimonial that the graduate had accomplished a regular course of study in the public schools, and had neither been exercised nor examined, and was not therefore incorporated with the university; he denied also the interpretation of the act of Henry VIII., and seemed to aver that the power was not inherent with the privileges of the crown. It was answered the sovereign is the fount of such distinctions: the power has been given to the archbishop without limitation, and often to universities with limitation. That the higher degrees were not now faculties to teach, and had ceased to be more than titles of honour and precedence. That some degrees (Music, for example) did not permit their recipients to be members of the corporation, and were affections lavished by a mother on a son whom she disowns the instant she christens. The case went through the courts on a declaration of *Quare impedit*, and was tried at

Lancaster assizes on Monday, August 13, 1722. The trial lasted from eight o'clock in the morning till nine at night. The jury, after two hours' consideration, brought in a verdict for his Majesty, whereby the right of his Grace the Archbishop of Canterbury to confer degrees, &c., by his faculties, was admitted. In the *British Gazetteer* for May 22, 1725, it is reported:

"The case that has been depending between the Lord Bishop of Chester and the Rev. Mr. Peploe, about his Lordship's refusing to admit him into the Wardenship of Manchester College, was decided some days ago in the court of King's Bench in favour of Mr. Peploe."

In 1721 a convocation was held at Oxford, when thanks were returned to the Earl of Nottingham for his Lordship's answer to Mr. Whiston's heresy touching the Son and procession of the Holy Spirit; and thanks also to Dr. Gastrell for his conduct in refusing institution to Mr. Peploe. Dr. Routh told me of some case in his own time, which must be after 1791, where a graduate of Oxford, but holding the high degree from Canterbury, was by the university denied his privilege arising from the higher degree. The matter, he said, cost a good deal of money, and "we lost our cause." I do not, however, see this case in the reports.

H. J. GAUNTLETT.

8. Powys Place, Queen's Square.

Looking through the current number of the *Medical Directory*, a few days since, I think I caught sight of "M.D., Lambeth," affixed to some person's name. I presume, therefore, there are instances at the present time of "*primitive* physic."

It would appear from the following extract* from *The Diary of the Rev. John Ward, A.M., Vicar of Stratford-upon-Avon*, that the privilege of the bishops was limited to the giving a licence to practise, and query whether they had the power to confer the degree of Doctor of Medicine?

"May, 1661. Remember that I doe two things: inquire whether a man may get of the archbishop a licence to practise *per totam Angliam*; 2. Inquire for the apothecarie att the Old Stairs, Wapping, or Blackwall. I read Wingate's *Abridgements of the Statutes*, and find a bishop may licens in his dioces, but not the archbishop throughout England. Mr. Burnett said of Mr. Francis his licens, that it must bee renewed every year; the apparitor would dunne him else, that his father never was, nor never would be doctor; and the apparitor used constantly to ply him, but he laughed him out of itt. A licens granted to practise by Dr. Chaworth to Mr. Francis throughout the archbishop's prouince, itt did not cost him full out 30s.; there were some clauses in itt, as '*quamdiu si bene gesserit*,' and 'according to the laws of England,' but I suppose itt was the proper form which is used in such a case." — P. 13.

H. B., F.R.C.S.E.

Warwick.

* Arranged by Charles Severn, M.D. 8vo. London. 1839.

SONG ON TOBACCO.

(2nd S. i. 115. 182. 258.)

The subjoined version of this song is from *The Aviary, or Magazine of British Melody*, an extensive collection of words of songs, published (without date) some time in the latter half of the last century. This version must, I imagine, have attained some degree of popularity, as I remember having heard (in my boyhood) a female relation frequently repeat it. The late Samuel Wesley set it to music in three parts in June, 1800. His composition has not, I believe, been published, but a few copies were printed several years ago by the then possessor of the manuscript, for private distribution. The poem in the *Gospel Sonnets* is included in the collection of *Ancient Poems, Ballads, and Songs of the English Peasantry*, edited by Mr. J. H. Dixon for the Percy Society in 1846. It is there entitled "Smoking Spiritualized," and is treated by the editor as the production of Erskine. In an introductory notice Mr. Dixon remarks that, "The 'Smoking Spiritualized' is, at the present day, a standard publication with our modern ballad-printers, but their copies are one and all exceedingly corrupt." I join my hopes to those of J. B. and Y. B. N. J., that a copy of the song quoted in *Rob Roy* may appear in your pages.

"Tobacco's but an Indian weed,*
Grows green at morn, cut down at eve;
It shews our decay, we are but clay.
Think on this when you smoak Tobacco.

"The pipe that is so lilly-white,
Wherein so many take delight,
Is broke with a touch: Man's life is such.
Think on this when you smoak Tobacco.

"The pipe that is so foul within
Shews how Man's soul is stain'd with sin,
It does require to be purg'd with fire.
Think on this when you smoak Tobacco.

"The ashes that are left behind
Do serve to put us all in mind
That unto dust we must return [*sic*].
Think on this when you smoak Tobacco.

"The smoke [*sic*] that does so high ascend,
Shews that Man's life must have an end;
The vapour's gone: Man's life is done.
Think on this when you smoak Tobacco."

W. H. HUSK.

"Content and a Pipe.

"Contented I sit with my pint and my pipe,
Puffing sorrow and care far away,
And surely the brow of grief nothing can wipe,
Like smoking and moist'ning our clay;
For tho' liquor can banish man's reason afar,
'Tis only a fool or a sot,
Who with reason or sense would be ever at war,
And don't know when enough he has got.

* Wesley's copy reads:

"Tobacco is an Indian weed."

For tho' at my simile many may joke,
Man is but a pipe — and his life but smoke.

"Yes, a man and a pipe are much nearer akin
Than has as yet been understood,
For, until with breath they are both filled within,
Pray tell me for what they are good?
They, one and the other, composed are of clay,
And if rightly I tell nature's plan,
Take but the breath from them both quite away,
The pipe dies — and so does the man.
For tho', &c.

"Thus I'm told by my pipe that to die is man's lot,
And sooner or later he must;
For when to the end of life's journey he's got,
Like a pipe that's smoked out, — he is dust;
So you, who would wish in your hearts to be gay,
Encourage not strife, care, or sorrow,
Make much of your pipe of tobacco to-day,
For you may be smoked out to-morrow.
For tho', &c."

I beg to inform your erudite correspondent Y. B. N. J. that Erskine only claims the authorship of the second part of "Meditations on Smoking," as will be seen by the title which I transcribe from the twelfth edition of *Gospel Sonnets*, Kilmarnock, 1782:

"The following Poem, the Second Part of which was wrote by Mr. Erskine, is here inserted, as a proper subject of meditation to smokers of tobacco:

SMOKING SPIRITUALIZED,

In Two Parts;

The First Part being an old Meditation upon smoking Tobacco; the Second, a new Addition to it, or Improvement of it."

The variations between the reprint from the *Newcastle Journal* and the above copy are very trifling. The third line of the fifth stanza should be, —

"That to the dust."

In justice to Erskine, who may be convicted by the Southron of having a false rhyme in the last stanza, I may state that the old Scottish pronunciation of "towers" is identical in sound with "yours."

A. R. X.
Paisley.

Aubrey, speaking of the fashion of using tobacco, says: —

"They first had silver pipes, but the ordinary sort made use of a walnut-shell and a strawe. I have heard my grandfather say, that one pipe was handed from man to man round the table. Within these 35 years [written about 1680] 'twas scandalous for a divine to take tobacco. It was then sold for its wayte in silver. I have heard some of our old yeomen neighbours say, that when they went to market they culled out their biggest shillings to lay in the scales against the tobacco; now the customes of it are the greatest His Majestie hath."

R. W. HACKWOOD.

Replies to Minor Queries.

Rev. Robert Montgomery (2nd S. i. 293.) — The question respecting the late Mr. Montgomery's true patronymic was long ago set at rest by indisputable evidence; but as it has again been revived, I hope your pages will set at rest for ever a most foolish surmise.

The following is an extract from the *Quarterly Review*, vol. liii. p. 287. (No. 105., Feb. 1835):—

"Note on p. 492., No. 104.

"We are concerned to find that the newspapers had misled us on a point not indifferent to the personal feelings of Mr. Robert Montgomery, author of the *Omnipresence of the Deity*, &c. &c. Mr. Montgomery has taken the most effectual means of satisfying us on this head: he has forwarded to us a copy of the baptismal register of Weston, Nov. 8, 1807; which proves that the story of his having assumed the name by which he has become known is utterly false and unfounded. How it originated, we need not inquire; but we sincerely hope never to see it revived again."

Having enjoyed the personal friendship of Mr. Montgomery for many years, I hope I may be permitted to say that he was most undeserving of such attacks. It has become a fashion to consider Mr. Macaulay's satirical *Essay* as in some degree descriptive of him, but the readers of his works have formed a very different estimate. The memory of his guileless simplicity and generosity of character, ready wit and deep religious feeling, will be long cherished by his friends.

JAMES DARLING.

81. Great Queen Street, Lincoln's Inn Fields.

Judge Creswell (2nd S. i. 270.) — By the kindness of the intelligent and obliging librarian of Lincoln's Inn, I am enabled in some degree to answer my own question. There is no doubt that the "Mr. Serjeant Creswell" of Clarendon, White-locke, and Sir W. Jones, is the "Richard Cresheld" of Rymer and Dugdale; and that the latter is the correct designation, corrupted by abbreviated pronunciation to "Creswell." He was the representative of the borough of Evesham in the parliaments of 1623-4, 1625, 1627-8, and 1640, and in the documents referring to these elections he is named Richard Cresheld; but in the list of the members of the latter (the Long) Parliament, given both in the *Parliamentary History* (1807), vol. ii. p. 624., and in Rushworth, vol. iv. p. 9., he is called, as member for Evesham, "Richard Creswell, Serjeant-at-Law." I do not know any authority for the Christian name "John," as Mr. Woolrych gives it.

He is described in the Lincoln's Inn admission as the son of Edward Cresheld of Mattishall-Burgh, in the county of Norfolk, and his son, who was admitted many years later, is described as "William Cresheld, son and heir of Richard Cresheld of Evesham." These facts may enable some

of your genealogical correspondents to favour me with some further account of him, the family he came from, the family he left behind him, and the date and place of his death.

EDWARD FOSS.

Helmet above Crest (2nd S. i. 271.) — If such a practice as that to which your correspondent refers is "gaining ground," it is a most erroneous one. If the helmet and crest are both to be shown, the crest cannot be deprived of its place upon the helmet; the crest was always worn on the top of the helmet within the wreath, or issuing from a coronet as the case might be, and placed upon the lambrequin which covered the upper part of the helmet. If it is intended to show the dignity of a baronet or knight, by placing the helmet above the crest, as peers place their coronets when the crest only (without the arms) is used, the principle is equally erroneous; as custom only appears to have made helmets significant of dignity, the different forms of coronets being regulated by royal authority for the several degrees of peerage. The use of side-standing barred helmets to denote nobility, and of open full-faced helmets for baronets and knights, is of custom only; and not much earlier than the time of Charles I. When the crest is used without the helmet, and when not issuing from a coronet, it is set upon so much of the circular wreath (which went round the upper part of the helmet), as indicates that ornament; but whenever the helmet is used, the crest can be nowhere else than in its proper place upon the helmet. I have, perhaps, gone into a little extraneous matter in making these remarks; but I have done so to show that originally the helmet, in its various forms and positions, was not indicative of any rank or dignity in persons using it heraldically; and (not as in the case of peers' coronets), only so from custom.

THOS. WM. KING, YORK HERALD.

Giving Quarter (1st S. viii. 246. 353.) —

"*Giving Quarter*. — This phrase originates from an agreement between the Dutch and Spaniards, that the ransom of an officer or soldier should be a quarter of his pay. Hence to beg quarter, was to offer a quarter of their pay for their safety, and to refuse quarter was not to accept that composition as a ransom." (No authority given.) — From *Notes to assist the Memory in Various Sciences*. 8vo. Pp. 277. Murray, London, 1825., p. 112.

J. P.

Birmingham.

"Dies Dominicus" (2nd S. i. 252.) — When your correspondent SCRUTATOR supposes the first day of the week to have received the name of *Dies Dominicus*, as being "the day of *Dominus Sol*," he must certainly be stumbling over some imperfect reading of a definition given by Procopius (*Comm. in Gen.*, c. i.): "*Dies Dominicus, tanquam soli Domino consecratus*," &c.

That a particular day was to be dedicated to the *Dominus (solus)*, who was to sanctify it by His *resurrection*, had been predicted in the 118th Psalm; but I am not aware that the title *Dominicus* was given to the first day of the week "before the Christian era," even by the Jews who were in possession of David's prediction, much less by the Gentiles, as applied to their *dies solis*.

J. SANSOM.

Sir Robert Bruce Cotton (2nd S. i. 250.) — In reply to CUTHBERT BEDE's inquiry, permit me to state that I remember being informed, on good authority, that Lord Clinton, of North Devon, is descended from the Cotton family, but in what line I am unable to say. M. J.

Charles Povey (2nd S. i. 266.) — The publication of this writer, concerning which he says: "Upon the demise of Q. Anne, I drew up 65 articles of that reign," is in the Library of Trinity College, Dublin, as also in the Bodleian Library, Oxford, being contained in the catalogue of the latter as an anonymous work under the head of Q. ANNE.* The title is as follows:—

"An Inquiry into the Miscarriages of the Four Last Years Reign, wherein it appears by Sixty Five Articles, That a Scheme was laid to raise the Grandeur of France and Spain, break the Confederacy, make a separate Peace, destroy the Establish'd Church, sink the Trade of the Nation, betray the Queen, and bring in the Pretender. As also a Design to reform the Army, by putting in Irish Officers to command it, and for making private Leagues, in order to hasten and support the intended Restauration. With other Particulars relating to the Forwardness of a Rebellion in Scotland, the great Encrease of Popery in Ireland, the Occasion of the Queen's Death, and the Discovery of an Immense Sum of Money taken out of the Treasury, and not accounted for. Presented to the Freeholders of Great Britain, against the next Election of a New Parliament. London, 1714."

In the first page he says:—

"I have writ Five large Quarto and Octavo Volumes, with many other Treatises, to recommend Vertue, Loyalty, Wit, Honour, Truth, and Moderation; and to extinguish Vice, Rebellion, Bribery, Pride and Ambition."

Ἀλιεύς.

Dublin.

Mrs. Fitzherbert (2nd S. i. 153. 220. 239.) — In addition to the pamphlets mentioned by your correspondents, pp. 220. 239., the following may be useful to G. H.:—

"An Admonitory Letter to H. R. H. the Prince of Wales, on the subject of the late delicate Inquiry; containing Anecdotes never before published, which may probably lead to the Detection of the real Authors of the late scandalous Attempt to sully the Purity of an Illustrious Personage. Tipper & Richards, Leadenhall Street, 1806."

"A Third Plain Letter to His Royal Highness, upon

[* The third edition, 1714, of this work is also in the British Museum, entered under ANNE, in the Catalogue of King's Pamphlets.]

his plain duties to himself, his wife, his child, and to the country, with a design for a statue to be erected to his honour, upon a pedestal of alabaster, with appropriate inscriptions by the Dukes of York and Norfolk, Mr. Jefferys, a Countess, &c. &c., with a promise to the flexible Lord Moira. London: James Piper, No. 8. Hanway Yard, Oxford Street, 1807."

From the title of the above there appears to have been a *second* plain letter, but it is not in my possession. Besides the *Review of the Conduct of H. R. H.*, &c., by Mr. Jeffreys, there is,—

"A Letter to H. R. H. the Prince of Wales, by Nathaniel Jefferys. Dedicated (without permission) to Mr. Fitzherbert."

Also:—

"An Antidote to Poison: or, a full Reply to Mr. Jefferys' Attack upon the Character and Conduct of H. R. H. the Prince of Wales; containing several important particulars derived from authentic sources of information. By Claudio. Dedicated to Abraham Goldsmid, Esq. London: Mathews & Leigh, 18. Strand. 1806."

Further allusion to the subject is made in *The Jockey Club*, a series of sketches contained in these pamphlets; and in an *Answer* to the same, by a member of the club, of which I have not the dates.

JOHN WM. ATKINSON.

Leeds.

Hannah Lightfoot (2nd S. i. 121.) — There is a fine portrait of this lady, by Sir Joshua Reynolds, at Knolle Park, Kent, which was doubtless painted by order of George III. In the catalogue she is erroneously called Mrs. Axford. In Burke's *Dictionary of the Landed Gentry*, supplementary volume, f. 269., is the pedigree of "Prytherch of Abergole," by which it appears that the gentleman who is said to have married her grand-daughter has had by her no less than fourteen children.

Mrs. Philipps informs me, by letter dated 27th February last, that her late father, Henry Wheeler, Esq., of Surrey Square, "was the last of the family who saw her, on her going to Keith Chapel to be married to a person of the name of Axford, a person the family knew nothing of; he never saw her or heard of her after the marriage took place; every inquiry was made, but no satisfactory information was ever obtained respecting her." G. STEINMAN STEINMAN.

Fig-pie Wake (2nd S. i. 227.) — I have a lively remembrance — didici puerilibus annis — of fig-pie wake, which is kept, not at Draycott only, but in the neighbouring villages. There is (I have heard) a custom at Gloucester somewhat of this kind. Children who are out at service, or otherwise away from home, visit their parents on Mid-Lent Sunday, taking with them a saffron cake as a present. Some of your readers probably can give further information on this custom.* J. I.

[* See "N. & Q.," 1st S. xi. 284. 353.]

Quotation wanted (2nd S. i. 252.) —

"A sudden thought strikes me — let us swear eternal friendship."

From the *Rovers, or Double Arrangement*, in the poetry of the *Anti-Jacobin*, a burlesque melodrama in ridicule of the German stage of the day. The passage quoted is not more absurd than the original in *Stella*, an early tragedy of Goëthe's :

"*Stella*. Madame! Da fährt mir ein Gedanke durch den Kopf wir wollen beisammen bleiben! Ihre Hand! Von diesem Augenblick an lass' ich Sie nicht!"

J. H. L.

Scottish Pasquils (2nd S. i. 220.) — As your correspondent MR. MARKLAND is desirous of having a note of the particulars respecting Part III. of this collection, I have much pleasure in sending this in reply to his inquiry.

Part III., title *A Third Book of Scottish Pasquils, &c.*, Edinburgh, 1828, prefatory notices, pp. iii. to xiv.; *Pasquils*, 21; *Minor Satirical Verses*, 8., extending to p. 93. The editor (Mr. Maidment, Advocate), in the "Prefatory Notice," intimates that, —

"When the *first* book of *Pasquils* was preparing for the press, it was not supposed that materials could have been provided to have made a *second*; but by the kindness of various individuals who take an interest in these matters, and by the unexpected discovery of several manuscripts, not only was the editor so successful as to collect a *second* book, but he has been enabled to produce a *third* one, fully as entertaining as either of its predecessors."

He farther remarks that, —

"It is to Sir James Balfour that the reader is indebted for the more valuable portion of the present volume. These *Pasquils* have now, for the *first* time, been printed from the original manuscripts."

Each volume is considered to be complete in itself, although forming now a series of three. A copy of vol. iii. I find can be had from a bookseller here for 10s. 6d.

T. G. S.

Edinburgh.

Appropriators and Impropropriators (2nd S. i. 173. 282.) — F. S. is perfectly right in his conjecture respecting the use of these terms. For authorities confirming his opinion, he is referred to *Johnson's Dictionary*, *Hook's Church Dictionary*, *The Clerical Directory*, and the *Returns of the Tithe Commissioners*. In the latter the columns, indicating the mode of dividing tithe-rent charges, are expressly headed, "To Clerical Appropriators and their Lessees," "To Parochial Incumbents," and "To Lay Impropropriators."

M. C.

The Lovell Family (2nd S. i. p. 252.) — Gregory Lovell of Merton, co. Surrey, Cofferer to the Queen's Household, was born anno 1522; second son of Sir Francis Lovell, who was second son of Sir Gregory Lovell of Barton Bendish, co. Norfolk. Gregory Lovell married twice; by his

second wife, Dorothy, daughter of Nicholas Green, he had five sons: — 1. Sir Robert; 2. Henry; 3. Thomas; 4. William; 5. Gregory. He died 1597, aged seventy-five.

G. H. D.

Inscriptions on Sundials (1st S. xi. 61. 184., &c.) — On Standish Vicarage, Gloucestershire; probably put up by Bishop Frampton, one of the non-juring bishops, temp. William III., who died in retirement there :

"Nescit occasum lumen Ecclesiæ."

On a house, Southgate Street, Gloucester :

"Fugit hora, ora, labora."

On a farm-house, Coldthorp, Gloucestershire :

"Sol me, vos umbra."

Dial on Round-house Farm, Haverfield, in the same county, on E. face —

"Oriens ex alto visitavit nos."

On W. face —

"Memor esto occasûs tui."

BROOKTHORPE.

On Morden College, Blackheath :

"Ut umbra, sic vita." 1695.

J. Y. (2.)

In Leadbetter's *Mechanick Dialling*, London, 1769, is a collection of 301 "Mottos for Dials," in Latin and English, amongst which are several of those which have appeared in the pages of "N. & Q."

W. C. TREVELYAN.

St. Apollonia's Teeth (2nd S. i. 213.) — Keightley, *History of England*, p. 379. (2nd edition), says :

"The teeth of St. Apollonia, which cured the tooth-ache, were so multiplied, that when collected they filled a *town*."

P. J. F. GANTILLON.

Clint (1st S. xii. 406.; 2nd S. i. 139. 203.) — A few miles above Richmond, Yorkshire, on the Swale, not many years since was *Clints* House. It stood on a level of no great extent, beneath a rocky ledge, and above a rapidly descending bank, at the bottom of which runs a *beck*.

To the north-west of the village of Bowes, in Yorkshire, stands a farm house named *Clint*. It stands on the brow of a hill.

D.

Leamington.

Synonym for being hanged (2nd S. i. 272.) — "He was stabbed by a Bridport dagger," is used in the same sense as the phrase quoted by HENRY KENSINGTON, and originated from the quantity of hemp which was formerly grown in that part of the county of Dorset. May not Beilby be the name of some renowned Jack Ketch?

R. W. HACKWOOD.

Cotton Family (2nd S. i. 298.) — The first wife of Sir Thomas Cotton was "Margaret, daughter of Lord William Howard (third son of Thomas, Duke of Norfolk; he was K. G., and ancestor of the Earls of Carlisle), married June 17, 1617, died March 5, 1625."

His second wife was "Alice, daughter and heir of John Constable of Dromonby, in Yorkshire. She was relict of Edward Anderson of Stretton, Bedfordshire, Esq. (who died April 4, 1638). Quarterly gules and vaire, over all a bend or, thereon an annulet sable for difference."

By his first wife he had "Sir John Cotton, Bart. (of Stretton in right of his wife), member for the town of Huntingdon 13 C. II., and for the county 1 J. II.; died Sept. 12, 1702, aged eighty-one."

This Sir John married two wives, "Elizabeth, daughter of Sir Thomas Honeywood of Markshall in Essex, Knt.;" and "Dorothy, daughter and heir of Edmund Anderson of Stretton, Esq. (by Alice his wife). Argent, a chevron between three crosses patonce sable."

The other children of Sir Thomas by his first wife were, "Lucy, born 1618 (married Sir Philip Wodehouse of Kimberley, Norfolk, Bart.), and Frances, born 1619, and died unmarried, 1636."

By his second wife, Alice, he had, 1. "Thomas, ob. s. p., æt. seventeen. 2. Sir Robert, Knt. (who married Gertrude, daughter of Sir William Morice of Werrington, Devon, Bart.). 3. Philip of Connington, died s. p. 4. William of Cotton Holme, Cheshire (who married Mary, daughter of Robert Pulleyn, Rector of Thurstleton, Leicestershire). 5. Frances (who married Sir Thomas Proby of Elton, Hunts). And 6. Alice, who married Sir Humphry Monnox of Wotton, in Beds., Bart."

"Sir Thomas Cotton himself died May 13, 1662." L. B. L.

[Some errors, not easily to be rectified by errata, having occurred in printing the foregoing last week, we have thought it best to reprint a corrected extract from the MS. pedigree.]

Hay and Delawaye (2nd S. i. 293, 294.) — I am sorry my handwriting should be so difficult to make out as to induce your printer to make two great mistakes in my Queries inserted in this week's "N. & Q.," which will make them both useless unless corrected. In the 1st page 293, for "Margaret Kery" read "Margaret Hay," and for "Dr. John Kery" read "Dr. John Hay;" again in the next page, for "Dallawage" read "Dallawaye," a "g" being inserted instead of a "y." Perhaps in inserting these corrections you will be good enough to add the following: Was John Dallaway, M.A. of Trinity College, Oxford, and F.S.A., who published in 1793 *Inquiries into the Origin and Progress of the Science of Heraldry*

in England, related to this family. Their arms were "Arg. two lions in chief counter-passant, and one in base passant, all guardant gu. armed and langued, az. Crest. A demi lion, rampant, holding in his paw a staff, erect, ppr. on a banner appendant thereto, and floatant to the sinister, arg. a saltier, of the first." ALFRED T. LEE.

Vicarage, Tetbury, April 12, 1856.

"Do you go well to the ground" (2nd S. i. 86.) — This expression from Middleton's play, *The Family of Love*, Act v. Sc. 3., is explained by your correspondent to mean (in Herefordshire) "to cover the feet." Such may be the meaning of the phrase in Herefordshire, but it bears another signification in the county of Durham, where "to get to the ground" in medical phraseology means "to have the bowels opened." That this is the meaning of the passage in Middleton is obvious from the context. The slight difference between the verbs *go* and *get* is of no importance. D.

Leamington.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

HUTCHINS'S DORSET. Vol. I. of the 2-Vol. Edition.
HUTCHINS'S DORSET. Vols. II. & III. of the 4-Vol. Edition.

Wanted by John Garland, Solicitor, Dorchester.

QUAINT SCRAPS AND SUDDEN COGITATIONS. By Nathan Coward, Glover and Poet.

THE WORKS OF WILLIAM HALL. KNOWN AS "Antiquary Hall," of Lynn. Both published at Lynn, separately. (Each a thick Vol.) About 1810. 8vo.

Wanted by John Nurse Chadwick, King's Lynn.

THE CONFESSION OF THE FAYTHE OF THE GARMAYNES, HOLDEN AT AUGUSTA, THE YEAR OF OUR LORD 1530. London: R. Redman. Black letter. Small 8vo. (No date.) An imperfect copy, or folios 12 & 13.

Wanted by W. George, 29, Bath Street, Bristol.

Notices to Correspondents.

Among other interesting Papers unavoidably postponed for want of space are Mr. CARRUTHERS'S Illustrations of Mrecaulay; The Clan Macdonald and the Burgheers of Inverness; CANON HARRINGTON and DR. ROCK on The Golden Rose and Papal Gifts; Notes by HARLEY, Earl of Orford, on the Peccage; Note on Cartwright the Nonjuring Bishop; Wiltshire Superstitions; and our Notes on Books; more particularly on Dr. DORRIS'S Knights and their Days, Gosse's Week at Tenby, Guizot's Richard Cromwell.

Answers to Correspondents in our next.

ERRATA. — 2nd S. i. 390. l. 2 and 3. for "Dr." read "Ds.," the abbreviation for dominus: Dr. of course stands for the superior degree, Doctor.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the un-stamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, Mr. GEORGE BELL, No. 186, Fleet Street.

LONDON, SATURDAY, APRIL 26, 1856.

Notes.

MEMORANDA ON THE PEERAGE, BY EDWARD HARLEY, EARL OF OXFORD.

Among the Harleian manuscripts is a volume containing memoranda of the births, marriages, deaths, &c. of the nobility and gentry, in the handwriting of Edward Harley, Earl of Oxford (founder of the Harleian library), entered on the backs of letters addressed to himself, and chiefly relating to the period between 1734 and 1741. These memoranda are intended, apparently, as notes on some printed work on the peerage (but the work itself I have not been able to ascertain), and afford dates and names that may be useful to the genealogist. Many of these memoranda relate to personal or family matters long buried in oblivion, and although not written in the style of "Lodge" or "Debrett," nor adapted even to supply a chapter in the *Romance of the Peerage*, a selection from them may, from the position of the writer, be worth preserving.

Annesley.—"Mr. Annesley was butler to S^r Arthur Chichester, L^d-Lieut. of Ireland. The L^d was one day at play, won a considerable sum of money, left his purse upon the table, went out to wait upon his company. Upon his return he missed his purse, questioned Annesley; he denied y^t he had seen it, and y^t nobody came into y^e room, as he saw. My L^d grew enraged, and turned Annesley away, and he suffered some punishment. He was so uneasy in Ireland y^t he resolved for England; and as he was just got on board, some of my L^d's serv^{ts} came from him to desire he would return, w^{ch} with some difficulty they prevailed with him. My L^d met him with open arms, desired he would forgive him; he had wronged him, for the monkey had stole y^e purse. He took care to heap all places and honors; the rise of the family of Annesley."

Ashley-Cooper, Earl of Shaftesbury.—"He was apprentice to a grocer in Exeter. He studied divinity, and was to have been a Presbyterian parson; came to visit Mr. Lock, and said he was his cosen. Mr. Lock persuaded him to follow the law. He was a very bad chancellor; and gave up with great reluctance, for the seals were more than once sent for. He was not able to carry on the business."

Margaret, Lady Coventry.—"Lady Coventry, the wife of George [third] L^d Coventry, daughter of John, Earl of Thanet, died in Canterbury. . . . She left Heneage, Earl of Winchelsea, her executor. She left a great number of gilt shillings, which she travelled with, to cheat highwaymen, as I was told by Mr. Harbin. He gave me two."

Finch, Earl of Winchelsea.—"Heneage, [second] Earl of Winchelsea, ambassador in Turkey. In his return home [in 1669] the ship struck upon a rock. Soon got off, to their great surprise; and upon search they found a peice of the rock stuck

into the ship, which preserved them. The peice was preserved in the family with great regard. This lord loved w— much. He had many women. He built little houses for them. When he returned, K. Ch. II. s^d, 'My Lord, you have not only built a town, but peopled it too,' meaning with his bastards. 'Oh, S^r, I was your Majesties representative.'

"Heneage [fourth Earl of Winchelsea], a man of great worth and honor; he was a Nonjuror. His lady [Anne, daughter of Sir Wm. Kingsmill] was maid of honor to King James 2^d Queen. She was a poetess; publisht a book of poems.

"Lady Winchelsea [wife of Daniel, seventh Earl] died Sept. 1734, at my Lord Malton's, her brother-in-law's house, called Wentworth House. My Lord married to Miss Palmer, Janu. 1737, daughter of S^r [Thomas] Palmer of Kent. Her elder sister was married to S^r Brook Bridges; he died, and she married to Mr. Fielding, brother to my Lord Denbeigh. John [Finch] was stabbed by Saly Salisbury. Edward married in 1736 or . . . to Mrs. Younger, the player. Henry and Edward were both of Cambridge, of Christ's College, and, I think, Fellows."

Simon, Earl Harcourt.—"Thursday, Oct^r 16, 1735, my L^d Viscount Harcourt was married to Miss Le-bas. Her father was never more than agent to a regiment. His father, deputy-master of the ceremonies. [Sir Samuel] Moyer's three sisters; one married Pauncefort, one married Lebas, mother to L^{dy} Harcourt; another married Jenyns of Hayes, in Middlesex. He broke his neck. She had the direction and education of her neice Le-Bas, and sold her, as it is said."

Herbert, Lord Torrington.—"Herbert, Lord Torrington, Admiral, who dyed 1716. Left my Lord [Lincoln] his whole estate; but in case he has no heirs male, then to Greenwich Hospital. My Lady Lincoln died June, 1736."

Howard, Earl of Berkshire.—"Lady Elizabeth Howard married Mr. John Dryden, by whom she had three sons, Charles, John, and Henry. Mr. Dryden died May 1, 1700. Mr. Charles was drowned at Windsor, 1704. Mr. John died of a fever at Rome, 1700, the end of the year. Mr. Harry died . . . Lady Elizabeth died [1714]. She was a lunatick some years."

Bowes Howard, Earl of Berkshire.—"Charles [second son] married, 1736, meanly to a woman who lodged in the house where he boarded at Eaton school. Her maiden name was Manning; old enough to be his mother. She was the widow of one Lane, a livetenant at sea, who had half-pay, and was upon what they call the compassionate list. He was a little while at St. John's College, in Cambridge.

"Grahme, youngest son of the L^d Berkshire, died suddenly coming from hunting, Janu. 1735.

"By the death of Lady Diana Feilding, my Lord Berkshire came into possession of Ashted Park, in Surrey, and Castle Rising, in Norfolk, a noble estate: a house in Duke Street."

Mordaunt, Earl of Peterborough. — "Charles, Earl of Peterborow, after a long illness went to Lisbon for the recovery of his health, but died there six days after his arrival. My Lord's body was brought over and buried at Turvey, in Bedfordshire. He married to his second [wife] Mrs. Anastatia Robinson, daughter to Mr. Robinson, a painter, who was blind some years before. L^d Peterborow did not own her in publick till a few months before he died, both at Bath and Mont Bevis, where she now lives, and has it in jointure. Her mother was a Lane, descended from the Lanes that took care of K. Ch. II. Charles Lord Peterborow, grandson to y^e last, took his seat in Parliament, Janu. 15, 1735. This lord married sometime since to Miss Cox, the daughter of a Quaker, a great wholesale grocer in Aldgate."

Noel, Earl of Gainsborough. — "Lord Gainsborough, 1736, owned his marriage with his keeper's daughter; her name was Elizabeth Chapman; he has been married four or five years. Her brother is now keeper to my Lord. Has been married about 11 years, March, 1735. Married at Up-pingam."

Paget, Earl of Uxbridge. — "He was one of the Lords of the Treasury, Aug. 8, 1710, upon Lord Godolphin's being turned out. Was named to go ambassador to the Court of Hanover, but he refused to go, till he was made an Earl. The Queen said he should be, when he returned; he was angry, did not go, and was made by King George an Earl."

Rich, Earl of Holland and Warwick. — "Lady Isabella Rich, daughter [of Henry] the [first] Earl of Holland, married S^r James Thinne, 2 sons by the Duke of Ormond dyed, I think, abroad. Waller celebrates her playing upon a lute.

"Lady Elizabeth Rich [daughter of Robert, second Earl of Holland] had run out her fortune, and retired to Wales, and there married Francis Edwards, who was a younger son of a gentleman; he was a purser of a ship, got 60l. pr. ann. My L^d Warwick [Edward Henry Rich, seventh Earl] died unmarried [in 1721] and without a will, so Edwards, his aunt, became heir-at-law to this estate, and her son drank himself to death, but has entailed the estate, with power of granting leases; he has entailed it upon all his relations he could think of.

"Edward Henry Rich was of Westminster School; killed himself with his debauchery. The present Earl of Warwick [Edward Rich, eighth

Earl] has none of the estate of the family; the person he married [Miss Stanton] was a milliner; there is one daughter, Lady Charlotte Rich, who was promised to be a lady of the bedchamber to the Princesses, in the room of Lady Susan Hamilton, who married Mr. Keck.

"Mr. Joseph Addison dyed at Holland House, near Kensington, Wenesday, June 17, 1719, was buried in West Abbey, June 26. He left one daughter by my Lady Warwick [widow of Edward, sixth Earl], Charlotte Addison."

Henry, Viscount St. John. — "Henry St. Johns, now L^d Viscount St. Johns, was indicted, and was tryed the 11 of December, 1684, for the barbarous murder of S^r William Heathcote, the 14th of October, 1684, and was found guilty of murder at common law, as likewise upon the statute of stabbing. His mother, the Lady St. Johns, procured his pardon at a great price, said to be 10,000l. Old S^r Walter, his father, would not meddle with it. My Lady died [August] 1736, buried at Battersea."

Talbot, Earl of Shrewsbury. — "Gilbert Talbot [son of Charles, Duke of Shrewsbury] is not abroad, but a Jesuit, and cannot take the title; he lives with my Lady Petre. George Talbot, his brother, did pretend to the title, and his widdow is so silly as to pretend to it, and suffers her three daughters to be called Ladies, and puts the Earl's coronet over glasses and upon plate, but durst not put it upon the achievement nor coach, though in writings she signs 'Mary Talbot.' Mr. George Talbot left six sons and three daughters: the eldest son, George, is at Paris for his education, 1735."

Talbot, Earl Talbot. — "Mr. [William] Talbot, my Lord Chancellor's son, married to Mary, the daughter of Adam Cardonnel, by the widdow of Mr. Richard Franklin, and she is and will be worth above seventy thousand pounds. The widdow Cardonnel had a daughter by Mr. Richard Franklin, who died some time since, and left her mother the fortune. This widdow is since married to Mr. Fredrick Franklin, her first husband's brother: was often prosecuted, and paid much money. She died June, 1735. Mrs. Franklin was the natural daughter of a French refugee, who left 20,000; his name was Baudrie, a Spittlefield's weaver."

Vane. — "William, Lord Vane, died at his house in Kent, suddenly, Aug. 1734. Had 3 sons. William, the present Lord, married [the widow of Lord William Hamilton]; they have since parted; she a very great w——, and he a great fool. Anne Vane [daughter of Gilbert, second Lord Bernard] died at Bath, March 27, 1736. A son, Fitz-Fredrick, she had by the Prince of Wales; died in March, some time before the mother."

* *Sir Robert Walpole*. — "Saturday, March 4, 173 $\frac{1}{2}$, S^r Rob^t owned his marriage with Miss Skerret, a person he kept long; he brought her to his house at Whitehall, dined with his family, was carried to court, and received most graciously, and visited by all the ladies of quality, gentle and simple. S^r Rob^t had 2 daughters by Mrs. Skerret; one now alive, and was at a boarding school, and now lives with S^r Rob^t, 1738."

Wentworth, Earl of Strafford. — "Peter Wentworths [brother of Thomas, Earl of Strafford] wife died suddenly [1737], playing at picket with his daughter Arundel. Peter died Janu. 2, 173 $\frac{8}{9}$; he was a great sot. Peter's eldest son was in the Emperor's army, 1738; gave account of Gen. Dexau death; wrote several good accounts."

The preceding memoranda are copied from the Harleian MS. 7654., formerly MS. Add. 5005. μ.

ILLUSTRATIONS OF MACAULAY.

The Clan Macdonald and the Burghers of Inverness. — Mr. Macaulay describes Inverness in 1689 as "a Saxon colony among the Celts." This is correct, for the town was early peopled by the Flemish and other traders who settled on the east coast of Scotland. The municipal records, in broad Scotch, show the dread that was entertained by the quiet burghers of incursions from their wild marauding neighbours. Gradually, however, Frasers and Mackintoshes took up their abode in the town, and became "merchants," a term which then bore, and still bears in most Scottish towns, the signification of the French *merchants*, or general dealers. Some of the neighbouring chiefs and lairds had town residences in Inverness, and resorted to it as to a capital. Social reunions, balls, and sports relieved the gloom of a northern winter, and in 1662, as we read in a local chronicler, "the horserace at Inverness, which had turned into desuetude for many years before, was now restored, and brought to its pristine consistency!" The Earl of Moray, the Earl of Seaforth, Lord Lovat, the Lairds of Grant, Mackintosh, Fowlis, Lord Moray, Lord Macdonell, and the English officers from Fort William, were present on this great occasion. The provost and magistrates walked in procession to the race-course, and hung the silver cup with blue ribbons on the painted post, on the top of which were a saddle and sword, also run for. These were gay days; and as wine was cheap (claret being then sold at about a shilling a bottle), and all provisions exceedingly low-priced, there was no lack of good cheer and liberal hospitality. Mr. Macaulay adds:

"It is not strange that the haughty and warlike Macdonalds, despising peaceful industry, yet envying the

fruits of that industry, should have fastened a succession of quarrels on the people of Inverness. In the reign of Charles the Second, it had been apprehended that the town would be stormed and plundered by those rude neighbours. The terms of peace which they offered showed how little they regarded the authority of the prince and the law. Their demand was that a heavy tribute should be paid to them, that the municipal magistrates should bind themselves by an oath to deliver up to the vengeance of the clan every burgher who should shed the blood of a Macdonald, and that every burgher who should anywhere meet a person wearing the Macdonald tartan should ground arms in token of submission."

The origin of this feud in the reign of Charles II. was so trivial as to be ludicrously disproportioned to the result. It is traditionally known as the *Battle of the Kebbock*, or cheese. At a fair in Inverness, on August 18, 1665, one Finlay Dhu, or Black Finlay, while pricing a small cheese on the Dun Hill, or Market Brae, let it drop out of his hand, and the cheese ran down the hill into the river. The woman who kept the stall insisted on payment, Black Finlay resisted, and a scuffle ensued, till at length the whole market was in confusion, and a general *melée* ensued. The local chronicler already quoted — a minister of Kirkhill, whose very curious *History of the Frasers*, with all the "contingents" of the north country, still remains in manuscript — describes the commotion as if it were a Homeric battle:

"This alarms the whole town," he says; "the guards are called, who come in arms, and Joe Reid, a pretty man, their captain, runs in betwixt the parties to separate them. Several other gentlemen present offer their mediation, but no hearing. Swords are drawn, guns presented, and some wounds given. Provost Alexander Cuthbert is told that his guards are not regarded; he puts on a steel cap, sword, and targe, causes to ring the alarm-bell, and comes straight to the hill, and many pretty fellows with him. The people cry for justice; the guards, being oppressed and abused, let off some shot, and two men are killed outright, and above ten wounded. The noise is hushed and matters examined; the guard is blamed. The provost, in a fury, said he allowed and avowed what was done, for who durst disturb the king's free borough at a market time? The Highlanders keep a-brooding. Two Macdonells were killed: one Cameron and one Philan died of their wounds. The open rupture was closed on both sides with a punctilio of honour, but a revenge was promised and vowed."

The Macdonells (the Glengarry branch of the clan Colla, or Macdonald, spell the name in this way) would not be pacified, and the following are the terms proposed by them as the basis of a treaty of peace with the town authorities. They are certainly characterised, as Mr. Macaulay says, by "despotic insolence:"

"1^{mo}. A Covenant or Bond to pass for entertaining Offensive and Defensive Leagues, by which, if the town be invaded, the Macdonalds should come to assist, and, *à contra*, the town to send 100 men to assist them.

"2^{do}. The town to become liable presently in 100,000 merks Scots to them.

"3^{tio}. The town to quit their superiority of Drakies,

and to require no stent taxations. [Drakies is an estate about two miles from the town, which would have been exceedingly convenient for the Macdonalds.]

"4to. The Council to swear upon oath what persons did draw the Macdonalds' blood, to be delivered up to their mercy.

"5to. What arms, money, clothes, goods, cattle, &c. were lost should be repaid to the Macdonalds, as they should depone upon the worth.

"6to. When any Inverness man shall meet Lord Macdonald's friends and followers, or any one of them, that the Inverness men shall immediately lay down their arms on the ground, in token of obedience.

"7mo. The town to pay what sums the Macdonalds and their people shall have spent from the time they became a body until they be disbanded."

The consternation of the burghers, on receiving these demands, may be readily conceived. They replied cautiously to the sweeping "articles of peace:"

"That upon the clan Donald disbanding, they were willing to give hearing to indifferent [neutral] friends, being conscientious and indifferent men, to speak of such overtures as they found necessary and expedient to be made use of, for removing hostilities and making a right understanding betwixt them."

The affair was submitted to the Scottish Privy Council, and the Macdonalds seem to have had the stronger influence with that body, for the Council *decerned* that the town should pay the clan 4,800*l.* Scots of damages, together with the fees due to the surgeon who attended the wounded Macdonalds. The commissioners sent by the town to plead their cause before the Privy Council complained that they were —

"greatly prejudiced, hindered, and crossed by some ill-affected and malicious neighbours, whereby they pretended and protested to be free of all personal and pecuniary fines to be imposed upon the burgh for that unhappy tumult raised in August last with the Macdonalds."

Some of these "malicious neighbours" who would not pay were declared ineligible, in all time coming, to serve as councillors. The affair was patched up; but a feud of this kind lasted long, and twenty-four years afterwards the Macdonalds had their day of reckoning. The Jacobite standard was raised.—Dundee was in the field. On May 1, 1689, Dundee arrived with a body of horse at Inverness. He found the town invested by Macdonald of Keppoch, at the head of 800 or 900 men. Here again we take up Mr. Macaulay:

"The savages went round and round the small colony of Saxons like a troop of famished wolves round a sheepfold. Keppoch threatened and blustered. He would come in with all his men. He would sack the place. The burghers meanwhile mustered in arms round the market cross, to listen to the oratory of their ministers."

The whole passage is exceedingly graphic and picturesque. The historian's authority was the following entry, extracted for him from the Inverness Kirk Session Records for 1689:

"28th April. That day sermon was preached be Mr.

Gilbert Marshall, in the forenoone, at the Cross, and that by reason Coll Macdonald was about the town, boasting to come in with his whole force, consisting of 8 or 900 men, to plunder the town. Afternoone, Mr. Mackenzie preached as aforesaid, all the citizens being necessitated to stand in a posture of defence. No collection." [The usual collection of pence for the poor.]

Dundee remonstrated with Keppoch, who stated in his defence that he was only demanding what was due to the Macdonalds by the town, and that he could only recover it by force of arms. The military leader agreed to act as mediator between "Coll of the Cows" (Keppoch's nickname) and the municipal authorities, and the matter was finally compromised by Keppoch receiving a thousand crowns, collected for him among the inhabitants. Keppoch then withdrew his Highland host, that had caused such alarm and loss to the town; and there would, no doubt, be a peculiar *unction* in the sermon thus noticed in the Kirk register:

"19 May. Ane thanksgiving sermon preached be Mr. Gilbert Marshall, and that be virtue of ane Act ishewed furth be the Convention of Estates for our safe delyverie from the power and tirranic of the Papists. Text, 124th Psalm, 14th verse."

The Town Council no less rejoiced; but they petitioned the Privy Council to relieve their sufferings, having, they said, besides "the thousand dollars of ransom that it stood them to redeem the town of Inverness from being burnt by the Macdonalds and barbarous Highlanders," spent large sums in fortifying the town by order of General Mackay. Mackay soon followed Dundee into the central Highlands, and the rival forces joined battle, July 27, in the magnificent Pass of Killiecrankie, where Dundee met his death while waving on his men to victory. R. CARRUTHERS.

Inverness.

NOTES ON THE FLEUR-DE-LIS.

(Continued from p. 310.)

We commence, then, with the record which Heylin has supplied. It is not, indeed, clear upon what authority these charges are assigned to some of their earliest possessors, but, taking them as represented, we find in the crown of Uffa, first King of the East Angles (A.D. 575), true F^s-d.-L. Allusion has already been made to the double tress. F. C., which was adopted in Scotland so early as 792. In relation to this general subject, Montfaucon (*Disc. Prelim.*, i. xxx. xxxiv.) says,

"Dans l'Histoire d'Angleterre de M. Toiras, on voit quelques Rois des plus anciens qui ont a leur couronne, ou quelque fois au bout de leur sceptre, des F^s-d.-L. bien formées, et le Roi Edouard est représenté avec ces mêmes fleurs a sa couronne tres bien formées."

He here alludes to the Confessor (1042—1066), whose crown, according to Clarke (*Intr. to He-*

raldry, p. 210., 14th edit.), the model of the imperial crowns of England, was composed of 4 crosses pattée, and as many Fs.-d.-L.

The arms of Henry I., Beauclerc (A.D. 1100), as given by Heylin, plate iii. p. 16., bear France and England (1 and 4), 3 Fs.-d.-L. (2 and 1) (2 and 3) 3 L. P. G.; but this is probably an error, though of no easy explanation. In the portrait of this sovereign, given in Coote's *Hist. of England*, his crown bears Fs.-d.-L. This, again, is of questionable authority, if Sir Harris Nicolas's opinion is correct, that no portraits of kings are authentic before the time of Henry VI.

A.D. 1103. Robert de Bellomont, Earl of Leicester, married, secondly, Elizabeth, daughter of Hugh, the great Earl of Vermandois, son of Henry I., King of France. His arms were "az. semée of Fs.-d.-L. or."

1135. The crown of Stephen bears Fs.-d.-L.

1152. Henry II., who married Eleanor, the divorced wife of Louis VII. of France, and possessed above one-third and the most opulent portion of the French monarchy, bore no Fs.-d.-L. The same of Richard I., who (1190) joined Philip of France in the Crusades, and married Berengera, daughter of the King of Navarre. The two last sovereigns had, moreover, for title, "Dux Normanniæ et Aquitaniæ et Comes Andegaviæ."

1267. Edmund Plantagenet, second son of Henry III., married, secondly, Blanche, Queen of Navarre. His arms were, "az. semée de Fs.-d.-L."

1275. The Bishoprick of Hereford bore the arms of Thomas Cantelupe, forty-fourth Bp., gu., 3 leopard heads reversed, jessant 3 Fs.-d.-L.

1286-93. Rauf Sandwich, Ld. Mr. of London, bore gu., a F.-d.-L. or.

1297. John Barret Lennard, Lord Dacre, bore "or, on a fesse, gu., 3 Fs.-d.-L. or." Is this instance of the 25th Edward I. the first of an English nobleman bearing this French charge?

1298. George Townshend, eldest son of George Ld. V. Townshend, Ld. Ferrers of Chartley (27th Edward I.) bore, among other quarterings, Fr. and Eng. quarterly.

1306. The crown of Bruce in Scotland is surmounted by Fs.-d.-L. (Clarke, 213, 14.)

1326. Rich. Britaine, Ld. Mr., g. a saltier between 4 Fs.-d.-L. or. (H., p. 514.)

1328. J. Holland, D. of Exeter, bore the arms of Eng. and a border of France, 13 Fs.-d.-L.

1330. Edward III. laid claim to France as son to Isabella, sister of Charles the Handsome, who died s. p. From this year the kings of England quartered the arms of France with those of England, till the year 1801, on the union with Ireland. They bore Fs.-d.-L. semées, which Henry IV. reduced to three.

1337. Edward the Black Prince (the first English duke) bore Fr. and Eng. 8 Fs.-d.-L. (3. 2. 3.)

1345. Henry Plantagenet, first D. of Lancaster, a label of 3 points, each charged with 3 Fs.-d.-L. or. He married the daughter of Hen. Ld. Beaumont; arms, az. semée of Fs.-d.-L., &c.

1353. Thos. Holland, married the Lady Joan of Kent, daughter of Edmond of Woodstock; "az. semé de lis" (8).

1356. Henry Picard, Ld. Mr., bore a F.-d.-L. or.

1360. Edmond Mortimer, E. of March, married Philippa, daughter and heiress of Lionel, D. of Clarence. Qy. Fr. and Eng.

1362. Lionel, D. of Clarence, third son of Edw. III. Qy. Fr. and Eng. 8 Fs.-d.-L. (3. 2. 3.)

1368. Symond Morden, Ld. Mr., arg. a F.-d.-L. gu.

1382. Roger Mortimer, E. of March, married Eleanor, daughter of Thos. Holland, E. of Kent, "az. semé de lis."

1385. Edm. of Langley, D. of Cambridge (fifth son of Edward III.), Fr. and Eng. 8 Fs.-d.-L. (3. 2. 3.)

1386. Thos. of Woodstock, D. of Gloucester, Fr. and Eng. 8 Fs.-d.-L.

1388. John Holland (Ld. H. Chamberlain), a border of France, 13 Fs.-d.-L.

1399. Henry of Bullingbroke, son of John of Gaunt, married, secondly, Joan, daughter of Charles II. King of Navarre. Her arms, 1 and 4, az., 3 Fs.-d.-L. or.

1399. Henry IV. first quartered modern France (3 Fs.-d.-L.) and England, as retained till 1801.

1413. Henry V. His badge, a F.-d.-L. crowned. Arms, Fr. and Eng. 3 Fs.-d.-L. (2 and 1.)

1414. John Plantagenet, D. of Bedford, third son of Hen. IV., Fr. and Eng. 8 Fs.-d.-L. (3. 2. 3.)

1414. Humphry, D. of Gloucester, son to Hen. IV., Fr. and Eng. 3 Fs.-d.-L.

1421. Margaret, daughter to John Beaufort, E. of Somerset, married to J. Courtenay, E. of Devon, Fr. and Eng.

1422. Henry of Windsor, eldest son of Hen. V., Fr. and Eng. 3 Fs.-d.-L.

1440. Sir J. Paddesley, Ld. Mr., arg. 3 Fs.-d.-L. or.

1443. Sir Thos. Catworth, Ld. Mr., a F.-d.-L. az. &c.

1444. Humphrey Stafford, D. of Buckingham, son of Ann, daughter of Thos. of Woodstock. His mother's arms, Fr. and Eng. 3 Fs.-d.-L.

1450. Edm. Plantagenet, second son of Rich., D. of York, Fr. and Eng. 3 Fs.-d.-L.

1453. Edm. of Haddam, half-brother to Hen. VI., Fr. and Eng. 3 Fs.-d.-L., a border az. charged with 8 Fs.-d.-L., &c.

1453. Sir J. Norman, Ld. Mr., on a chief arg., 3 Fs.-d.-L. s.

1461. Rich. Plantagenet, D. of Gloucester, brother to Edw. IV., Fr. and Eng. 3 Fs.-d.-L.

1463. Sir Mat. Phillippe, Ld. Mr., sa. semée of (7) Fs.-d.-L. or, &c.

1475. Thos. Grey, M. of Groby, married Ann, only daughter of Hen. Holland, D. of Exeter, 3 L. P. G. within a border of France.

1475. Rich., D. of York and Norfolk, second son of Edw. IV., Fr. and Eng. 3 Fs.-d.-L.

1477. Edw., eldest son of Rich. III., Fr. and Eng. 3 Fs.-d.-L.

1479. Edw., E. of March, eldest son of Edw. IV., Fr. and Eng. 3 Fs.-d.-L.

1483. Rich. III., Fr. and Eng. 3 Fs.-d.-L.

1485. Hen. VII., Fr. and Eng. 3 Fs.-d.-L. His crown bears 2 Fs.-d.-L. In his chapel, the crown over the white rose has 4 Fs.-d.-L.

1495. Jasper de Hatfield, E. of Pembroke, half-brother to Hen. VI., Fr. and Eng. 3 Fs.-d.-L.

1496. Edm., third son of Hen. VII., Fr. and E. 3 Fs.-d.-L.

1502. Sir Barth. Read, Ld. Mr., cross botonée fitchée arg. bet. 4 Fs.-d.-L. or (2 and 2).

1509. Willm. Courtney, E. of Devon, married Cath., daughter of Edw. IV., 3 Fs.-d.-L. and border of the same.

1509—1547. Henry VIII., Fr. and Eng. 3 Fs.-d.-L.

— Thomas Manners, E. of Rutland, descended from a sister of Edw. IV., received as a grant from Hen. VIII. (1 and 4) 2 Fs.-d.-L. in fesse, or. This appears to have been the first royal grant of this charge (?).

1513. Sir J. Clarke, having taken prisoner Lewis d'Orleans, received also from this king the grant of an augmentation, az. a demi-ram &c. or, between 2 Fs.-d.-L. or. As in the former case, the grant only extended to 2 Fs.-d.-L.

1514. Chas. Somerset, E. of Worcester, natural son of Henry Beaufort, eighth D. of Somerset, Fr. and Eng.

1523. (15th Hen. VIII.), Arthur Plantagenet, V. Lisle, natural son of Edw. IV., Fr. and Eng.

1525. Hen. Fitzroy, D. of Richmond and Somerset, natural son of Hen. VIII., Fr. and Eng.

1526. Henry Somerset, Ld. Herbert, son of Chas. Somerset, natural son of Henry Beaufort, eighth D. of Somerset, created E. of Worcester, succeeded his father, and bore Fr. and Eng.

1537. Edw. Seymour, E. of Hertford, D. of Somerset, 3 L. of Eng. bet. 6 Fs.-d.-L.

1539. The bishops, deans, and abbots of Westminster, with the arms of the Confessor, bore those of Edw. III., semée de lis (3. 2. 3.).

1546. Sir Hen. Hobbethorne, Ld. Mr., a mascle within a royal tressure.

1552. Sir George Barnes, Ld. Mr., a F.-d.-L., &c.

1553. Mary and Philip, Fr. and Eng.

1558. Ld. Thos. Howard, third son of Thos., D. of Norfolk, created V. Howard by Q. Eliz. a royal tressure.

1559. Sir W. Hewett, Ld. Mr., a royal tressure.

1562. Sir Thos. Lodge, Ld. Mr., a border flory.

1569. Sir Alex. Avernon, Ld. Mr., a cross formée florée, or.

1575. Sir Ambr. Nicholas, Ld. Mr., 3 Fs.-d.-L., &c.

1588. Edw. Somerset, Fr. and Eng.

1589. Sir John Hart, Ld. Mr., sa. a chevron, arg. bet. 3 Fs.-d.-L. or.

1596. Sir H. Billingsley, Ld. Mr., 1 and 4, gu. a F.-d.-L. or.

1602. Henry, eldest son of James I., Fr. and Eng. 3 Fs.-d.-L.

1604. Charles, second son of James I., Fr. and Eng.

1610. Sir W. Craven, Ld. Mr., 5 Fs.-d.-L. sa., &c.

1613. Lodowick Stewart, D. of Lennox and Richmond, 1 and 4, France, &c.

1619. Esme Stewart, L. Aubigny, D. of Lennox, 1 and 4, France. C. H. P.

(To be continued.)

FOLK LORE.

Wiltshire Superstitions. — When I first came to reside in this place (a village in Wilts), an elderly farmer was living here, whose very retentive memory was a perfect storehouse of local traditions, old customs, &c. As a matter of course, he was a great authority on all questions of boundaries, rights of ways, &c.; and in conversation with me on the latter subject, he one day expressed his surprise that any person should have the audacity to plough up or stop a pathway leading to the church. On my inquiring what were the peculiar penalties attached to such an offence: "Oh! don't you know," he replied, "that if a man breaks up a church-path, his spirit will not be suffered to rest after death, till, by walking in it, he shall have restored the path to its previous state." He then proceeded to quote the instance of a farmer of his acquaintance, who, as he assured me, influenced by the dread of the punishment in question, had, on his death-bed, given orders for the re-opening of a path which he had shortly before caused to be stopped up. He evidently himself held with the most unquestionable faith this article of tradition, and of the neighbourhood.

I once asked the same individual why he did not turn some late meadow-grass, which was rapidly withering under a scorching July sun.

"I shan't cut it," was his reply, "till after St. Swithin's Day, when we are sure to have rain." "But," I said, "St. Swithin's is past." "Ah," he answered, "you go by the *new* style; but God made the old style, and man made the new; and we have never had such good seasons since the style was altered."

I once mentioned this superstition to a very intelligent old woman, upwards of ninety years of

age, whose recollection extended almost to the period when the alteration was made, suggesting that probably some other cause was then assigned for the supposed deterioration of the season. "Oh, yes," she replied, "when I first went to service at a farm-house, as a girl of fourteen, my old master used to say that the seasons had never been so fine since the good Earl of Derwentwater was executed." And she then repeated some stanzas of a song which her master was accustomed to sing on festive occasions, and of which I regret I did not take a copy. I believe, however, it was nearly identical with a ballad which I think has been partially reprinted in some late numbers of "N. & Q." It should be observed, that the most influential family in the neighbourhood at the period in question, was more than suspected of Jacobite sympathies.

Another instance of superstition (probably not limited to this neighbourhood) respecting the reputed letter of Our Blessed Saviour to King Abgarus, came under my notice soon after I came to reside here. Observing that this apocryphal composition, printed on a sheet, was pasted up in most of the cottages that I visited, I inquired the reason, and was told that it was of great efficacy in diminishing the sufferings of women in child-birth. My informant was the mother of a large family, and apparently entertained no doubt that she had herself experienced the benefit of the charm.

A WILTSHIRE VICAR.

A Gloucestershire Prescription for Epilepsy.—The curate of Hasfield, going into the house of a parishioner whose daughter was troubled with epileptic fits, was accosted by the mother of the damsel in a most joyous tone: "Oh, Sir, Emma has got her ring." The good curate fearing that the poor girl might have "stooped to folly," and that this was an intimation that her swain intended to make an honest woman of her, sought an explanation; which was afforded in the following prescription, which may be useful to any of your readers who may be like afflicted.

"Why you see, Sir, our Emma has been long troubled with 'the fits,' and she went to the church door, and asked a penny from every unmarried man that went in, till she got twenty-four. She then took them to a silversmith in Gloster, who promised to get them changed for 'Sacrament money' (which he said he could easily do, as he knew one of the cathedral clergy). And with that money, Sir, he made her a silver ring; and Emma is wearing it, and has never had a fit since."

A MINOR CANON (but not the one who changed the money).

Gloucester.

Easter Sunday Superstition.—On Easter Sunday, at a corner of the churchyard of Bradford, in

Yorkshire, was found, slightly placed under the soil, a lemon stuck with pins; and at one end, two pins placed to form a +. What form of incantation is this?

E. HAILSTONE.

Unregistered Proverb.—There is a Kentish proverb about the adder which confirms the Scripture allusion to its deafness:

"If I could hear as well as see,
Nor man nor beast should pass by me."

J. Y. (2.)

Minor Notes.

Turkish Women.—

"We may venture to affirm that a person who had ever experienced an acquaintance with a Turkish woman would have no further taste for the ladies of any other country, whom he would find in every particular so much their inferiors. The cleanliness and sweetness of their bodies, their advantageous dress, their words and actions, which seem enough to declare the unfeigned sentiments of their hearts, their grace, air, and beauty, are sufficient to captivate the most uncongenial breast, while their sincerity and unequalled constancy are capable of fixing their lovers' affections."

The above description of Turkish women is said to have been taken from Lord Sandwich's *Voyage Round the Mediterranean*, in 1738-9. As his lordship's work is not to be met with in the libraries of this island, might I ask if this statement can be verified? * The Lord Sandwich of the above date is thus described by Burke:

"John, 4th earl (son of Edward Richard, Viscount Hinchinbroke, who died in 1722, by Elizabeth, only daughter of Alexander Popham, Esq., of Littlecote, co. Wilts). This nobleman, an eminent diplomatist and statesman, assisted at the celebrated Congress of Aix-la-Chapelle, in 1748. His lordship was subsequently secretary of state, and first lord of the admiralty. He married in March, 1740-1, Judith, daughter of Charles, Viscount Fane, of the kingdom of Ireland, and was succeeded at his demise, in 1792, by his only surviving son."

By this marriage it would appear his lordship's "taste" was quickly changed.

W. W.

Malta.

A Bibliographical Desideratum.—In order to complete the lists of "books burnt and suppressed," which have at various times appeared in your pages, I should like to see some notices of the impressions destroyed at the establishment of the "Society for the Suppression of Vice," in Bridge Street, Blackfriars. Shelley's *Ædipus Tyrannus*, or *Swellfoot the Tyrant*, was one of their victims.

V. T. STERNBERG.

Homer's Telegraph of the Nineteenth Century.—In this age of wire wonders, in which the

[* The passage, slightly altered, occurs at p. 158, of his lordship's *Voyage*.]

world, from "nations" down to "nobodies," talks by telegraph, the *ἔπεα πτερόεντα* of Homer ceases to be a metaphor. I cannot at this moment cite any passage of the *Iliad* in which the poet's "winged words" are ascribed to *Paris*! But, even devoid of this *nominal* identity, the following paragraph recording the telegraphic announcement to English, Swedish, and other European courts, of the birth of an imperial prince, furnishes a pretty literal translation of the Homeric phrase, while it illustrates the velocity with which court news may travel now-a-days through civilised space in any number of *lines*, at any moment, when radiating from a great *centre* like Paris. The paragraph appeared in a certain quarter of the *Globe*:

"Within a few minutes of the birth of the prince, at a quarter past three this morning, the Emperor sent messages in his own name, announcing the event to the Pope, the Queen of England, the King of Piedmont, the Queen of Sweden, the Grand Duchess Dowager of Baden, and some other courts. Telegraphic messages of congratulation were received in answer *before six o'clock* from the Pope, Queen Victoria, and the Queen of Sweden" — *ἔπεα πτερόεντα*.

F. PHILLOTT.

Epitaph from Ryan's "Antiquities of Carlow."—

"The following lines were written, I am told, by the late Henry Tighe, Esq., of Rosanna, in the county of Wicklow. Ralph, the subject of them, was wood-ranger to Mr. Tighe. Perhaps his lady, the gifted author of *Psyche*, lent a hand to the production:—

"To the Memory of William Ralph, of Kilcarry, who died on the 21st February, 1818, aged 71 years.

"Guard of the wood in settled low content,
Lived William Ralph, a ramble paid his rent:
A boy, in sportive toil he climbed the trees;
A man, he lov'd them rustling in the breeze.
As he grew old, his old companions spread
A broader, browner shadow o'er his head;
While those he planted shot on high, and made
For many a rook an hospitable shade.
With this one change, life gently crept away,
A placid stream it flowed from day to day.
His friends and children lov'd him, as the tear
Well spoke, profusely shed upon his bier.
If he had faults, thou also hast thy share;
Strike thy own breast, and feel what lurketh there.
He who sees all, shall judge both him and thee;
Repent, for as it falls, so lies the tree."

J. M.

Judge Jeffreys.—I hope the following Note is not of too professional a nature for insertion in your pages:—

MR. F. R. DAVIES, in his Note on Judge Jeffreys (2nd S. i. 128.), says,—“though he was a bad man, he was undoubtedly a great lawyer; and the Reports published by Vernon were his work, but his name was too unpopular to be prefixed to them.” MR. DAVIES refers to no authority for this statement, which is evidently altogether doubtful, and certainly inaccurate in some respects. The Reports, which are known as Vernon's, were not

published by Vernon at all, but were compiled from his MSS. after his death, and published by order of the Court in 1726. The notion that they were the work of any one else seems entirely inconsistent with the dedication to Lord Chancellor King, prefixed to the first volume. As Jeffreys had then been dead thirty-seven years, it does not appear very probable, if he really was the author, that the fear of prejudice, arising from the odium in which his memory was held, would have been sufficient to induce the editors to suppress his name, and ascribe a mere professional work of his to another. But be this as it may, one thing is quite certain, whoever might have reported some of the earlier cases, Jeffreys could not possibly have had anything to do with the greater part of the second and larger volume of the two; for it contains cases down to Trinity Term (1719), thirty years after his death.

I therefore cannot help doubting the accuracy of the statement altogether. J. W. PHILLIPS.
Haverfordwest.

Military Costume.—The Grenadiers, in 1678, according to Evelyn wore “furred caps with coped crowns, and long hoods hanging down behind;” the uniform being “piebald, yellow and red.”

MACKENZIE WALCOTT, M.A.

Punishment of Dishonest Bakers.—The old mode of punishing dishonest bakers in Dublin was good, and at the same time more humane than that of the ancient Egyptians, who baked such persons in their own ovens:

“MCCCX. The bakers of Dublin were punished after a new way for false weights; for, on St. Sampson the Bishop's day, they were drawn upon hurdles, at the horses' tails, along the streets of the city.”—*Pembridge's Annals of Ireland*.

The cost of a cranock of wheat was 20s.

ABHBA.

Queries.

ORIGIN OF FASHIONS.

Can any of your correspondents furnish me with references on this subject, or give me the names of any works in which such a subject is discussed. I should like to know, for instance, who or what induced the ladies to put their heads into those coalscuttles in which one sees them depicted in prints, &c., of the last century? And, by and by, some one else will doubtless seek for a true and particular account setting forth the reason why in this present and the past year of grace, they were induced to wear that same article of dress of such a size, and in such a position, as to necessitate its being *skewered*—in order to enable it to retain its position in society—to that frail support, the

"back hair," — that *tease*, which is always "coming down," even when left to itself. And, by the by, there have been as many changes in the dressing of that natural ornament as in any other fashion; for which changes we are indebted of late years to Her Majesty, the Empress Eugénie, and Jenny Lind, and I doubt not other illustrious personages are answerable for the anterior-dating vagaries.

Again, passing from the ladies to the "lords of the creation," I should like to hear something about pigtails, pantaloons, and perriwigs; and, above all, to know who first induced the genus *homo* to wear that everlasting chimney-pot he does on his head. Of course, in such minor matters as Wellington boots, Albert ties, Joinvilles, &c., there never will be much doubt as to what particular epochs to refer them, or whence they derived, at least, their names. But in cases where such unmistakable indices are not given to their origin, and as comfort and convenience are unfortunately answerable for very few of fashion's vagaries, it becomes a matter worth noting to whom or to what circumstances we are indebted for the curious, and sometimes absurd, changes which take place from time to time in our manners, customs, and personal adornments.

R. W. HACKWOOD.

THE UNKNOWN ARCHITECT OF NOTTINGHAM CASTLE AND WOLLATON HALL, NEAR NOTTINGHAM.

In the *Rambles round Nottingham*, now publishing, the author arrives at the conclusion, founded on architectural and ornamental details of a remarkable character (such as the ornamentation with busts of kings, queens, emperors, imperatrices, lords, ladies, &c.), or alternation of the sexes, that both these places were built from designs, not of the parties to whom they are usually attributed, but of one Smithson, who flourished about the period of their erection. The castle referred to, the last Castle of Nottingham, dates, with respect to its building, about 1674—80; it is the same which was destroyed in the Reform Riots, 1832. The date on Wollaton Hall is, however, 1588. The story goes that the castle was built by a Lincolnshire man named March, and decorated by a sculptor named Wilson, whom a Lady Putsey fell in love with, and had dubbed Sir William to raise him to the rank of her ladyship: whilst as respects Wollaton Hall it has always been attributed to the designs of the founder, Sir Francis Willoughby. The author of the *Rambles round Nottingham*, however, maintains that the first was reproduced from a model left by Smithson, and that Sir Francis Willoughby adopted the designs of that architect, then living.

It may be remarked that Smithson's monument in Wollaton Church, which I think has never before been copied, appears to bear out the latter probability:

"Here lyeth ye body of Mr. Robert Smithson, Gent., Architecter and Surveyer unto the most worthy House of Wollaton, with diverse others of great account. He lived in ye faith of Christ 79 years, and then departed this life ye xvth of October, Anno Dmi. 1614."

In case any of your correspondents may be unacquainted with the life and works of Smithson, I subjoin the extracts from the *Rambles*:

"The hackneyed story that the architect of this castle was 'March, a Lincolnshire man,' a great unknown whose name there now remains nothing else to celebrate, has always appeared to us a gross absurdity. March may have been the *builder*. Be it so; the man is now as mute as his bricks and mortar. In that age, however, which has seen Vanbrugh emulating the earlier flights of Inigo Jones and Sir Christopher Wren, England possessed architects whose works she would not willingly let die; and amongst the foremost of them the incomparable artist Smithson, whose fluent Gothic castle of Wollaton will yet be owned to be the *ne plus ultra* of British manorial architecture — as it has already been transcribed by Baron Rothschild (at Mentmore) as the most illustrious example of the kind which money could enable him to follow in all this wealthy and aristocratic isle. We call it the English Feudal Flamboyant, and could swear that the same unknown architect who designed Wollaton for the Willoughbys devised the extraordinary façade of Nottingham Castle. If so, it was Smithson. Denny has preserved a copy of a plan of Nottingham Castle by Smithson, taken in 1617, from which it has been alleged that the present building was completed in 1678—83, a long period, and the architect did not live to see one half of its accomplishment; but then the inscription on the castle, preserved by a servant, bears out the fact of the work having been constructed from a model." — *Rambles round Nottingham*, part i. p. 37.

"In a former chapter we assigned some reasons for ascribing to the architect Smithson — from whose model the somewhat analogous structure of Nottingham Castle was framed — the suggestion, if not the production, also of Wollaton Hall. We are perfectly aware that other traditions have been preserved, and that Sir Francis Willoughby, the founder, who seems undoubtedly to have been a man of taste and spirit, receives the credit of having designed the structure. Now when we are told that Mr. Ruskin, the great authority on modern Gothic architecture, is to build a house, we are told at the same time that he is to be assisted by an architect; and it is our belief that if such a man existed as we have already ventured to describe, there can be no question that Sir Francis Willoughby, the *Mecænas* of his day and district, would certainly consult him." — *Ibid*, part iii. p. 100.

Smithson, who was born in 1535, would have been fifty-three at the date of Wollaton Hall; his monument proves that he died in the service of the family twenty-six years afterwards. S. M. D.

DEFOE'S AUTOBIOGRAPHY.

Some time back my attention was drawn to a little book entitled *An Abstract of the Re-*

markable Passages in the Life of a Private Gentleman (1715); which, upon the warranty of the auctioneer's catalogue, I bought as an autobiographical piece by Daniel Defoe; but which, I need hardly say, proved on examination a sell. This book is but *An Account of some Remarkable Passages in the Life, &c.* (2nd edit., 1711), melted down to half its size; and, as I find the larger book, in its turn, now offered to the public by a respectable bookseller as Defoe's, it will not be ill-timed to explode the belief, even at the expense of Lowndes' accuracy, that this writer ever did publish such a work. The *Spiritual Diary* of this unknown gentleman (who long lived under the belief that God had marked him out as a *Second Spira*), displays nothing of the healthy tone of the practical Daniel; the author, indeed, is expressly said to be defunct before 1708, when the first edition was published.

Perhaps some of your readers may clinch my view of this matter, by showing us who this "Private Gentleman" really was. F. S., the editor, vouches for the book being the genuine production of "a person of an estate, generous and charitable, liberally educated in a celebrated academy abroad;" while the Rev. R. Mayo endorses the same by an attestation that F. S. being an "eminent physician," the work is entitled to all credit. The book, I may add, is sometimes confounded with a contemporary one: *Some Remarkable Passages in the Holy Life and Death of Gervase Disney, Esq.* (1692). J. O.

Minor Queries.

Magdalen College, Oxford.—At the time of the "Troubles" in 1688, the president received the following on the 30th of March:

"James R. Trusty and well-beloved, we greet you well. Whereas there are several Demys' places now voyd in your College of St. Mary Magdalen, we have thought fit hereby to signify our will and pleasure to you, that you forthwith admit our trusty and well-beloved John Huddleston, John Berington, John Eales, William Hungate, Charles Lavery, Edward Casey, Samuel Cox, Thomas Blunt, John Digby, Thomas Seymore, Henry Colgrave, Thomas Ashwell, James Eden, John Duddell, and Robert Stafford, to be Demys of the said College, with all the Rights, Privileges, Profits, Perquisites, and advantages to the same belonging or appertaining, without administering to them, or any of them, any oath or oaths but that of a Demy, any law, statute, custome, or constitution to the contrary in any wise notwithstanding, with which we are graciously pleased to dispense in this behalfe, and for so doing this shall be your warrant. And so we bid you farewell. Given at our Court at Whitehall the 25th day of March, 1688, in the fourth year of our Reigne."

I should be exceedingly obliged for any account of the persons here mentioned. Many of them are names of the most respectable Roman Catholic families of the time. MAGDALENENSIS.

Wine at the Celebration of the Holy Communion.—Is the kind of wine to be used at this feast anywhere specified? P. J. F. GANTILLON.

Dramatic Works.—Is anything known of the authors of the following dramatic pieces, which are not mentioned in the *Biographia Dramatica*? 1. *Folly*, a Farce, Newcastle, 4to., 1736. 2. *Westmeon Village*, an Opera in three acts, 1780. 3. *The Patriot Prince*, a Tragedy, printed at Calcutta, 1809. In the *Gentleman's Magazine*, July, 1821 (vol. xci. part ii.), there is an epilogue to *Durand*; or, *Jacobinism Displayed*, a Tragedy, published in 1816. Who is the author of this tragedy? X. (1.)

MS. Plays.—The following MS. plays were formerly in the possession of Mr. Jones, editor of the *Biographia Dramatica*. Is anything known regarding the authors? 1. *Evanthe*, a Tragedy, altered from Beaumont and Fletcher's *Wife for a Month*. 2. *The Lucky Hit*; or, *Love at a Venture*, a Farce. 3. *The Royal Argives*, a Tragedy. 4. *Tamerlane*, Part Second, a Tragedy. 5. *Vulcan's Wedding*; or *the Lovers Surprised*, a burlesque opera. X. (1.)

"*Psalmi et Confessiones.*"—In p. 17. part ii. of the *Moravian Hymn Book*, 1754, reference is made to a hymn from *Psalmi et Confessiones*. Can any of your readers give an account of this work? JNO. C. HOTTEN.

Critical New Testament.—Bagster's *Critical New Testament, Greek and English*, 16mo. London, no date. Can any of your correspondents tell me if the English version in this elegant little volume is a "reprint of the edition of 1611," given with *Chinese exactness, mistakes and all*? I have observed that it frequently differs somewhat from the ordinary text, and do not know whether this is to be set down to the above cause, or to mere carelessness. Here are some examples from a single epistle.

Hebrews, v. 7. A full stop at end, making nonsense apparently.

Heb. xi. 38. After a full stop at end of v. 37., thus printed: "Of whom the world was not worthy: they wandered in deserts," &c. This gives a fair sense, *q. d.* They of whom the world was not worthy wandered in deserts, but it differs from the common construction, in which "of whom the world was not worthy" is parenthetical.

Heb. xii. 1. "Let us run with patience unto [*sic*] the race that is set before us."

Heb. xiii. 7, 8. Full stop at end of v. 7., leaving v. 8. without any construction. As usually punctuated, the words "Jesus Christ" are in apposition to "the end of their conversation," a decided mistranslation, but still sense.

Other variations might be added, but these are enough to illustrate my Query. A. A. D.

Horsetalk.—I am desirous, for an antiquarian purpose, to be made acquainted with the different terms used by carters and waggoners, coachmen and postilions in all parts of England, Scotland, Ireland, France, and Germany, to excite or stay their horses, or to bring them to the near or to the offside of the road; and as many of them are couched in an obscure vernacular, I shall feel obliged to any of your correspondents who may favour this request with their notice and attention, if they will, at the same time, give a translation into the vulgar tongue of the times they record, and a statement of what the horse is expected to do on receiving the word of command: such as, "Gee wo," or "Gee wut." This, to many of your correspondents, may seem a very trifling inquiry, and one not worthy of the pages of "N. & Q.;" but I can assure them, that, at least in my opinion, it involves an etymological question of considerable interest to students of the legal and constitutional history of England, as I hope to be able to show in your pages hereafter.

J. K.

Wandsworth, Surrey.

A[p]pollos Decker.—An oval portrait, beautifully worked in floss-silk, represents a man attired in what I take to be legal costume, crowned with a wreath of olive; standing, with a castle in the background. The portrait is edged with what has been gilt leather, bound in with silver cord; and bears, in a bold hand, these lines:

"A[p]pollos Decker heare you see,
In witt and grace appears to thee.

"E. G."

Who was this man?

CHARLES REED.

Paternoster Row.

Hunt of St. Alban's, Herts.—Can any reader of "N. & Q.," in that neighbourhood, give me any information about one — Hunt, who, in or about the year 1770, is believed to have been the host of the "Woolpack" Inn in the abbey parish of that town? I am anxious, if possible, to trace the parentage of himself and his wife (name unknown). He had a daughter Mary (married in 1773), and a sister or sister-in-law bearing the not very common name of Bethia. There was also a William in the family at that time. "Johannes Hunt, Bibliopola," died March 6, 1722, and was buried in the abbey (Clutterbuck's *Herts*). I am told that no parish-registers exist prior to 1743.

HARRY LEROY TEMPLE.

Campbell of Glenurchy.—Where can I find a full pedigree of this family, giving the descent of the Monzie branch?

2. In Burke's *Landed Gentry*, I find mention made of a "History of the Name of Campbell, by Mr. James Duncanson, of Inverary, in 1777." Where is this MS. preserved.

SIGMA THETA.

"*Merrie*" *England.*—I should be glad to know when the epithet "merrie," in its present sense, was first applied to "old England?" The word originally did not mean *cheerful, joyous, gay, &c.*, but *famous*; being descended from the Anglo-Saxon word *Mere*, excellent, illustrious.

EDWARD F. RIMBAULT.

"*Starboard*," "*Larboard*," "*Port*."—What is the origin of "starboard" and "larboard," as used on board ship? and why was "port" substituted for larboard? I mean the origin of the word *port*. I am aware of why it was substituted.

G. A. J.

Peerage Query.—I wish much some of your correspondents could answer me this same knotty point. A very old and high title was forfeited in the year 1435, but was restored to the legal representative of that family in 1605; and about 150 years after became dormant. There are, however, legal descendants of the families. Who then is the lawful claimant, the nearest of kin to the original family, or the nearest of kin to the restored branch?

R. T.

Registers of Birth in Scotland.—Which is the best place to go to find the registers of births, &c., in Scotland? and to how many years back can one find such records?

R. T.

Holly for Fences.—In Batty Langley's *Sure Method of Improving Estates, &c.*, he says:

"I had almost forgot the plain or green holly, that makes an admirable good fence (but slowly) in very dry and poor lands, where the others will not grow."

But he does not treat on the time and manner of planting. Having seen some fences planted with holly, which did not grow, will any reader oblige an original and constant subscriber by saying the best month and manner for planting such a fence?

W. P. A.

The Bear and Ragged Staff.—Being at Warwick about three years ago, I (as all strangers who admire the beautiful ought to do) went to see St. Mary's Church and the Beauchamp Chapel. The verger, who showed the place, informed me that the bear, who supports the staff, was originally borne unmuzzled; but that one of the Earls of Warwick having in a fit of passion struck King John, a muzzle was placed on his bear, where it was to remain for 600 years. He added, that the period being now expired, the present Earl of Warwick uses the bear in its original state. Whether this is true or not, I leave your correspondents to judge; but I may remark, *en passant*, that a seal of Richard, Earl of Warwick (the celebrated king-maker), appended to a letter, dated circa 1460, has the bear without a muzzle (see it engraved in Fenn's *Original Letters*, vol. ii. pl. xiv.).

A somewhat similar legend is related of the

Grazebrook family, in Burke's *Family Romance*, art. "The Legend of the Angry Bear."

C. J. DOUGLAS.

Old Rights of Way (St. James's Place and the Green Park).—By whose authority is the iron gate locked and the pathway closed in St. James's Place, which leads, by the side of the late Mr. Rogers' house, into the Green Park? Between the years 1810 and 1823 the writer of this was in the habit of using it daily. Its convenience to those who wanted to reach the centre of St. James's Street from the Park side was great. Who keeps it shut? W. B.

Kingsclere, Highclere, Burghclere.—What is the interpretation of the final syllable of each of the above villages on the northern border of the co. of Hants? T. E. B.

Clifton.

Wolves in Forest of Dean, &c.—I have somewhere read that as late as the time of Queen Elizabeth, some wolves were to be found wild, either in the forest of Dean or in that of Dartmoor. It would be esteemed a favour if any of your correspondents would kindly mention in what work the statement appears, and what grounds there are for giving credit to it?

F. S. A.

Tradesmen's Tokens.—The contractions and corruptions of the names of places on the tradesmen's tokens of the seventeenth century, as well as the varieties in spelling, are well known to all collectors, and must frequently have puzzled even good topographers. Can any of your readers give me the present names of the following places: Bvdsdell, Ostenfeild, Walkham (query Walkhampton), Delverton (query Dulverton). A list of the more curious and intricate of these contractions and corruptions would, I think, be not unsuitable to your pages, and would oblige many others of your old subscribers as well as myself. As instances of what may be found, I may state that Rothwell (Northamptonshire) appears as *Roell*, the local pronunciation; Colyton as *Culliton*, most probably also the local pronunciation; Evesham as *Esham*.

J. S. S.

Hutchins' Queries.—Can any of your readers give me information as to the pedigree of Sir George Theophilus Hutchins, of Devon, Knt., Keeper of the Great Seal of England with Trevor and Rawlinson, May 14, 1690? who are his descendants, and what arms did he bear? His daughter Ann married William-Peere Williams-Freeman, author of *Law Reports*. Also as to Richard Hutchins, an officer engaged in the Civil War, who settled in Ireland about the year 1641. I believe him to have been a relation of Sir George. E. H.

Fontlands, Charleville, co. Cork,

Dunscombe of Dunscombe, co. Devon.—Can any of your readers refer me to an authenticated pedigree of this family, or give me any authenticated details of any of its members, or any references on the subject?

Dunscomb is in Crediton Hundred, in the parish of Kirton.

The family appears to have borne, arg. Barry of four, sa. in chief a demi-wyvern erect of the last. They possessed the estate in 1613; between which year and 1586 a Clement Duncombe, son of George and Margaret, lived, respecting whom information is particularly required. Any communication too lengthy for "N. & Q." may be addressed to J. K., care of Mr. Wilson, 314, Oxford Street, London.

"*Grandsire Triples*," "*Bob*," &c.—Can you afford me any information as to the origin of the term "grandsire" triples in ringing, or of the term "Bob"? Both seem inexplicable.

BOB AND SINGLE.

Anstey Pedigree.—I shall be very thankful to any one who will furnish me (either through "N. & Q." or the post) with the pedigree of Chr. Anstey, author of the *New Bath Guide*, up to the middle of the fifteenth century.

EDWARD VENTRIS (Clk.).

Cambridge.

Minor Queries with Answers.

"*Appruari*" and "*Appruator*."—I find, in *Fleta*, lib. ii. c. 73., the words *appruari* and *appruator*, and shall be obliged to any one who will tell me what they mean. Can it be "appraised," "appraiser"? H. A. F.

[H. A. F. will find the passage in *Fleta*, lib. ii. c. 73., quoted by Du Cange, and the word *appruari* thus interpreted by that learned glossarist: "*Ubi appruare, est commodum domini facere de prædiorum exitibus (i. e. to make profit for the lord or owner out of the proceeds of his farms), faire le profit du maistre.*" So also, "*Appruator, qui domini commodis invigilat, et ejus redditus et comoda percipit et auget*" (*Fleta*, lib. ii. cap. 76. § 1.) The *appruator* appears, therefore, to have been the farm-steward, whose duties are to receive the rents, and watch over and improve the property, of the landowner. *Appruare*, to approve, i. e. to improve. "To approve land, is to make the best benefit of it by increasing the rent," &c., says Tomlin in his *Law Dictionary*.]

"*The Deity*."—Who was the author of *The Deity*, a poem praised and quoted in *Tom Jones* (vol. vii. p. 1.)? And where is it to be found? It was published about 1740. The lines quoted begin:

"From thee all human actions take their springs,
The rise of empires, and the fall of kings."

J. B. (3.)

[This poem is by the unfortunate Samuel Boyse, who, during the early part of the last century, earned a pre-

carious subsistence by mendicancy and composition. His poem, *The Deity*, published in 1739, was written while his condition was wretched in the extreme; but it was fortunately noticed by Hervey, author of *Meditations*, as well as by Fielding. It passed through several editions. Consult Johnson's *Lives of the Poets*, and Chalmers's *Biographical Dictionary*.]

Fairfax Correspondence. — Where are the Fairfax letters and correspondence?

E. HAILSTONE.

[The *Fairfax Correspondence* has been published under the editorship of George W. Johnson, Esq., two vols. 8vo., 1848. The history of these letters would make an amusing chapter of Literary Curiosities. It was in Leeds Castle, in Kent, that this correspondence was discovered. Mr. Wykeham Martin, the present occupier, having occasion to make some alterations in the castle in 1822, swept away among the lumber an old oaken chest, filled apparently with Dutch tiles. It was purchased by a shoemaker for a few shillings, who found an enormous quantity of MSS. carefully arranged beneath the Dutch tiles. It was fortunately suggested to the shoemaker to offer the MSS. to Mr. Newington Hughes, a banker at Maidstone; and by this lucky accident the whole collection was preserved, Mr. Hughes becoming their purchaser. In addition to the correspondence published in these two volumes, there will be found among the Civil War Tracts in the British Museum, 140 letters of Sir Thomas Fairfax. See also Addit. MS. 11,325. for original letters and papers relating to the Fairfax family.]

Tupper on the "Probability of Sensation in Vegetables." — Is this the correct title of a book published some time since? If not, what was its true title, its publisher, and can it now be procured?

G. E. FRERE.

[This work is entitled *An Essay on the Probability of Sensation in Vegetables; with Additional Observations on Instinct, Sensation, Irritability, &c.*, by James Perchard Tupper. Published by White, Cochrane, & Co., Fleet Street. 8vo. 1811.]

Reading of the Psalms (2nd S. i. 213.) — Where can one obtain the necessary information for training a clerk and body of school-children to respond in monotone?

P.

[The best publication for the accentuation and rhythmical division of the Morning and Evening Services is Dr. Gauntlett's *Choral Use*, published by Masters.]

Glass Painters. — Any information respecting William Price the elder, and William Price the younger, and Joshua Price, who all flourished as glass painters in the last century, will be thankfully accepted by

MAGDALENENSIS.

[Notices of these artists are extremely meagre in the ordinary books of reference. William Price, Sen., painted the window in Merton Chapel, Oxford, 1700, and died in 1722. His brother Joshua finished the windows at Queen's College, Oxford, in 1717; and the coloured glass in the east window of St. Andrew's Church, Holborn, was executed by him in 1718. William Price, Jun., stained the windows in Westminster Abbey in 1735; and those at Queen's New College and Magdalen, Oxford, "whose colours," says Walpole, "are fine, whose drawings good, and whose taste in ornaments and mosaic is far superior

to any of his predecessors, is equal to the antique, to the good Italian masters, and only surpassed by his own singular modesty" (Dallaway, vol. ii. p. 38.). He died a bachelor at his house in Great Kirby Street, Hatton Garden, July 16, 1765; and his library was sold by Benjamin White, in 1766.]

Dr. Adam Littleton. — What is the ancestry of Dr. Adam Littleton, the celebrated author of the *Latin Dictionary*? He was born at Halesowen, in Shropshire, anno 1624, and died in 1694. Did he leave any issue? if so, who is his present representative?

C. J. DOUGLAS.

[The pedigree of the family of Dr. Adam Littleton is given in the *Gentleman's Magazine*, June 1801, p. 511.]

Copper Plates of 1652. — Having recently purchased some old copper-plates at a sale, under the designation of "old engraved copper," I am anxious to obtain some information respecting them. There are twenty-three plates, post 4to. size. No. 1. bears the following inscription:

"1652. 'TIS AI VERWART — GAEREN."

With the imprint:

"Pet. Quast. Inventur C. Fisscher excudit cum privile."

The subject appears to be either a history of imposture, or a history of mendicancy, and the work is treated in a bold and masterly manner. On the right corner of each plate the initials G. R. appear. I shall be much indebted to any reader of "N. & Q." for information as to the work to which these singular plates belong.

CHARLES REED.

Paternoster Row.

[These plates are from designs by Peter Quast, a Dutch painter and engraver, born at the Hague in 1602. His pictures usually represent drolls, beggars, and assemblies of boors merry-making, which he treated with much humour and some vulgarity. In the list of his prints given in Bryan's *Dictionary*, is a set of twenty-six plates of beggars, boors, &c.; these are probably the old copper-plates purchased by our correspondent.]

Replies.

THE GOLDEN ROSE AND OTHER PAPAL GIFTS.

(2nd S. i. 252.)

MR. THOMS will find a reference to the *filings from St. Peter's chain* and the *keys* in Dupin, who tells us that

"St. Gregory promised the Empress Constantina some of the filings of the chain of St. Peter, if the priest who is appointed to file them could have any; for this file will not take hold, when those who desire them do not deserve to receive them."

A very awkward test! Dupin adds, that "the Pope sent everywhere some of these filings *en-chased in keys*." — *History of Ecclesiastical Writers*,

vol. v. p. 87. cent. 6th, where Mr. THOMS will find abundant references to authorities.

It may, however, be questioned, whether the *golden rose* was "substituted" for the *keys* and the *filings*, as the letter from Rome, quoted in *The Times*, informs us. Lenfant, alluding to the acceptance of the golden rose by the Emperor Sigismond from John XXIII., adds that —

"The canon lawyers have been at a great deal of pains to show us the origin of the Golden Rose. *Theophilus Raynaud*, who has treated of it expressly, says, that this is a very ancient custom in the Church, and that it is not easy to trace the antiquity of it, nor to discover who was the first author of it. Some say that it was instituted in the *fifth*, others in the *ninth* century."

The former period would carry us a century, or more, higher than the time of Gregory. Lenfant gives a long account of the golden rose in his *History of the Council of Constance*, vol. ii. pp. 244, 5. James Piccart, a canon of S. Victor, at Paris, in his *Notes upon the History of England*, written by William of Newbrough, about the end of the twelfth century, gives us the extract of a letter from Alexander III. to Lewis, the young king of France, when he sent him the golden rose:

"In imitation," says this pope to the monarch, "of the custom of our ancestors, who carried a rose of gold in their hands upon *Latare Sunday* (Mid-Lent), we thought we could not present it to any body who better deserved it than your Excellence, by reason of your extraordinary devotion to the Church and to ourselves."

The reader must bear in mind that the celebrated *Pragmatic Sanction* was not then enacted. Andrew Du Chesne tells us that Pope Urban V., in 1368, gave the golden rose to Joan, Queen of Sicily, preferably to the King of Cyprus, who was at the ceremony of blessing it, and that from that time *began the custom of sending such roses to queens and princesses*. At first it was a religious ceremony, but in process of time it became an act of authority, by which popes, when they gave the golden rose to sovereigns, acknowledged them as such.

Henry VIII. received the golden rose from Popes Julius II. and Leo X. Durandus enters minutely into the mystical character of the golden rose:

"Rosa præ cæteris floribus colore delectat, odore recreat, et sapore confortat, delectat in visu, recreat in olfactu, et confortat in gustu. Nempe Rosa in manu Romani Pontificis, gaudium Israelitici populi designat, quando per gratiam Christi data est illi de Babylonica captivitate licentia redeundi: — Deinde illa donatur nobiliori et potentiori, qui tunc in Curia reperitur, in quo nobilitas et excellentia illius peculiaris populi Domini designatur. . . . Triplex autem est in hoc flore materia, aurum, videlicet, muscus et balsamum, quia triplex est in Christo substantia, deitas, corpus et anima." — *Rationale Div. Off.*, lib. 6. cap. 53. n. 8. —

where the subject, "Rosa Aurea Pontificis Maximi, quid significet" is treated of at large. Does the present pontiff anticipate that Napoleon III., pleased with the bauble, will follow the example

of Francis I., and betray the liberties of the Gallican Church?

I trust that the readers of "N. & Q." will at least not think that I have any veneration for the *golden rose* or the *filings* and the *keys*; but I have read *their own* account of this and other mummery, having long been convinced that to peruse *popish books* is the most efficient way of learning the *follies and absurdities of Popery*. Take, for example, the above passage from Durandus, and the letter and present of St. Gregory to the Empress Constantina!

E. C. HARINGTON.

The Close, Exeter.

Mr. THOMS asks, "where can I find any account of the 'gold and silver keys,' and 'the pieces cut with a file from St. Peter's chains,' mentioned by the writer" (of a letter from Rome in the *Debats*)? I answer, in the epistles of that illustrious doctor of the church, whose memory is, or ought to be, dear to every Englishman, St. Gregory the Great. In his letter to the Empress Constantina, who had begged some relics from him, that learned and zealous Roman pontiff says:

"De catenis quas ipse sanctus Paulus Apostolus in collo et in manibus gestavit, ex quibus multa miracula in populo demonstrantur, partem aliquam vobis transmittere festinabo, si tamen hanc tollere limando prævaluero; quia dum frequenter ex catenis eisdem multi venientes benedictionem petunt, ut parvum quid ex limatura accipiant, assistit sacerdos cum lima, et aliquibus petentibus ita concite aliquid de catenis ipsis excutitur, ut mora nulla sit. Quibusdam vero petentibus, diu per catenas ipsas ducitur lima, et tamen ut aliquid exinde exeat, non obtinetur." — S. Gregorii *Papæ Op.* ii. 711., Parisiis, 1705.

In a letter to Dynamius, the patrician, acknowledging the receipt of some money, the same holy pontiff adds:

"Transmisimus autem beati Petri Apostoli benedictionem, crucem parvulam, cui de catenis ejus beneficia sunt inserta. Quæ illius quidem ad tempus ligaverunt sed vestra colla in perpetuum a peccatis solvant." — *Ib.*, p. 648.

Writing to King Childebert, St. Gregory tells him:

"Claves præterea sancti Petri, in quibus de vinculis catenarum ejus inclusum est, Excellentia vestra direximus, quæ collo vestro suspensæ, à malis vos omnibus tueantur." — *Ib.* p. 796.

Another of such keys the same pope sends to Richaredus King of the Visigoths, with these words:

"Clavem vero parvulam à sacratissimo beati Petri Apostoli corpore vobis pro ejus benedictione transmisimus, in qua inest ferrum de catenis ejus inclusum." — *Ib.*, p. 1031.

That such keys were often at least, if not always, of gold we learn by a passage of a letter from the same pontiff to the patrician Theoctista, (*ib.* p. 872.) too long to be quoted here. Pope Vitalian, in his letter, A.D. 667, to the Northumbrian

King Osui, tells that prince that, besides some relics of the Apostles SS. Peter and Paul, and of other saints, he has sent :

"Conjugi vestræ — per præfatos gerulos crucem clavam auream habentem de sacratissimis vinculis beatorum apostolorum Petri et Pauli." — *Beda, Hist. Eccl.* iii. 29.

As late as A.D. 1079, writing to Alphonso, King of Castile, Pope Gregory VII. says :

"Ex more sanctorum misimus vobis claviculam auream in qua de catenis beati Petri benedictio continetur." — *Concil. General.* xii. 460. ed. Mansi.

In the following century we find the first mention of the golden rose, on Mid-Lent Sunday. That many links of these chains must have, during so many centuries, been worn away by the filing, is certain : hence is it that they are now found so short and light. Often have I kissed them and had them put about my neck in the church of San Pietro in Vincoli at Rome, on August 1, the feast-day of St. Peter's chains.

The very keys themselves, which were used to lock and unlock the doors of the little sunken chapel, wherein lies enshrined the body of St. Peter, at Rome, and is even yet called the "confessional," were looked upon and sought after as relics : St. Gregory of Tours tells us this :

"Multi enim et claves aureas ad reserandos cancellos beati sepulcri faciunt, qui ferentes pro benedictione priores accipiunt quibus infirmitati tribulorum medeantur." — *De Gloria Marty.*, i. 28. op. ed. Ruinart, p. 751.

D. ROCK.

Newick, Uckfield.

A few years ago I saw, in a small oratory of the Mammertine (Nero's) prison at Rome, the *chains* which were said to have bound the Apostles St. Peter and St. Paul. It is probable that from these chains the *pieces* referred to are cut. Over the vault in which the Apostles were confined, the church of St. Joseph is built. The priest was so kind as to light his lamp, and show me the vault,—a large room, with a stone post, to which the Apostles were attached ; and, I think also in it, a miraculous well of water that had sprung up. The church has commemorated the place by a long inscription on the top of the archway leading down to the vault.

As to the "gold and silver keys," about which I felt some curiosity, I could never find any trace of them, farther than their representation on the Pope's arms in the passports, with which every traveller will be acquainted. The old Presbyterian divines used to assert that the keys "hung on the Pope's girdle," but in no respect possessed any spiritual power.

On seeing a vast number of the ecclesiastical relics of that venerable city, when I could with decency, and without danger of giving offence, put the question, if the parties really themselves

believed in their authenticity,—the general reply was, "all by tradition." That might well enough satisfy the pious, but meagre to the antiquary.

G. N.

The practice of presenting keys containing (as was said) filings from St. Peter's chains, appears to have originated with St. Gregory the Great, and such gifts are often mentioned in his *Epistles*, e.g. l. vi. 6. ; vii. 26. ; vii. 28.

J. C. R.

WILLIAM CARTWRIGHT, NONJURING BISHOP.

(2nd S. i. 175.)

I mention the following particulars relative to Cartwright the Nonjuror, to whom one of your correspondents referred in a previous Number.

In my collection of works by Nonjurors I have a copy of Deacon's *Devotions*, which was formerly in the possession of Cartwright, who has written as follows on a fly-leaf :

"To his worthy and much esteemed friend, the Rev. Mr. Prythereck.

"From Wm. Cartwright.

"E. O. B. P.

"After Mr. Prythereck's death this book was given back to me at my request.

"W. C."

On the page opposite to these notices is the following : "W. G. Rowland, 1800."

Cartwright died in 1799. On his dying bed he received the Lord's Supper from Mr. Rowland, to whom he declared his adherence to the Church of England. It is evident that the volume was presented to Rowland by Cartwright.

The volume is remarkable on another account. It has a third title, which I have not seen in any copy that has fallen under my notice, and I have examined nine or ten. The volume has the ordinary titles ; but it has this in addition :

"The Order of the Divine Offices of the Orthodox British Church : containing the Holy Liturgy, the Morning and Evening Prayer, the Penitential Office, and the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, Deacons, and Deaconesses : Together with other occasional Offices as authorized by the Bishops of the said Church. To be used in the Public Assemblies of the Faithful. London, 1734."

By implication, this title brands the Church of England as unorthodox. This copy also has a leaf of Proper Psalms, which is not found in the ordinary copies. Though the book was arranged by Deacon, yet this title mentions the consent of the other nonjuring bishops. In the other titles their consent is not mentioned.

It is probable that this title was retained only in such copies as remained in the hands of Deacon and his friends. This idea is partly confirmed by Cartwright's anxiety to have the volume again after Mr. Prythereck's death.

I have also a copy of Campbell's *Middle State*, on the margins of which Cartwright has written numerous corrections for a new edition. On a fly-leaf he states that the corrections were made by Campbell in a particular copy, of which he gives an account.

THOMAS LATHBURY.

WOODEN CHALICES.

(2nd S. i. 211.)

Becon says :

"The cup, wherein the Sacrament of Christ's blood was ministered, which we now commonly call the Chalice, was, in the time of the Apostles and of the Primitive Church, made of wood. But Pope Zephyrinus commanded chalices of glass to be used in the year of our Lord 202. And, afterwards, Pope Urbanus ordained that the chalices should be made either of silver or of gold, in the year 227." — *Works*, iii. 262. (Parker Society.)

This assertion can only apply to certain countries, as six centuries after orders had to be made with respect to the material employed. Marcus the heretic, mentioned by St. Irenæus, used a chalice of crystal for his jugglery. St. Chrysostom, however, speaks of "a gold or jewelled chalice," *Hom. 50. on St. Math.* St. Ambrose says, "Sacraments need not gold;" and sold his church plate to relieve captives. St. Jerome (Ep. 95. to Rusticus) mentions that Exuperius, Bishop of Toulouse, carried the Sacrament in a wicker canister and glass. Bishop Boniface, as Gratian records, when consulted on the subject, said, "When priests were gold, the chalice was of wood; now, when the vessel is of gold, priests are wooden." The Legatine Council of Cealcythe, A.D. 785, c. 10., forbids the chalice or paten to be made of horn; Elfric's *Canons*, A.D. 975, c. 22., require the sacred vessels to be of wood; Edgar's *Canons*, A.D. 960, c. 41., require metal and proscribe wood. The *Canons of Winchester*, 1071, c. 11., forbid wax or wood. Richard's *Canons*, 1175, c. 16., require gold or silver; the Council of Rheims, 630, allows tin, but not brass. Hubert Walter, 1195, c. 9., requires silver. Even after the Reformation chalices were sometimes of pewter, I believe. In 1576, the Articles for the province of Canterbury, § 18., inquires whether the Communion is ministered in "any profane cup or glass."

MACKENZIE WALCOTT, M.A.

The eighteenth capitulum of the Council of Tribur, a German council held in A.D. 895, appears to have been in the mind of the writer quoted by your correspondent :

"The vessels in which the holy mysteries are celebrated, are chalices and patens. Concerning which, Boniface, martyr and bishop, being enquired of, whether it was lawful to celebrate the sacraments in vessels of wood, replied, — 'Formerly, golden priests used wooden cha-

lices; but now, on the contrary, wooden priests use golden chalices.' Zephyrinus, the 16th bishop of Rome (A.D. 197—217), ordained that masses should be celebrated with patens of glass. Afterwards, Urban, the 18th pope (A.D. 222—230), made all the sacred utensils of silver. For in this as in other parts of worship, in course of time the display made in churches more and more increased. In our days, who are servants of a master, that the splendour of Mother Church may not be diminished, but more and more augmented and amplified, we have resolved, that henceforth no priest should presume to celebrate the sacred mystery of the body and blood of Jesus Christ our Lord in vessels of wood, lest God should be offended by that whereby He ought to be appeased."

The Latin of this passage, which I have attempted to give in English, will be found in the collections of councils; I will therefore not trouble you with it. I will add instead two other references. The so-called Apostolical Canons (No. 73., ed. *Hefele*) have the following :

"A consecrated vessel of silver or of gold, or linen, let no one hereafter alienate to his own use, for it is unlawful; and if any one be detected, let him be punished by separation."

Dr. Hefele says, in a note on this canon, that "it is demonstrable that in the third century, many churches had a large collection of gold and silver vessels." In the time of Julian, according to Theodoret, the plate of a single church erected by Constantine was of sufficient value to attract the cupidity of the apostate monarch. See the narrative in Theodoret, *Hist. Eccl.*, 3. 11. It was one of the charges brought against Ibas of Edessa, at the Council of Chalcedon, "That he had not deposited among the vessels of the holy church a jewelled cup of great price, which had been given to our church by a holy man eleven years ago." This, however, was in A.D. 451. B. H. C.

The Pope St. Zephyrinus made no decree about chalices at all; he speaks only of *patens*. This is what is written of his decree, in the *Liber Pontificalis* :

"Hic fuit constitutum de Ecclesia, ut *patenas* vitreas ministri ante sacerdotes portarent, dum episcopus missam celebraret."

These patens were probably used for administering the Holy Communion. That there were wooden chalices in the primitive times cannot be denied; but there is no reason to infer that there were not also chalices of gold and silver, as there is evidence of some being of onyx and other valuable stones. Wooden chalices were most likely used in poor churches, but when the Council of Tribur forbid them in 895, it did not for the first time enact that chalices should be of gold or silver, but simply forbid them to be of wood or glass. The tyrant required St. Laurence in the third century to produce the golden cups, in which he understood that the Christian priests offered sacrifice. St. Optatus of Milevis, and others, testify abundantly.

dantly of the use of gold and silver chalices. There is every reason to believe, indeed, that such were in use from the beginning of the Christian church.
F. C. H.

Replies to Minor Queries.

Heelball Rubbings (1st S. xii. 214.) — I have had some experience in the above, and have used all sorts of plans for making the impressions *black*; the only method is to dissolve the *best* black sealing wax in spirits of wine, and apply this to all the dark portions of the brass copy. R. H. W. and others may fancy that this is a laborious task, but he will find that he can do it as well by candle as by day-light, and moreover, that the varnish does not run, and dries at once, imparting to the design a very striking effect, particularly at a distance. I have painted over some dozens of my brass rubbings, and all agree that they look much better than any heelball (black or bronze) can make them. Another advantage is, that when rolled up, this does not crack off the paper.

CENTURION.

Athenæum Club.

"*My head! my head!*" 2 *Kings*, ix. 19. (2nd S. i. 270.) — The sermon on this text was preached by Adam de Orlton, bishop of Hereford, before the University, the Queen, Prince, and Earl Mortimer, in reference to the unfortunate Edward II., and distinctly hinted at the murder of the monarch, which soon after followed. It was a plagiarism of an archbishop of Strimonium, with reference to Gertrude, Queen of Hungary.

MACKENZIE WALCOTT, M.A.

Rochester Registers (2nd S. i. 152.) — I called at the office of the Chapter Clerk, Mr. Essell, to see if I could learn any particulars about Thomas Heath, in answer to Mr. DAVIS's Query. There is no register known as Dr. Gheast's register, nor did the gentleman I saw know of any register which could give the necessary information.

There appears to be no index to the registers belonging to the Chapter, and your correspondent does not state whether the register belongs to that body or the bishop; those of the latter are not at Rochester. The best plan for Mr. DAVIS would be, perhaps, to make direct application to Mr. Essell by letter, though I do not promise that he either could or ought to direct search to be made and a copy supplied. The registers are not open to the public; and the Rochester Chapter might hesitate before they gave access to inquirers.

G. BRINDLEY ACKWORTH.

Star Hill, Rochester.

"*Nolo Episcopari*" (2nd S. i. 273.) — As regards "*Nolo episcopari*," Sanicroft certainly told Bishop Beveridge to say the words with all his

heart, when offered the see of Bath and Wells, in the time of Bishop Ken. He did decline to be intruded into the see.

MACKENZIE WALCOTT, M.A.

The idea that this phrase was used at all probably grew out of those very solemn and striking conditions laid down in the laws of the Christian Emperors, as indispensable for those elected to the episcopal charge.

"*Quærat cogendus — rogatus recedat — invitatus refugiat — sola illi suffragetur necessitas excusandi. Profecto enim indignus est sacerdotio, nisi fuerit ordinatus invitatus.*"

F. C. H.

Constantia Grierson (2nd S. i. 192.) — I observe that information is sought for with respect to this remarkable woman. Dr. Harewood, in his *Review of the Latin Classics*, mentions her as "one of the most wonderful as well as amiable of her sex:" her edition of *Tacitus* he considers as "one of the best edited works ever delivered to the world." I remember also to have read an interesting account of her and her writings in *Brookeiana*, and although Brooke gives her birth-place as Kilkenny (Ireland), and speaks of her father as encouraging her love of study, his name is not given; he also speaks of her knowledge in science, of which he says "she held the keys." I have a vague recollection of having heard that her name was Phillips. A Kilkenny correspondent might be able to ascertain this.

AN ADMIRER OF FEMALE GENIUS.

"*You've all heard of Paul Jones*," &c. (2nd S. i. 241.) — Upon the strength of Mr. ADAMSON's Reply, your correspondent SERVIENS may waste a great deal of time in looking up so uncommon a book as *The Gallovidian Encyclopædia* of John Mactaggart (Lond., 1824); and when he has succeeded it will be to no purpose, for the words of the song are not there! This eccentric production is in my possession, and under the name of Hacksten (the poet), it is simply said, "his song of P. Jones is tolerable, and is not yet forgot by some:

"*'She came from Flambro' head,
Did she not, did she not;
She was a ship o' dread,
Was she not, was she not?'*"

I should have been glad to have supplied your correspondents with the song, but although I have gone through a mass of *Garlands*, &c. &c., I have not yet come upon it.

J. O.

Proclamation of Banns (2nd S. i. 270.) — Your correspondent J. K. alludes to the practice in England of allowing soldiers to be proclaimed for only two Sundays instead of three before marriage. In Scotland the practice is more favourable still to the soldier, for he can get married

without proclamation of banns at all, by the production of a certificate from his commanding officer that he is not aware of any impediment to his marriage. The reason is that a soldier is liable to be called away at any time without previous notice, and therefore cannot be refused marriage under any circumstances if he has the consent of his superior officer. There is a well-known story of the late General Gordon, of Fyvie, which will illustrate the Scotch practice satisfactorily. The general having remained unmarried till pretty far advanced in life, and having had a son in his youth who became a great favourite, and the mother being still alive, he one day sent for the parish minister, and bringing forward the mother of his son, who was now both old and blind, ordered the clergyman to marry them on the spot. The clergyman at first refused; but upon the general reminding him that he was in his Majesty's service, and thus liable to be called away at a moment's notice, the marriage took place, by which means the son was legitimised, and the fine estate of Fyvie, with its magnificent castle, which was strictly entailed, was kept in the family.

B. B.

Aberdeen.

Bacon's "Reflections on Death" (2nd S. i. 173.) — As no one has answered MR. SINGER's Query, I beg to refer him to Mr. Craik's work on *Lord Bacon and his Writings*, in Knight's Shilling Series. Mr. Craik says, "the only authority for attributing it [the essay referred to] to Bacon is that of the *Remains* (1648), in which volume it first appeared. It is a composition of considerable beauty, but not in his manner." (Vol. i. p. 87.) And in the preceding page Mr. Craik says, "the collection called *The Remains* is of no authority." I think every one familiar with Lord Bacon's writings will concur in the remark that the piece referred to is not in his style. J. W. PHILLIPS.

Haverfordwest.

William Kennedy (2nd S. i. 113.) — Mr. William Kennedy, of whom your correspondent PATRICIUS inquires, was a student in Belfast College about the year 1819. He belonged to Aughnacloy, in the county of Tyrone. His father, if I rightly recollect, was a dissenting clergyman at that place. Young Kennedy, it was stated, was designed for the same profession: at least, he received his education in an institution, in which, at that time, and for many years afterwards (indeed, till the opening of the Queen's Colleges), nearly all the dissenting clergy in Ireland were prepared for the ministry. When there, he was distinguished for great ability; but I can tell nothing farther regarding him of my own knowledge. The statements current in the place of his early education respecting his subsequent career, and

which, there is every reason to think, are in the main correct, were, that he became attached to the newspaper press in Paisley; afterwards somewhere in England, and, having published several works which your correspondents notice, that he finally received the appointment of secretary (such was the rumour) to the late Earl of Durham, and accompanied that nobleman to Canada in that capacity. It was from this appointment his two volumes on Texas shortly after resulted. One of your correspondents states, though rather hesitatingly, that Mr. Kennedy is dead. I would like to know if such be the fact. If unfortunately true, his work on Texas was probably his last; his first was one published a great many years ago, and of which probably none of your correspondents have heard. It was called *My Early Days*, and though adapted for juveniles, and, as well as I remember, somewhat weak, was a very pleasing and popular little volume, and inculcated a most excellent moral.

G. B.

Liverpool.

Heaven in the sense of Canopy (2nd S. i. 133. 201.) — Talking of the ceiling of Canterbury cathedral before it was burned down, A.D. 1174, Gervaise the monk says:

"Cœlum inferius egrie depictum, superius vero tabulæ plumbeæ ignem interius accensum celaverunt." — *Hist. Anglican. Script.* ed. Twysden, ii. 1289.

Why it should be unfitting to call the covering of a throne by the same word "heaven," as the covering of a building is unintelligible; so natural is the thought, that the smallest room has its ceiling, its cœlum, its heaven, to English understandings.

CEPHAS.

School-boy Rhymes (1st S. xi. 113.) — The following lines, which are quite new to me, I picked up recently from a respectable rat-catcher in the west of Fife:

"God made man,
Man made money;
God made bees,
Bees made honey;
God made the deil,
The deil made sin;
God made a muckle hole
And pat the deil in!"

A. R. X.

Paisley.

Freer Family (2nd S. i. 261.) — I regret I cannot furnish MR. FRERE with any particulars of the Perthshire family of Freer. The earliest person of the name that I have met with was George Freer, who was minister of the parish of Lethendy, in 1697. It was his son, I believe, who acquired the large estate of Innerneath, which passed by purchase into the family of Moncrieffe. The Perthshire Freers bore "Argent, a saltire azure, in chief a mullet, and in base a martlet;

crest, "a swan naiant." Motto, "No sine periculo."
M. F. FABER.

Early Printing at Norwich (2nd S. i. 233.) — For the most full and detailed account of the productions of Antony Solempne's press, in Norwich, consult Archdeacon Cotton's *Typographical Gazetteer*. Oxford, 1831, p. 195—8. Z.

Boyle Lectures (1st S. vii. 456.; x. 445. 531.; 2nd S. i. 291.) — If your correspondent, A CONSTANT READER, will consult the pages referred to above in "N. & Q.," he will find replies to some of the points on which he desires information. As the writer of the communication to your work in 1st S. x. 445., I may be permitted to express my satisfaction at seeing that the subject has not lost its interest, although it might have been thought that A CONSTANT READER would naturally have turned to the contents of your past volumes, so amply anatomised by means of your excellent Indices, before addressing himself to you. Several of his Queries, however, require a Reply, which I trust some of your numerous readers may be able to communicate. Y. Z.

P.S. For the information of your correspondent I have copied the note below, which is prefixed to Bishop Van Mildert's *Boyle Lectures* (London, 1806). The work may be found in almost every good theological library :

"The following list of those who have preached the Boyle's Lecture since its first institution, may be acceptable to the theological student. It is not quite compleat (*sic*); but the author has been enabled to make it nearly so, by the obliging assistance of the Rev. Mr. Watts, librarian of Sion College."

"*William and Margaret*" (1st S. xi. 87.) — I know of three different tunes to this ballad. The first is in Thomson's *Orpheus Caledonius*, 1725; the second in the *Village Opera*, 1729; and a third, the composition of Mr. Stephen Clarke, of Edinburgh, in Johnson's *Scottish Musical Museum*. The first is the old Scottish melody of Chevy Chase; the second (which I apprehend is the one alluded to by your correspondent) is of unknown origin. Both tunes are printed in my *Musical Illustrations of Bishop Percy's Reliques of Ancient English Poetry*. 4to. 1850.

EDWARD F. RIMBAULT.

Niebuhr Anticipated (1st S. xii. 471.) — Philip Cliver, a native of Danzig, in his *Italia Antiqua*, published in 1624, rejected the account of the Trojan settlement in Latium, and of the foundation of Rome, and expressed an opinion that the history of the period before the capture of the city by the Gauls, was uncertain. M. de Pouilly, in his *Dissertation sur l'Incertitude de l'Histoire des quatre premiers Siècles de Rome*, read before the French Academy in December, 1722, undertook to demonstrate the uncertainty of Roman history

until the war with Pyrrhus. Other writers might be mentioned as predecessors of Niebuhr, as Bochart, Perizonius, and M. Levesque; but X. O. B. may be referred for further information to *An Inquiry into the Credibility of Early Roman History*, by Sir George Cornewall Lewis, the present English Chancellor of the Exchequer.

THOMAS HODGINS.

Toronto, Canada.

Porson (2nd S. i. 300.) — The "Imitations from Horace," and the "Hymn to the Creator," are printed in the *Spirit of the Public Journals* for 1797, pp. 140. 248. The internal evidence is sufficient to prove that they proceed from Porson's pen. Would Mr. HOLT WHITE favour your readers by stating the subjects of the other two squibs by Porson which he mentions, namely, "The Death of Agricola," and "Boxing Intelligence?" L.

Breeches, to wear (2nd S. i. 283.) — A. F. B. asks if this phrase of "wearing the breeches" is to be found except in English and French. I can add the Dutch, "De vrouw draagd'er de broek;" and the Germans, who say of a woman who rules, "Sie hat die Hosen," "She has the breeches." The Germans have also other "breeches" proverbs, as e.g. "Das Hertz ist ihm in die Hosen gef allen." B. H. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

The *History of Richard Cromwell and the Restoration of Charles II.*, by M. Guizot, translated by Andrew R. Scoble (2 vols. 8vo., Bentley,) is a book which everybody should read. In the long drama of our national history scarcely any incident is more remarkable than the Restoration of Charles II. Wearied and exhausted by an anarchy of almost eighteen years, the nation suddenly threw itself at the feet of the representative of its ancient kings. The people welcomed him to the throne of his ancestors in a rapture of generous enthusiasm, and without a word of scruple or stipulation. M. Guizot's object is to show how this event was brought about; how the sceptre slipped out of the hands of the weak incompetent Richard Cromwell; and how, under the crafty pilotage of Monk, the vessel of the state drifted almost imperceptibly in the very way which was most agreeable to the Royalists. In telling the interesting tale, M. Guizot has taken advantage of the correspondence between the French ambassador in London, M. de Bordeaux, and Cardinal Mazarin. Many of their letters which passed in 1658 and the two subsequent years are here printed, and much use of them has been made in the narrative. They are new materials for the history of the period, and are unquestionably valuable. M. Guizot draws special attention to eight letters from Mazarin to Bordeaux, printed apart at the end of the second volume, in which the Cardinal's policy on this occasion is clearly developed. This correspondence stands M. Guizot in the place of illustration derivable from domestic sources, which would have been at the command of a competent writer, if the

book had been written in England. We do not say that the French correspondence is so interesting to English readers as the domestic would have been; but both have their value; and we are grateful to M. Guizot for that which he has given us. His calm sobriety is especially suited to the task of unwinding the meshes of that tangled web in which Monk's cunning enclosed everybody of any importance. M. Guizot's subject gives him also an opportunity of dwelling upon the jealousies and weaknesses of the republicans—to him an ever congenial theme. He delineates the leaders of that party as extremely perverse and impracticable, and describes the result as in great part proceeding from their mutual jealousies and want of unity. Whether this be true or not, we will not determine. In England, as in other countries in which they have had rule for a brief period, the real republicans were never more than a small minority of the people.

Thanks to Mr. Gosse and his fellow naturalists, who have shown how to keep Marine Aquaria, and to the exertions of Mr. Lloyd, who has found means to supply London lovers of nature with all the materials necessary for their construction, they are now almost universal as drawing-room ornaments. But they are more than mere ornaments; they are instruments of study, and incentives to a desire for a knowledge of the natural history of the great deep. To spread abroad such a knowledge has been one of the main objects of Mr. Gosse in all his delightful writings. But we doubt whether any volume he has yet produced is better calculated to effect such object than *Tenby, a Seaside Holiday*, which he has just issued, and in which he gives a detailed record of a summer visit to Tenby, and of all his tide-pool explorations, cavern searchings, microscopic examinations,—in short, of his daily doings as a naturalist. Mr. Gosse's book will, we are sure, tempt many to Tenby; and when there, go far to make them thoroughly acquainted with all the wondrous works of nature to be found in that beautiful locality. It is indeed a most delightful and instructive volume; and though especially adapted to Tenby, will be found a most agreeable and instructive companion to visitors to every part of the sea-side.

The new number of *The Quarterly* is amusing almost beyond *The Quarterly's* average. Besides its political articles on the Peace and its Effects on Turkey, and on Montalembert, it has pleasant chatty papers on British Family Histories and The Haldanes; an interesting notice of the mammoth vessel 'The Great Eastern,' now building at Blackwall; and good critical articles on Sir G. Cornwall Lewis's *Early Roman History*, on Ruskin, and on *Southey's Letters*,—the last containing a thorough vindication of the elder Murray—Glorious John—from some charges of illiberality in his dealings with the Laureate, which we feel assured Southey himself would not now have given to the world.

"We learn with pleasure," says *The Illustrated London News* of Saturday last, "that Messrs. Whittaker & Co., the proprietors of Mr. Collier's well-known and highly esteemed edition of *Shakspeare*, published in 1843, in eight volumes 8vo., have just concluded an agreement with Mr. Collier for a revised and cheap reprint of it, in six 8vo. volumes. Mr. Collier's edition is especially valuable for the fulness and accuracy of its collations with the early quartos."

Among the important announcements in the list prefixed by Mr. Murray to the *Quarterly*, is that of *A New Biographia Britannica*, by various hands. In announcing this undertaking the editor and publisher invite the co-operation of all men of letters who have given attention to special biographical subjects, or who possess documents illustrating the lives of all particular persons, and

who are requested to communicate to the editor of the *Biographia Britannica*, care of Mr. Murray, Albemarle Street.

We are glad to announce that Mr. Winter Jones has been appointed Keeper of the Printed Books of the British Museum, feeling well assured that under his watchful superintendence the monstrous deficiencies which now exist in the Department of English Literature will be supplied as rapidly as opportunities permit.

BOOKS RECEIVED. — *Popular Music of the Olden Time*, &c., by William Chappell, F.S.A. This sixth part, which treats of the music of the reign of James the First, more than equals its predecessors in interest. It contains also some admirable old English tunes.

A Dictionary of Greek and Roman Geography by various Writers. Edited by William Smith, LL.D. Part XV. This important work is rapidly approaching completion. The present part extends from *Pytho* to *Thalassi*, and how complete the work will be, may be judged of by the fact that the article *Roma* occupies about 130 pages, and is profusely illustrated with woodcuts.

The Life and Adventures of Jules Gérard, the Lion Killer. This new volume of Lambert's *Amusing Library for Young and Old*, comprising *Gérard's Campaigns among the Lions of Northern Africa*, is very appropriately introduced into this cheap but well printed series.

The Two Cottages —

Sqrutch —

Are two new issues of Parker's excellent series of *Tales for the Young Men and Women of England*.

The Pilgrim's Progress, for the Use of Children in the English Church. Edited by the Rev. J. M. Neale, M.A. The words "second edition" in the title-page show the success which has attended Mr. Neale's arrangement of Bunyan's wondrous allegory.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

NEW SPORTING MAGAZINE, 1852, 1853, 1854, 1855.

DITTO Ditto for Jan. and Dec. 1847.

DITTO Ditto for May to Dec. 1850, inclusive.

UNITED SERVICE JOURNAL for Dec. 1851.

NEW MONTHLY MAGAZINE, 1855.

Wanted by Thos. Millard, 70, Newgate Street.

LODGE'S PORTRAITS. (Prints. Parts 44 to 48. (Harding's Royal 8vo. Edition.) 1831.

SCOTT'S BIBLE. (Seeley's Edition. Royal 8vo. London: 1831. Nos. 51.

71. to 76. 78. to the end.

GIL BLAS. 2 Vols. 12mo. (Roscoe's Edition.) Illustrated by George Cruikshank. Or Vol. II. only.

Wanted by J. & J. Leighton, 40, Brewer Street, Golden Square.

Notices to Correspondents.

The length of our NOTES ON BOOKS, many of which we have been compelled to omit, renders it imperative that we should postpone replying to several Correspondents until next week.

JONES will find the subject of Swords as an Article of Dress illustrated in our 1st S. i. 415; ii. 110, 218., &c.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, MR. GEORGE BELL, No. 186, Fleet Street.

LONDON, SATURDAY, MAY 3, 1856.

Notes.

INEDITED NOTES FROM NEWSPAPERS.

It seems that the Old Pretender continued the practice of his family :

"*Bologna*, April 17. — On Saturday the Princess of Piombino paid a visit to the Chevalier de St. George and his Lady, who received her very affectionately. Next day the Pretender performed the ceremony of Touching in his chapel." — *Flying Post*, April 23rd, 1728.

It is amusing to hear George I. holding out serious hopes of paying off the National Debt. He thus replies to Parliament (April, 1728) :

"The provision made for gradually discharging the National Debt is now become so certain and considerable, that nothing but some unforeseen event can alter or diminish it; which gives us the fairest prospect of seeing the old debts discharged without any necessity of incurring new ones." — *Flying Post*, April 11, 1728.

Here we have the earliest history of Sir Robert Walpole's famous Houghton :

"The Honourable Robert Walpole, Esq., has laid the foundation of a seat at Houghton in Norfolk, which, as 'tis said, will cost about 30,000l." — *Weekly Journal*, June 16, 1722.

It is curious to glance at the mortality of London, about half its present weekly average :

"*Casualties*. — Drowned in the River of Thames, at S. John at Wapping, 1. Executed, 1. Killed by a fall from a window at S. James in Westminster, 1. Made away herself at S. Mary at Newington, 1. Overlaid, 2. Aged, 4. Convulsions, 118. Fever, 61. Small Pox, 38.

Christened. — Males, 148. Females, 138. In all, 286.

Buried. — Males, 226. Females, 240. In all, 466.

Decreased in the burials this week, 20.

Whereof have died,

Under two years of age	-	-	-	149
Between two and five	-	-	-	49
Five and ten	-	-	-	12
Ten and twenty	-	-	-	8
Twenty and thirty	-	-	-	34
Thirty and forty	-	-	-	62
Forty and fifty	-	-	-	45
Fifty and sixty	-	-	-	36
Sixty and seventy	-	-	-	34
Seventy and eighty	-	-	-	23
Eighty and ninety	-	-	-	12
Ninety and upwards	-	-	-	2

Postboy, April 11, 1728.

Here is a contribution to the collectors of stage coach advertisements :

"A very good coach and six able horses sets out from the Coach and Six Horses in Wood Street, on Thursday next the 25th instant, for Bath. Any persons that have occasion to go thither, or to any part on that road, shall be handsomely accommodated by me, JOHN TEA."

Daily Courant, April 19, 1728.

John Tea's "coach and six able horses," however, had not sufficient attractions for the Princess Amelia, who prefers going to Bath in a "chair and eight men :

"On Saturday the Princess Amelia set out for the

Bath, whither her Highness is to be carry'd in a sedan chair by eight chairmen, to be relieved in their turns, a coach and six horses attending to carry the chairmen when not on service. Her Highness dined the same evening at Hampton Court, being accompany'd by the Princess Royal and the Princess Carolina. Sunday morning her Highness set out thence for Windsor, where she was to be entertained in the evening; and yesterday morning proceeded to Dr. Freind's house near Reading, in Berkshire. A party of the Horse Guards escorted her Highness to Hampton Court, relieved next day by a party of the Blue Guards, &c." — *Post Boy*, April 13, 1728.

This whimsical journey, commenced on April 13th, terminated on April 19th.

Mr. Tea was not, it appears, without competitors :

"If any persons has [*sic*] occasion to go to Bath, they may be carried in a handsome easy coach, which sets out on Saturday next, the 27th instant, at a reasonable rate, by Richard Maddock, in Bull Yard, near Aldersgate Bars." — *Daily Courant*, April 25, 1728.

The following is the advertisement of the poem that drove Mrs. Colonel Brett from Bath :

"This day is published.

† † † The Bastard, a Poem. Inscribed, with all due reverence, to Mrs. Bret, once Countess of Macclesfield. By Richard Savage, son of the late Earl Rivers.

"Decet hac dare dona Novercam." — *Ov. Met.*

Printed for T. Worrall, at the Judge's Head, over against S. Dunstan's Church in Fleet Street; sold by Mr. Graves and Mr. Jackson, near S. James's House, the Booksellers in Westminster Hall, and Mrs. Nutt under the Royal Exchange; price 6d." — *Postboy*, April 30, 1728.

The transfer of the provinces of North and South Carolina to the Crown is thus laconically announced :

"We hear for certain that a treaty is concluded between the Government and the Lords Proprietors of North and South Carolina, touching the purchase of the same by his Majesty, and that an order is issued to the Treasury for payment of the purchase money." — *Postman*, May 2, 1728.

Quaint sounds the mention of Guy's Hospital, for "Mr. Guy" was only dead four years :

"Mr. Callaham has resigned his place of apothecary to Mr. Guy's Hospital." — *Ibid.*

Thus the citizens raised the wind for a Mansion House :

"It is much talked that the citizens, in their choice of sheriffs, will enter this year upon the list of those nominated by former lord mayors, in order to bring in fines enow to build a Mansion House for the lord mayors of this city, a thing so much wanted to complete its glory. And we hear that their first essay is likely to fall upon Mr. Henry Raper, Painter Stainer, and Mr. Edward Strong, Mason." — *Postboy*, May 2, 1728.

"A picket of guards" is generally sent for to quell any night brawl or tumult, but here is a touch of the mysterious :

"The same evening two persons of great quality having quarrelled at a coffee-house in S. James's Street, the

officer of the guard at S. James's Palace put them both under arrest at their respective houses, to prevent any mischievous consequences, and sentinels were placed at their houses all night."—*Ibid.*

When shopkeepers still dwelt over their shops, and "merchant princes" resided at their places of business, there were few offices to be had in the city. The shipbrokers, agents, and smaller fry, therefore transacted their business at taverns. Thus:

"THE CHANDOIS, Sloop,
Tobias Jewers, Commander,

Sails to-morrow morning for Rotterdam, now lying at St. Katherine's to take in goods and passengers, and may be spoke with every day at Batson's Coffee House, over against the Royal Exchange in Cornhill, or at the Red Lyon and Sun, in Swithin's Alley, or at John Dodmead's at the King of Spain's Head, near St. Katherine's Stairs, and upon Exchange at Exchange time, and after Change at the White Lyon Tavern in Cornhill.

"JOHN TWYMAN, for the Master."
Daily Courant, May 7, 1728.

No wonder that John Twyman's notions of the construction of sentences were rather obscure!

A quack medicine vendor lodging at a clergyman's, and requiring her patients to send a hackney coach to fetch her, is not a person to be met with every-day, so she shall introduce herself:

"*A Safe and Speedy Remedy to give Ease in the Gout.*

By a plaister that draws out the pain and strengthens the part; takes off the fitt in a night's time. Several persons that have made use of it have never had the gout since. It is to be had of a gentlewoman that lives at the Rev. Mr. Sharp's in Stepney Churchyard.

"N.B.—She goes not to any person out of the neighbourhood, without a coach being sent for her."—*Daily Postboy*, Oct. 19, 1728.

An exuberant Jacobite in his cups gets into trouble:

"One John Rhodes, who was apprehended last week on a charge of cursing his Majesty and the Government, as also of drinking the Pretender's health, &c., being ordered for tryal on Thursday at Hicks's Hall, travers'd the same, in order to be try'd next sessions, and has given good security for his appearance accordingly; and the Justices Cooke and Parsons, who committed him, are to manage the prosecution."—*Postman*, Oct. 17, 1728.

A part of the revenue of the Bishops of London, of the Duchess of Marlborough, &c., was derived from the tolls of the Putney and Fulham ferry:

"The commissioners for building the new bridge from Fulham to Putney have concurred, pursuant to act of parliament, to allow the sum of 9000*l.* to the Dutchess of Marlborough, Bishop of London, and others concerned in the ferries, on account of the loss they sustain by the said bridge being erected."—*Ibid.*

The hackney coaches were so liable to the attacks of street robbers, that—

"Whereas a figure (plate) for driving of an hackney coach used lately to be sold for about 60*l.*, besides paying the usual duties to the commissioners for licensing them,

they are at this time, for the reasons aforesaid, sold for 31*l.* per figure goodwill."—*Ibid.*

How suggestive is the following of a rule tottering to its fall:

"*Lisbon*, September 16. — On Monday last arrived here four Maltese men-of-war, having on board Count d'Harrach, Ambassador Extraordinary of the Great Master of Malta."—*Daily Courant*, October 22, 1728.

The inconvenience which must have been experienced by the want of numbers to the houses, is apparent in the laborious description of the places at which some lately imported sturgeon could be had:

"At a warehouse, the corner of Cross Lane on St. Dunstan's Hill; at the Salmon and Lobster, under the Sun Tavern, near the Monument on Fish Street Hill; at a shop, the corner of the Market House, over against the Bull Head Ale House, in Hungerford Market; at a shop the corner of Newport Market, lately Capt. Maddock's, where attendance will be daily given."—*Daily Courant*, Nov. 9, 1728.

The King of Sardinia appears to have been actuated by the same liberal and tolerant spirit which distinguishes his present Majesty Victor Emanuel, and like him to have resisted the dictation of the Pope of Rome:

"*Geneva*, Oct. 29, N.S. — Letters from Turin say that the Pope has used a world of arguments to persuade the King of Sardinia to dismiss out of his service two Protestant regiments he kept many years; but his Sardinian Majesty, instead of complying with the desire of his Holiness in that respect, assured the colonels of the same that he is fully resolved to keep them on foot."—*Daily Postboy*, November 12, 1728.

ALEXANDER ANDREWS.

ILLUSTRATIONS OF SHAKSPEARE'S "SEVEN AGES OF MAN."

I have been exceedingly interested in the "Illustrations of Shakspeare" which from time to time have appeared in your invaluable periodical. The following will perhaps be new to some of your readers, and will add one proof more to the fact, that the "Seven Ages of Man" have been a most fertile subject. It is from the pen of Jean de Courcy, a trouvère, from the neighbourhood of Falaise, in Normandy, who wrote early in the fifteenth century. Besides some historical work, he wrote a long poem, called "*Le Chemin de Vaillance*," containing instructions for young nobles in war, religion, manners, morals, &c., abounding in many amusing descriptions of the usages and customs of the time. A young disciple takes a long journey, and meets with many temptations and difficulties on his way to "*Vaillance*." The "*World*" detains him, conducts him to his palace, and shows him, in one of the rooms, seven pictures, representing the seven ages of man, which are called *Enfance*; *Puéririe*; *Adolescence*; *Jeunesse*;

Age mûr ; Vieillesse, and Décrépitude. The poem is of considerable length, and the descriptions of each picture much too long to be given here. Two fragments will show the great resemblance between the way in which he and Shakspeare describe the periods in question. The first is part of the description of "Puérilité," or from seven to fifteen years :

"Une pelote en sa main
De laquelle soir et matin
El se jouoit par druerie,
Querant d'enfans la compaignie :
Comment à l'école aloit,
Et souvent chantoit et baloit
Se gouvernoit sans terminer
Et se jouoit à toupiner, —
A croier avec ses semblables,
Et conter choses delitables
A ceulz qui de son temps estoit
Et à lui souvent s'esbatoient ;
Par ces chemins, par ces voyes
Queroient des nids par les huyes
Faisoient chapeaulz par ces bocages,
Et se gisoient ces ombrages,
Faisans porée de fleurettes,
Et d'herbes verdes nouvelletes,
Puis portaient armes et bougons,
Cueilloient feugières et jous,
Pour soulz euls faire la jonchée,
Et jouoient à chiere liée.
Aux barres, au tiers, à la quille
Puis rit, et sault, puis court et brille, &c. &c."

The following is part of the description of "Adolescence," or from fifteen to twenty-five years of age :

"Sy fut pour traite gentement
Com elle aime esbatement,
Soulas, joie, et druerie
Voulant mener joyeuse vie
Soller, luitier et soy esbatre
La sepmaine trois fois ou quatre
Si estait fait son vestement
De drap vert joliettement,
Et or cainture et tassette,
Menu clouée joliette.
Sollers lachiez, chausses bien faites
Gans en ses mains beaulz et honnestes,
Les cheveslz blons et deliez
D'un grand vert chapel dessus liez :
Et comme elle vouloit hanter,
Et souvent causer et chanter,
Puis plan chant, puis le contrepoint,
En celle n'ent de garde point
Com el veult fleuter et harper,
A chascun se vouloit harper
S'y chevalchoit jollement
L'espervier portant liement
En gibiers pour soy des duire,
Lui semblaît qu'el fust plus grant sire
Quatre fois qu'el n'avoit vaillant :
S'y aloit jouant et saillant ;" &c. &c.

Abbé de la Rue in his *Essais historiques sur les Bardes, les Jongleurs et les Trouvères*, gives some account of De Courey and his works. It appears there is but one copy of *Le Chemin de Vaillance* known to exist, and that is to be found in the

British Museum, King's MSS., No. 14. E. II. I found it in excellent preservation and beautifully illuminated. Those who are interested in those "bards" would find an hour agreeably spent in turning over its antiquated pages.

H. E. WILKINSON.

Notting Hill Square.

CAMBRIDGE JEU D'ESPRIT.

The following *jeu d'esprit* was circulated in Cambridge at the time when the Prince Consort was elected Chancellor of the University; the other candidate being the Earl Powis. It completely deceived the editor of the paper to whom it was addressed, who had no notion that he was giving currency to an election squib. There is nothing in it to give offence to any one, and it really deserves to be embalmed in "N. & Q." It was attributed (I believe correctly) to a Fellow of King's of high classical reputation.

CANTAB.

N. B. The notes are mine.

A FRAGMENT TOUCHING THE LYCEUM.

(To the Editor of ———.)

SIR,—In an old English author, who (like Burton, in his *Anatomy of Melancholy*), abounds in passages of which the diction is cast in so antique a mould, that it is difficult to tell whether they were originally English, or were literally translated from the Greek, I find the following curious fragment. A learned friend has conjectured it to be a translation from Theophrastus, but it seems to myself to savour more of the style of Eudemus; and it looks exceedingly like a passage from one of the lost books of the Eudemian Ethics. Altogether, if the pressure of contemporary politics will allow you to insert it, I think it would be found full of interest at the present moment to the learned world. The author might seem to be of the Cynical School; but the names of persons, all nearly contemporary, seem to fix it clearly on a Peripatetic teacher.

I am, Sir, your obedient servant,
RUBITER CANTABRIGIENSIS.

"Concerning literary men, why they should evermore be mercenary, and whether they be so, or whether this be a calumny of the multitude, it follows to inquire. Is it that, while they say excellent things of the nobleness of virtue and the dignity of science, they do not believe in them themselves, but repeat what is set down, like actors in the mimes? This were altogether base. Or is it that, being poor, and not having a sufficiency of daily things, neither gold in their souls, as Plato said, they are dragged away, like the incontinent, to act against their will the part of servile flatterers? This, again, were pitiable. Or is it rather that, where virtue and science are studied, not for the sake of good living, but for a livelihood, they make the intellect sharp, but leave the practical part of the soul no whit the better? Now we see this, both in other cases, and especially in Academies, where men talk like philosophers, but live like sycophants, bowing down greatly to princes. Though some have thought this was rather the fault of the elder and craftier masters, who wheedle or compel the more generous and

simpler sort. As, in truth, was seen in the crown of the Lyceum, which was by common consent to be given to the most worthy citizen. For this, the larger and better part would fain have offered to PHOCION; who was both in other respects worthy, and had defended the tomb of Aristotle against Demades and his rabble.*

"But some of the elder, and more worldly wise, among whom were PHRANCINUS† and HYPERBOREUS,‡ said among themselves: 'Will it not be better to give the crown to ANONETUS, who, being rich, and the friend of ARTEMISIA, will procure us much good? Did not ARTEMISIA give a prize to THEODECTUS? and if we choose ANONETUS, will she not send us trees for our groves, and chairs for our old men, and also Persian mitres? Contrarywise, if we give the crown to PHOCION, we shall do what is right indeed, but utterly unprofitable; and be praised only of the simpler sort of men.'

"Thus saying, the elder men appeared to themselves wise, and told the scholars it was seemly to be unanimous; so that many consented in the evening to that which in the morning they had grievously condemned. So the cunningness of the few prevailed against the simplicity of the many, which loveth mostly to be generous. Some, however, murmured and thought it base; for this ANONETUS, though eminent in wealth, and in the favour of ARTEMISIA, was, in the matters of the Lyceum, that which his name declares." * * * *

[Cætera desunt.]

THE MOON CONTROVERSY.

As the learned editor of the *Museum of science and art*, in adverting to the *moon controversy*, admits that "the point requires more clear exposition than it has yet received," I shall set aside certain scruples which have hitherto withheld me, and hazard some brief remarks on this notable theme. I am the more disposed thereto, it being my intention to treat it chiefly as a phraseological question.

I must first show how the point in debate has been stated by some of the most eminent modern astronomers:

"La lune tourne véritablement sur elle-même d'un mouvement uniforme en vingt-sept jours et demi; mais comme la durée de sa rotation est égale à celle de sa révolution autour de nous, elle nous présente toujours la même face." — M. de LA LANDE, 1762.

"Le disque lunaire présente un grand nombre de taches invariables que l'on a observées et décrites avec soin. Elles nous montrent que cet astre dirige toujours vers nous à peu près le même hémisphère; il tourne donc sur lui-même, dans un temps égal à celui de sa révolution autour de la terre." — Le marquis de LAPLACE, 1824.

"The lunar summer and winter arise, in fact, from the rotation of the moon on its own axis, the period of which rotation is *exactly* equal to its sidereal revolution about the earth." — Sir John F. W. HERSCHEL, 1833.

The earth makes *three hundred and sixty-five* rotations on its axis in the course of *one* revo-

* This is an allusion to Lord Powis's successful defence of the Welsh Bishopricks.

† Dr. French, late Master of Jesus College.

‡ A distinguished living Head, easily recognised by all Cantabs.

lution round the sun. The rotation on its axis is therefore a distinct motion from its revolution in its orbit.

The rotation of the moon on its axis is *exactly equal*, as astronomers assure us, to the period of its revolution round the earth. What proves the rotation to be a distinct motion? I cannot so consider it, and therefore doubt the propriety of describing it in the same terms. I should be inclined to express it thus: The moon has no other rotation on its axis than that which is the consequence of the revolution of a sphere which always presents the same face to the centre of its orbit.

If the moon had no rotation on its axis, a line drawn from its centre through a given meridian line on its circumference would always point towards the same fixed star. The reverse is the fact — and it proves the fallacy of the novel conceit of non-rotation.

A comparison of the above extracts must confirm the startling remark of doctor Lardner. La Lande states that the moon always presents the same face to us, because the period of its rotation is equal to that of its revolution round the earth; Laplace infers its rotation, and the coincidence of its rotation and revolution, because it always presents the same face to us; and Herschel, while he admits the *remarkable coincidence* of the two periods, treats the point *incidentally*, in a speculation on the physical constitution of the moon. A fact so curious should have been circumstantially described: it was suited to the philosophic genius of a Herschel.

An illustration of this question has been given by a reference to the Peak of Teneriffe. I cannot perceive its aptness. *Every* object on the surface of the earth rotates — but not on its *own* axis.

Here is my homely demonstration of the points in dispute — an experimental demonstration. Take an orange; pass through it a wire in the plane of its imaginary equator; move the orange round a circle with the wire parallel to one side of the room. It will make the revolution in its orbit without any rotation on its axis. Then move the orange round the circle with one end of the wire pointed to its centre. When it has made one revolution in its orbit it will have made one rotation on its axis. It is the inevitable consequence of such orbicular motion. BOLTON CORNEY.

The Terrace, Barnes, 28th April.

NOTES ON THE FLEUR-DE-LIS.

(Continued from p. 330.)

1622. Lionel, L. Cranfield, E. of Middlesex, on a pale az., 3 Fs.-d.-L., or.

1622. John, Ld. Digby, E. of Bristol, a F.-d.-L. arg., &c.

This seems the first instance of a single F.-d.-L., &c.,

except in the case of the lords mayor, in one not of royal alliance.

1624. Sir Walter Cope of Kensington, Kt., 3 Fs.-d.-L. or.

1626. Sir Cuthbert Aket, Ld. Mr., 3 Fs.-d.-L. arg.
1627. Sir Thos. Bellasis, Ld. Falconberg (or bridge), arg. a chevron gu. between 3 Fs.-d.-L. az.

1640. Hen. D. of Gloucester, third son of Chas. I., Fr. and Eng.

1643. Jas. D. of York, second son of Chas. I., Fr. and Eng.

1646. Edm. Sheffield, E. of Moulgrave, married Lady El. Cranfield, daughter of Lionel, E. of Middlesex. Her arms, or, on a pale az., 3 Fs.-d.-L. or.

1647. Sir John Guise, Ld. Mr., a F.-de.-L.
1653. John Fowke, Esq., Ld. Mr., vert. a F.-d.-L. arg.

1660. Chas. II. ordered that the son and heir apparent to the Crown should wear a golden coronet of crosses patée and Fs.-d.-L.; also that the D. of York, and all the immediate sons and brothers of the Kings and Queens of England, should wear the same, but that all their sons respectively, having the title of Dukes, should wear their coronets of cr. pal. and strawberry leaves only, as the Dukes not of blood royal.

1660. Wm. Seymour, M. of Hertford and D. of Somerset, or, on a pale gu. between 6 Fs.-d.-L. az., &c.

1661. Chas. of York, eldest son of Jas., D. of York, called D. of Cambridge, Fr. and Eng.

1663. Jas. Fitzroy, D. of Monmouth and Buccleugh, Fr. and Eng. (3 Fs.-d.-L.)

1672. Hen. Fitz-Roy, D. of Grafton, arms of Chas. II.
1674. George Fitz-Roy, third natural son of Chas. II. His arms.

1674. Thos. Lennard, Ld. Dacre, E. of Sussex, married Anne Fitz-Roy, eldest daughter of Dss. of Cleveland, or, on a fess. gu., 3 Fs.-d.-L. or.

1674. Murray, E. of Dysart, R. T. or.
1674. John Maitland, D. of Lauderdale, R. T.

1675. Chas. Lenos, D. of Richmond, only son of Dss. of Aubigny by Chas. II. His father's arms.

1679. Rob. Parson, E. of Yarmouth, arg. 6 Fs.-d.-L. az.

1680. Eliz. Bayning, Lady Dacre, Css. of Shepey, or, on a fess. az., 3 Fs.-d.-L. or.

1682. Hen. Somerset, D. of Beaufort, 1 and 4, Fr. and Eng., 3 Fs.-d.-L.

1683. Sir Francis North, B. Guildford, az. L. P. or, between 3 Fs.-d.-L. arg.

1686. Jas. Fitzjames, D. of Berwick, natural son of Jas. II., 1 and 4, Fr. and Eng.

1694. Sir W. Ashurst, Ld. Mr. g. a cross engrailed between 4 Fs.-d.-L. arg.

1702. Philip Sydney, V. Lisle, E. of Leicester, married Anne, daughter and co-heiress of Sir Rob. Reeves of Twayte (Suffolk), Bt., sa. on a chevron between 3 Fs.-d.-L. or., 3 pheons, az.

1706. Queen Anne grants to Sir Cloudesley Shovel a chevron between 2 Fs.-de.-L. in chief, and a crescent in base, as an augmentation, to denote two victories over the French and one over the Turks.

1706. Sidney, E. of Godolphin, bears, gu. an eagle with two heads displayed between 3 Fs.-d.-L. arg.

1708. Jas. Douglas, D. of Queensberry, R. T.
1709. Chas. Fitz-Roy, E. of Southampton, arms of Chas. II.

1709. Hen. Howard, E. of Suffolk, married, secondly, Lady Henrietta Somerset, daughter of Hen., D. of Beaufort. Her arms, Fr. and Eng. quart.

1711. Rob. Shirley, E. Ferrers, (2 and 3) Fr. and Eng.
1714. Sir Sam. Stanier, Ld. Mr., 2 and 3 or, a F.-d.-L. sa.

1726. Prince Will. Aug., D. of Cumberland. Arms of George I.

1730. Sir Rob. Raymond, B. Raymond, arg. on a chief, or, a rose between 2 Fs.-d.-L. gu.

1733. John Barber, Esq., Ld. Mr., erm. a chevron or, cotted gu. between 3 Fs.-d.-L. gu.

1742. Archdale (for Montgomery), 1 and 4, 3 Fs.-d.-L. or (B.)

1750. Vere Beauclerk, Ld. Vere, 1 and 4, Fr. and Eng.

1750. Francis Seymour Conway, E. of Hertford, 1 and 4-or, on a pile, gu. between 6 Fs.-d.-L. az., 3 Ls. P. G. or, being a coat of augmentation.

1754. Edm. Ironside, Esq., Ld. Mr., a cross tressured with half F.-d.-L. or.

1756. Stephen Fox, Ld. Ilchester, or, on a canton, az., a F.-d.-L. or., an augmentation granted by Chas. II.

1762. Caroline Fox, Lady Holland, as the D. of Richmond, Fr. and Eng.

1763. Hen. Fox, Ld. Holland, on a canton, az. a F.-d.-L. or.

1764. W. H., D. of Gloucester, second brother of George III., as the P. of Wales, the middle one of 5 points to the label, charged with a F.-d.-L. az.

1765. Hen. Digby, Ld. Digby, az. a F.-d.-L. arg.
1766. P. Hen. Fred., D. of Cumberland, third brother of Geo. III., as D. of Gloucester.

1766. Thos. Taylor, E. Bective, erm. on chief, gu. a F.-d.-L. between 2 boars' heads erect, gu.

Thus ends the chronological catalogue of those whom Heylin has recorded as bearing the royal charges of fleurs-de-lis up to the last date.

Among the extinct baronies he adds the following names :

Bonville, s. a bend flory and a F.-d.-L. or.

Bromfiote, s. a bend Fl. and C. or.

Hilton, arg. 2 bars, az. and F.-d.-L. or.

He also supplies, from Dugdale's *Baronage*, these names :

Aguillon, g. a F.-d.-L. arg.

Borough, az. 3 Fs.-d.-L. erm.

D. Eivile, on a chevron s. a F.-d.-L. or.

Mortimer of Attilbergh, or, semée of Fs.-d.-L. sa. (4. 3. 2. 1.)

Raymond, a rose between 2 Fs.-d.-L. gu.

We now proceed to the second catalogue above named (II.), and revert to the early period of the Crusades. Of the English who were present in the first Crusade (1096—1100), we find in the interesting work of Mr. Dansey that the following bore the fleur-de-lis :

Walter de St. Valery, a noble Norman, holding lands in England, az. fretty, or, semée, 8 Fs.-d.-L., 8 half do.

Le Sire de Thilly, and John and Ferrand Tilly, or, a F.-d.-L. gu.

Le Sire de Mortimer, barry of 6, or and vert., semée de Fs.-d.-L.

William aux Espauls, gu. a F.-d.-L. or.

Rob. and Peter d'Argenies, gu. a F.-d.-L. arg.

Abaciers de Hommet, arg. 3 Fs.-d.-L. gu.

Will. de Rochefort, arg. 3 Fs.-d.-L. gu.

Pierre de la Meauffe, vert. 3 Fs.-d.-L. or.

Rich. de Condey, az. a F.-d.-L. arg.

John le Bouteller, erm. a F.-d.-L. gu.

Nicholas Mardar, gu. a F.-d.-L. arg.

John de Recuchon, barry of 6, or and vert, semée of Fs.-d.-L. gu.

Will. Collard, gu. a F.-d.-L. arg.
John de Mortimer, or, semée de Fs.-d.-L. sa.

In the third Crusade, under Richard I. (1190—1192), the following occur :

Henry de Cobeham, of old baronial family, field, semé de Fs.-d.-L. or, (12.) (Sir Harris Nicolas' Roll gives 3 Fs.-d.-L. arg.)

John de Cantelou, or Cantiloupe, 3 leopards' heads, jessant Fs.-d.-L.

Adam de Gordon, a Norman settler in Scotland, gu. 3 heads fl. and C.

Le Sire d'Umfraville, gu. 5 Fs.-d.-L. crusule, or.

Roger Plowden received the *augmentation* of 2 Fs.-d.-L. for gallantry at the siege of Acre, az. a fesse dancetté, jessant 2 Fs.-d.-L. or.

Radulf Normanville, arg. a demi F.-d.-L. or, on a fesse, gu.

Rob. Cokefield, gu. a F.-d.-L. erm.

Rob. Agilon, gu. a F.-d.-L. arg.

Will. Agilon, az. a F.-d.-L. or.

Will. Burblynge, arg. 3 Fs.-d.-L. sa.

Will. de Peyfrer, arg. semé de Fs.-d.-L.

Le Sire de Baspes, on a chief, a F.-d.-L. sa.

In the seventh and last Crusade, under Prince Edward, 1269, are, —

Henry de Burghull, az. fretty arg. holding a F.-d.-L. az.

John de Gayton, chamber valet to P. Edward, arg. a fesse, gu., 6 F.-d.-L. gu.

C. H. P.

(To be continued.)

ILLUSTRATIONS OF MACAULAY.

"*The Quaker's Elegy on the Death of Charles, late King of England.*"

(Written by W. P., a sincere Lover of Charles and James, 1685.)

"What wondrous Change in Waking do I find !
For a strange Something do's my Sense unbind ;
Truth has possess my Darken'd Soul all o're
With an unusual Light not known before,
And doth inform me that some Star is gone
From whose kind influence we had Life alone ;
No sooner had this Stranger seiz'd my Soul,

But Rachel knockt to raise me from my Bed,
And with a Voice of Sorrow did condole

The loss of Charles, whom she declar'd was Dead.
Charles do'st thou mean, we King of England call,
That liv'd within the Mansion of White-hall ?
Yea — 'Tis too true — Confusion's in the street
Distraction in the face of all we meet ;
As if the Chain of Causes now did break,

And we all saw the Dreadfull Day of Doom ;
No Tongue, but Faces, Eyes, and Actions speak ;
They walk like men just risen from a Tomb.

With that my Garments I in haste put on,
And in the Spirit mutter'd many a groan.
Whilst I in this disorder'd Gesture move,
Some Friends of mine, that Charles did always Love,
With Zealous hast approacht me, full of Tears,
Unmanly Actions caus'd from jealous Fears.
The City-Wives the Book of Martyrs Read,
And with those Thoughts their easie Husbands Lead ;

They talk of Christians Spitchcockt, Roasted, Broil'd,
Of Martyr'd Consciences in Smithfield Fire,
With new found Deaths their Thoughts are Toyl'd,
Their's nought but Treason does their Hearts inspire.
But we do *that* opinion disallow,
And for the future will to Cæsar bow.

Entering dispute precisely we run o're

The Signal Graces He to us had shown

(For we Dissented on a different Score,

Though we withdrew, we ne're oppos'd the Crown),

By oft forgiving, Wooing us to be,
By His Example, joyn'd in Harmony
With England's Church and Truths Integrity : }

Though finding us a stiff Misguided Crew,

Yet daily still His Love he did renew,

And moderates the Rigour of the Law,

Which our selfwill doth hourly on us Draw ;

And doth consent the Pensylvanian Shore,

We may possess, and tempt his Laws no more.

As Saul among the Prophets, here Charles stood,

But greater far, being exquisitely Good :

Anointed both, yet Charles the Lawrel got,

He Moses's Meekness had, Saul had it not :

Saul as a scourge was to his people giv'n,

Charles as a Guardian Angel sent from Heav'n.

For us to speak thy praise or shew thy worth,

Which is above the reach of Flattery,

Is much too hard for a weak Holderforth :

None but thy Brother e're could equal thee.

We never knew, whilst we the Wealth Enjoy'd

The Value of our all forgiving Prince,

Untill the Tyrant Death our hopes Destroy'd,

To place him on a Throne far, far, from hence,

In the Immortal Mansion of the Sun,

Where he receives a never fading Crown ;

And left his Earthly to a Prince, whose Fame

Shall fear, and tremble at his Name ;

The Second James his Brother and his Friend ;

Though Factious Crouds did for his Right contend,

To hang it o're a Disobedient Head.

Whom with a Crown these Tantalize awhile

As Richard they, when Oliver was dead,

Proclaim the Man, but at the Bubble smile.

We take not Absalom's, but David's part ;

Nor no Achitophell, with his false Art,

Nay joyn'd with Zimries Poyson, ever shall

Like the disloyal Corah make us fall.

Had we but Lordships in a fertile Plain,

To inable us in Parliament to set,

Our Native true Obedience we'd regain,

By Loyal Votes that want Example yet.

In Wisdom, Valour, Conduct, High Renown

Thou all thy Ancestors that wore this Crown,

Exceedst in every Excellence as far

As Mid-day Sun out-shines a Mid-night Star ;

To those we no Addition e're cou'd give

But we such heaps of Treasure would bestow
That Thou to so much Splendour should'st arrive

As Times Record to Mortals can not show.

Accept, O Mighty James, our Pray'rs the while ;

May Years of Peace and Plenty on Thee smile ;

May Fortune always wait Thee with Success,

And Loyal Subjects numberless increase ;

May many Sons Thy Royal Consort bear,

Endow'd with Both your Princely Virtues here

And Heirs to Glory when You change Your Sphere ;

And may this Crown still flourish in Thy Name,

Till Time shall cease, and all the World expire,

May all Thy Foes become *ignobly tame*.

But may'st Thou always have Thy Princely hearts
desire.

Pardon us James, who must to Thee declare
'Twas Loyal Zeal made us presume thus far,
We ne're were Poets upon Oliver."

No. 1163. of the *Collection of Proclamations, &c.*, presented to the Chetham Library, Manchester, by James O. Halliwell, Esq., F.R.S.

BIBLIOTHECAR. CHETHAM.

Minor Notes.

Proclamation issued by King Charles I., on the occasion of his having concluded a Treaty of Peace with Spain in 1630. — This may at the present moment be perused with pleasure by many of the readers of "N. & Q." HENRY KENSINGTON.

"By the King.

"Whereas it is found meete and expedient, upon weighty considerations moued to His Majestie, by the intervention of some of His Friends, to lay aside hostility with the King of Spaine, and so to remouue by faire and peaceable means the cause of the Warre, which hath bred interruption to the Amity betwixt the two Crownes, upon assurance given His Majestie hereof by that King. His most Excellent Majestie hath condescended to renew the ancient Amity and good intelligence betwixt y^e two Crowns, their Realmes, Countreys, Dominions, Vassals, and Subjects; And doeth accordingly make known to all His louing people, that the sayd Peace and Friendship being so established, not onely all Hostilitie and Warre is to cease on both sides from henceforward, But also the former Trade and Commerce, as it stode in the vse and observance of the Treatie, made by His Majestie's blessed Father, is restored and confirmed betweene the sayd Kings, their Kingdomes, Territories, and Subjects, as well by Land as Sea and Fresh-waters.

"Which His Majestie hath thought fit to declare unto all manner of his Subjects, of whatsoever estate they be, strictly charging and commanding them to obserue and accomplish all that hereunto belongeth, As it is certainly promised to be published on the side of the King of Spaine, the Date of these Presents.

"Giuen at His Majesties Palace of Westminster, the fifth day of December, in the sixt yeere of His Majisties Reigne.

"God Save the King."

Invention of Postage Stamps. —

"The invention of postage stamps is generally ascribed to the English, and certainly they were first brought into use in England in 1839. But a Stockholm paper, *The Fryskitten*, says that so far back as 1823, a Swedish officer, Lieut. Trekenber, of the artillery, petitioned the Chamber of Nobles to propose to the government to issue stamped paper specially destined to serve for envelopes for prepaid letters. The fact, it adds, is duly recorded in the minutes of the Chamber under date of the 23rd March, 1823. The proposition was warmly supported by Count de Schwerin, on the ground that it would be both convenient to the public and the Post Office, but it was rejected by a large majority." — *Galigiani*, April 28, 1856.

W. W.

Malta.

Wordsworth v. Campbell. — Reading the other day the *Table Talk of Samuel Rogers*, I was surprised by a note of the editor, asserting that

Wordsworth declared the lines in Campbell's *Pleasures of Hope*, —

"Where Andes, giant of the western star,
With meteor-standard to the winds unfurl'd,
Looks from his throne of clouds o'er half the world,"

to be sheer nonsense; and that he asks "What has a giant to do with a star? and what is a meteor-standard?" And adding that Professor Wilson, though avowing his admiration of the "splendid" passage, swore that he could not tell what it meant.

Surely both Wordsworth and Wilson were ignorant of geography, or they would have known that the Andes were the giant mountains of the western world; and that Cotopaxi, one of their highest peaks, being a volcano, might poetically be said to unfurl its meteor-standard to the winds.

It is evident that Wilson appreciated the beauty of the passage, though he would not trouble himself to explain it; and the criticism of Wordsworth is what might have been expected from a poet of his peculiar style. M. E. F.

Surgical Operations under Chloroform, &c. — Has the following passage been "noted" in your pages? If not, it would be curious to non-medical readers, like myself, to know whether opium, or what is supposed to have been made use of more than two hundred years ago by the "old surgeons," "who, ere they show their art, cast one asleep, then cut the diseas'd part," &c.; and whether the use of ether, and subsequently of chloroform, in surgical operations, is merely a revival in these enlightened days of some heretofore forgotten practice of the "dark ages," or whether it is really something new?

Women beware Women, tragedy, by Thos. Middleton, first printed 1657, Act IV. Sc. 1.:

"*Hippolito.* Yes, my lord,
I make no doubt, as I shall take the course,
Which she shall never know till it be acted;
And, when she wakes to honour, then she'll thank me for't.
I'll imitate the pities of old surgeons
To this lost limb; who, ere they show their art,
Cast one asleep, then cut the diseas'd part;
So, out of love to her I pity most,
She shall not feel him going till he's lost;
Then she'll commend the cure."

S. H. H.

The last Gibbet in England. — As "N. & Q." will be a work of reference hereafter, may not the following notice, which appeared in a recent number of *The Examiner*, claim a remembrance?

"A few days ago, the last gibbet erected in England was demolished by the workmen employed in making the extensive docks for the North Eastern Railway Company, upon Jarrow Stoke, on the Tyne."

W. W.

Malta.

A Slavian (Glagalit) Copy of "Beneficium Christi, 1563" (1st S. x. 384. 406. 447.; xii. 75.) — Ranke and Mr. Macaulay said that there

existed no original copy of the rare work, *De Beneficio Christi*, reprinted in 1847; and some even went so far as to entirely doubt its authenticity. Lately a copy has been found in St. John's College, Cambridge. But it became also known, that twenty years after the first Italian edition, the Slavian printing office of Hans Ungnad, of Souneg, in Carinthia, the well-known promoter of Protestantism amongst the South Slavian tribes, had issued, at Stuttgardt, a translation of the *Beneficium Christi* in the Chorwat (Croat) language, with Glagalic letters. Researches being duly directed, a copy of this work (1563) was found in the great library at Stuttgardt. Besides, another Italian copy, different from that of Cambridge, was also discovered. The title of this work (printed in the smallest 18mo. size) runs thus:

"Trattato utilissimo del Beneficio di Giesu Christo Crocifisso, verso i Christiani. Venetijs apud Philippam Stagninum. Anno D^o MDXLVI."

From the work of Schnurrer, *Slavischer Buchdruck in Wirtenberg im 16^{ten} Jahrhundert*, we gather an additional proof that the great Danslavian Era was only temporarily suppressed then by our rulers. D. J. LOTSKY, Danslave.

Bacon as a Reward of Connubial Felicity. — I forward a paragraph quoted in *The Athenæum's* review of Ewbank's *Life in Brazil*, which seems worth transferring to the columns of "N. & Q.:"

"A word on 'heavenly bacon,' *toucinho do ceo* — a species of light pudding, composed of almond-paste, eggs, sugar, butter, and a spoonful or two of flour — because its name reminds one of olden times. The glorification of bacon is of very ancient date, and arose partly from prevailing enmity to Jews, but oftener from the estimation in which it was held. The most popular and esteemed of carneous aliments, it was given as rewards for rural, and particularly for connubial virtues. *El tocino del Paraíso el casado no anepiso* — Bacon of Paradise for the married who repent not — is a mediæval proverb."

The antiquary who would investigate the origin of the Dunmow Flitch will find in this mediæval proverb a hint worth working out. M. N. S.

Queries.

COWPER'S LADY AUSTEN.

Will any of your readers tell me anything of this lady beyond what is to be found in Hayley's and Southey's *Lives* of the poet?

Hayley tells us that the reason of her leaving Olney was her disappointment that Cowper did not marry her, and says that he derived this information from Lady Austen herself. Southey (vol. ii. p. 62. edition 1835) endeavours entirely to do away with this idea, and, in its place, only tells us that "Lady Austen exacted attentions

which it became inconvenient or irksome (to Cowper) to pay."

This is in speaking of the second and final rupture which severed the connection between them.

In a note to page 313 of volume i., Southey quotes the following sentence from Hayley:

"On this principle I have declined to print some letters, which entered more than I think the public ought to enter into the history of a trifling feminine discord, that disturbed the perfect harmony of the happy trio at Olney when Lady Austen and Mrs. Unwin were the united inspirers of the poet."

Southey adds that the rule which Hayley has here laid down was applicable only during the life of Lady Austen.

Are these letters in existence? They would surely tell us the real state of the case; but, in their absence, we may be allowed to indulge the romance which Hayley's *Life* bequeathed to us — a romance which has certainly sufficient foundation in the great personal beauty of Lady Austen — in the evidently great attraction which existed almost at first sight between herself and the poet — in the quarrel between the two ladies, the sudden rupture of the so great intimacy, and in Lady Austen's avowal of the cause of the rupture to Hayley. S. SINGLETON.

Greenwich.

Minor Queries.

Nicholas Breakspeare. — Looking casually through a back volume of "N. & Q.," I cast my eyes on a passage relative to Adrian IV., the solitary English pope, which reminded me that I had often intended to ask a small space in your valuable periodical for the following account of a namesake of the pope's. When I was a lad, some fifty years since, my mother had a servant who was a native of Brill-on-the-Hill, in Buckinghamshire, the reputed birthplace of Nicholas Breakspeare, afterwards known as Adrian IV. She was married to a man of the name of Nicholas Breakspeare, also a native of Brill. Now I consider it a rather singular circumstance that parties of the same name as the pope should be residents of the same place after such a lapse of time. Probably some of the readers of "N. & Q." may be acquainted with the locality, and if so, I should be glad to learn if any of the name are still living at Brill. R. H.

Mending cracked Bells. — In an article on "Bells" in the *Quarterly*, for (I think) Dec. 1854, it was said a Frenchman had discovered a method of mending cracked bells without re-casting them. Who is the Frenchman, and has the art been attempted in England, and what is it? I have a beautiful Burmese bell that was cracked at the

Custom House, and rendered quite dumb. I should therefore be glad to know where I could get it mended.
E. E. BYNG.

Who was Mayor of London in 1335?—In Stow's *Survey of London* Nicholas Woton is named as mayor for the year 1335, with Walter Motden and Richard Upton as sheriffs. In his *Chronicle* (ed. 1607) the name is Richard Wotton. Reginald al Conduite was mayor in 1334. In Haydn's *Dictionary of Dates* (and several other works I have referred to), Reginald (or Reynold) al Conduite is stated as mayor for the two years 1334 and 1335. Wotton is not mentioned, nor do the names of the sheriffs agree.

W. (Bombay.)

"Too Late."—Who was the author of the following poem, entitled *Too Late*?—

"Douglas, Douglas, tendir and treu."

Old Ballad.

"Could ye come back to me, Douglas, Douglas,
In the old likeness that I knew,
I would be so faithful, so loving, Douglas,
Douglas, Douglas, tender and true!"

"Never a scornful word should pain ye:
I'd smile as sweet as the angels do;
Sweet, as your smile on me shone ever,
Douglas, Douglas, tender and true!"

"Oh! to call back the days that are not! —
My eyes were blinded, your words were few;
Do you know the truth now up in Heaven,
Douglas, Douglas, tender and true?"

"I was not half worthy of you, Douglas,
Not half worthy the like of you!
Now all men beside are to me like shadows,
I love you, Douglas, tender and true."

"Stretch out your hand to me, Douglas, Douglas,
Drop forgiveness from Heaven like dew;
As I lay my heart on your dead heart, Douglas,
Douglas, Douglas, tender and true."

UNEDA.

Quotations Wanted.—Where are the following lines to be found?

"Fine words, indeed! I wonder where he stole 'em!"

"The eagle suffers little birds to sing,
And is not careful what they mean thereby,
Knowing, that with the shadow of his wing,
He can, at pleasure, stint their melody."

UNEDA.

Captain McCluer.—In Staunton's *Account of Lord Macartney's Embassy to China*, under the date of July 14, 1793, is the following passage:

"The 'Endeavour' belonged to the East India Company; and had been employed, under the command of a gentleman of science of the name of McCluer, in a voyage of observation and discovery through the great Eastern Archipelago, comprehended in what are called the Chinese Seas, according to the liberal plan pursued in many instances by the India Company, of attending to the promotion of knowledge in the midst of its commercial undertakings. Captain McCluer was considered as a

diligent and capable observer. He had either visited formerly the Pelew Islands, or had formed an exalted idea of the climate and of the disposition of the inhabitants, from the very interesting account which has been published of them by Mr. Keate, from the materials furnished by Captain Wilson. Captain McCluer determined to seek for that happiness in the Pelew Islands, which he considered, no doubt, as less attainable in a larger and more complicated, but perhaps a more corrupt society. He had this project in contemplation for some time; and provided whatever he thought might be conducive to his comfort in his new residence. On his arrival there, he gave up his vessel to the gentleman next in command to him, and wrote a letter to his employers; assigning, among other reasons for the step he had taken, the desire he felt of distinguishing himself by a conduct of which few examples had previously been afforded. He was well received by the natives of the Pelew Islands, and honourable distinctions, with considerable authority amongst them, offered to him, which he declined, contenting himself with a moderate portion of land allotted to him; and better pleased to benefit the country of his adoption, by the advice which his superior knowledge and experience might enable him to give, than to exercise any command among them. Such a procedure was certainly as likely to secure to him the permanent attachment of the people, as the assumption of power would be to excite, in the course of time, jealousy and discontent. It is far, however, from being certain, that no accident will happen to disturb the harmony subsisting at present between this hospitable race and their new guest; and that no change will take place in his own disposition, recalling those affections and partialities which attach most men to their original connections and ancient habits."

Is anything farther known of this benevolent adventurer? Did harmony continue, or did he yearn after the civilisation which he had left?

UNEDA.

Philadelphia.

Singular Funeral Sermon.—A funeral sermon is occasionally published in our newspapers, alleged to have been preached in the year 1733, at the funeral of the Rev. Mr. Proctor, minister of Gissing, by the Rev. Mr. Moor, minister of Burston, in Norfolk. Those who have ever read it will remember that the several heads of the sermon conclude thus—

"Now, was not this a good man, and a man of God, think you? and his wife a good woman? And she came from Helsdon Hall beyond Norwich."

Were the above named persons clergymen of those places at the time mentioned? Is the sermon genuine?
M. E.

Philadelphia.

"Ca Ira."—Where are the words and music of this once popular French song to be found?

M. E.

Philadelphia.

"The Country Book Club."—Who was the author of *The Country Book Club*, a respectable poetical brochure, published by subscription in 1788, in 4to.?
R. W. C.

English Ballads.—Where are the complete words to be found of two English ballads, of which the following are fragments? I heard them sung forty years ago. The tunes of both are pleasing, particularly that of the first:

"Down in the valley the sun setting clearly,
Lilly o lillo, lilly o lee;
The nightingale carols her sonnet so cheerly,
Lilly o lillo, lilly o lee."

"Lady Alice was sitting at her bower window,
A-mending her midnight coif;
And there she saw the finest corpse
That ever she saw in her life.
"Fal-de-ral."

"What bear ye, what bear ye, ye six men tall,
Upon your shoulders strong?"
'We bear the corpse of Sir Giles Collins,
An old and true lover of yours.'
"Fal-de-ral."

"Lady Alice was buried all in the east,
Giles Collins all in the west;
A lily grew out of Giles Collins's grave,
And touched Lady Alice's breast.
"Fal-de-ral."

UNEDA.

Philadelphia.

Paternity of Anne Boleyn.—In the *Dublin Weekly Telegraph*, April 19, 1856, Dr. Cahill states among the crimes of Henry VIII.:

"Plundering hundreds of convents, robbing hundreds of churches, banishing thousands of men, murdering several wives, *debauching scores of the reformed nobility*, and marrying Anne Boleyn, *his own daughter*."

Hume says of Henry:

"Unlike most monarchs who judge lightly of the crime of gallantry, and who deem the young damsels of their courts rather honoured than disgraced by their passion, he seldom thought of any other attachment than that of marriage, and in order to attain this end he underwent more difficulties, and committed greater crimes, than those which he sought to avoid by forming the legal connection."—*History of England*, iv. 174.

Henry was born in 1491, Anne Boleyn in 1507. If he was her father he must have been profligate when young.

As Dr. Cahill is a clergyman of rank and station, and a lecturer on history and philosophy, it must not be supposed that he wrote these assertions without authority. I shall be obliged by a reference to any as to the *scores of the reformed nobility*, and Henry's marriage with *his own daughter*.
H. B. C.

U. U. Club.

Poems by a Literary Society.—In Nichols's *Literary Anecdotes*, vol. viii. pp. 146, 147, 148., there is an account of a volume of poetry under the following title, "Poems by a Literary Society, comprehending Original Pieces in the several

Walks of Poetry." The work was published in or about the year 1784. Amongst the contributors there is W. Van Mildert, afterwards Bishop of Durham. Can you, or any of your readers who may have an opportunity of seeing this volume, give me the names of poems in this collection which are written by the bishop?
X. (1.)

Extraordinary Fact.—Can you explain the following "extraordinary fact," as stated in the *Dublin Penny Journal* (vol. ii. p. 248.)?

"About the close of the last century, a gentleman, who was superintending the digging out of his potatoes in the county of Antrim, was surprised to see some sailors who had entered the field in conversation with his labourers, who only spoke Irish. He went to them, and learned that the sailors were from Tunis; and that the vessel, to which they belonged, had put into port from stress of weather. The sailors and country people understood each other; the former speaking the language spoken at Tunis, and the latter speaking Irish. The anecdote was related by a person of credit, and must interest the Irish scholar."

ABHBA.

Jacobins outlawed in 1745.—Can any of your correspondents tell me where I can find a list of the Jacobins outlawed in 1745?
A. B.

Picture in the Cathedral at Hereford.—In the *Gentleman's Magazine* of November, 1816, is the following notice:

"The Dean and Chapter of Hereford have added to their cathedral Mr. Leeming's beautiful picture from the altar-piece of Magdalen College, Oxford. The painting is very much admired, and reflects high credit on the young artist."

Can any of your correspondents at Hereford furnish me with a description of this picture, or give any information regarding the artist, &c.?
LLWYVEIN.

Water-Eaton, Oxfordshire.—What was the date of that attack on the manor-house of Water-Eaton by the soldiers from Banbury, in consequence of which Lady Lovelace was carried away in her coach to Middleton Stoney, there turned out, and left to find her way home again as she best could?
W. B.

Heraldic Colours indicated by Lines.—When were lines, &c., first used in England to represent the heraldic colours? Mr. Planché, in his *Pursuivant of Arms*, p. 20., says:

"This useful mode of indicating colour is said to have been the invention of an Italian, Father Silvestre de Petra Sancta; and the earliest instance of its application in England, the engraving of the death-warrant of Charles I., to which the seals of the subscribing parties are represented attached."

I would therefore ask, when did Father Silvestre de Petra Sancta live? When was this engraved representation of the death-warrant of Charles I. made? And is it the earliest instance of the application of the invention in England?
C. R. M.

Arms in Dallaway's "Heraldry."—To what family do the following arms belong? They are figured in Dallaway's *Heraldry*: Barry of six arg. and az., and a chief paly of five gules and or; over all, a tilting spear, point upwards, in bend. Motto, "Vixere fortes." C. J. DOUGLAS.

Sir Isaac Newton's Pedigree.—Has the pedigree of Sir I. Newton ever been correctly ascertained? There appear to have been two traditions in the family; one that he was descended from a gentleman of East or West Lothian, who accompanied James I. into England; and another that he was related to a baronetical family of Newton:

"During his lifetime, he delivered into the Heralds' College an elaborate pedigree, stating upon oath, that he had reason to believe that he was a cadet of the latter family."—Sir David Brewster's *Life of Sir I. Newton*.

What arms did he bear? C. J. DOUGLAS.

Proverbs.—The French have a saying, when a father dies at or about the birth of a son, that "Le cercueil de l'un s'était creusé près du berceau de l'autre." What is the corresponding English proverb, if there is one?

Also of "Faire donner le dernier coup de pinceau." T. LAMPRAY.

MSS. of Hale's "Pleas of the Crown."—Mr. Amos has just published a book, entitled *Ruins of Time, exemplified in Sir Matthew Hale's History of the Pleas of the Crown*; and, in the Appendix, has discussed the question as to the MSS. of that work. It appears that the original MSS. of that work was in Lord Hale's handwriting, and consisted of one thick folio volume; and at p. 256. Mr. Amos says:

"Mr. Brown, the last known possessor of a gem above price (the MSS. in question), was deputy town clerk of Liverpool, and died in the year 1807. Diligent inquiries have, on more than one occasion, been made after his personal representatives, but without success."

Nevertheless, I am not without hopes that "N. & Q." may furnish, through some contributor, such information as may lead to the discovery of the missing MSS. C. S. GREAVES.

11. Blandford Square.

Fuseli's "Nightmare."—By mere chance I have become the possessor of the original sketch or conception of this celebrated painting, which first raised Fuseli prominently into notice. Along with it are many other wild and characteristic sketches in pen and ink, conjoined with rhapsodical effusions, drafts of letters, &c. I believe that the "Nightmare" was conceived in a fearful nightmare, after supping upon half-raw pork, and shall feel obliged to any of your correspondents who can refer me to a circumstantial account of this singular incident. J. K.

Ballad of Richard Cœur de Lion.—In the introduction to *Rot. Curia Regis*, p. lxxiv., Sir R. Palgrave mentions the curious ballad which was circulated in Normandy a short time previous to Richard's death, to the effect that "the arrow was making in Limousin by which King Richard should be slain." Can any one refer me to where I can find this ballad, or if in MS. favour me with a copy? LX.

"Venus Chastising Cupid:" Female Terminal Figures.—There is a curious subject frequently met with in mediæval art, both carved and painted, namely, "Venus Chastising Cupid." I have met with it treated in different ways; in one, Cupid is "horsed" on the back of another Cupid, in the orthodox scholastic fashion, and in another he is undergoing the birch, being laid across Venus's knee, after the usual manner of mammas in general. I should feel obliged if one of your numerous correspondents could furnish me with the classical authority for this very eccentric subject. A very highly finished specimen carved in ivory was formerly in the possession of Colonel Sibthorpe.

We often meet with female terminal figures in art. Is this classically correct? T. W.

Cullens and Hamiltons of Lanark.—Wanted, some account of the history, genealogy, and connexion of the families of Cullen and Hamilton, whose representatives are (?) settled at present in Lanarkshire. F. St. M***.

Minor Queries with Answers.

Colonel John Lilburn.—At a recent meeting of the "New England Historico-Genealogical Society," held at Boston, Massachusetts, Mr. Pulsifer—

"exhibited a manuscript copy of the original report of the celebrated trial of Col. John Lilburn; also a printed copy of the same, probably the only one extant. This trial, Mr. Pulsifer remarked, established in England the doctrine that jurors are judges of the law as well as the fact; and for this reason, he thought the document was of special interest at the present time."

My object in sending this Note is for the purpose of asking if the "original report of Colonel Lilburn's trial" does not exist in England? and also, if any printed copies of the same are known?

Mr. Pulsifer, at the same time meeting,

"exhibited a copy of the Bible (St. Jerome's translation), written on vellum, about the end of the 12th century, which was pronounced a beautiful specimen of ancient chirography."

W. W.

Malta.

[Two editions of Lilburne's *Trial* have been printed. The first was published by himself under the name of "Theodorus Verax," to which he prefixed, by way of

triumph, a print of himself at full length, standing at the bar with Coke's *Institutes* in his hand, the work he made use of to prove that flattering doctrine, which he applied with singular address to the jury, that in them alone was inherent the judicial power of the law, as well as fact. In the same print, over his head, appear the two faces of a medal, upon one of which were inscribed the names of the jury, and on the other these words, "John Lilburne saved by the power of the Lord, and the integrity of his jury, who are judges of law as well as fact, Oct. 26, 1649." London: 4to., pp. 168. Another edition in 8vo. London, 1710, with portrait.]

Handel's "Harmonious Blacksmith." — Why did Handel give the title of "Harmonious Blacksmith" to his celebrated piece? J.

[Handel did not call "his celebrated piece" the Harmonious Blacksmith, nor was "the piece" so called in Handel's life-time. Marot, who versified the Psalms in Paris before Sternhold in England, published some volumes of Chansons with the melodies, and amongst these melodies is the tune which Handel has used in his *Harpsichord Sonatas*. The tune became a court favourite in Paris and passed northward, for it appears in a Swedish collection of much earlier date than Handel's time. It travelled also into Italy. Handel might have met with it in Germany, or in Italy; it might have been given him by some one in the English court, or it might have been a favourite at Cannons with the Duke of Chandos.]

Mr. Richard Clark has endeavoured to show that Handel heard this air for the first time from Wm. Powell, a blacksmith, of Edgware, who, it is alleged, was singing it when at work, as Handel, overtaken by the rain, took shelter in his shop. The hypothesis has no evidence for its support, and as the air was not associated to English words before Handel's use of it, it is most improbable that a village blacksmith should have known anything whatever about it. In Mr. Clark's account there is a serious error. It was not James, the first Duke of Chandos, that taught the ostler's wife, but Henry, the second duke, and the marriage did not take place in 1736, but in 1744. The chorus "Triumph Hymen" was not written so early as 1736.

The variations on the air were liked and became a favourite of the fair sex, and then the teaching lesson in schools. About the commencement of the present century some professor at Bath — the city of dowagers — issued it with the title of "The Harmonious Blacksmith." Wagenseil published some variations upon the tune, and we believe many other musicians have tried their skill upon it, but none with the spirit and elegance of Handel. Fesche, in 1725, published it with Italian words, under the title "Venni Amore."]

Daniel De Foe. — Mr. Forster, in his essay on De Foe, and all the notices of him I have access to, state he died April 24, 1731; but the *Gentleman's Magazine*, vol. i. for 1731, p. 174., has in its April obituary: "26th, Mr. Daniel De Foe, Sen., eminent for his many writings."

Is Sylvanus Urban in error or not? H. G. D.

[According to Walter Wilson (*Life of De Foe*, vol. iii. p. 609.), Mr. Forster's date is the correct one. Wilson says, "The author of the 'Life of De Foe,' in the *Biographia Britannica* places his death upon the 26th of April, as does the *Gentleman's Magazine* for 1731. The *Historical Register* for 1731 states it more correctly as follows: "April 24, Dy'd Mr. Daniel De Foe, well known for his various writings."]

Alteration of the Lord's Prayer. — Who altered the Lord's Prayer by omitting the word "and?" In my Prayer-Book, printed in 1768, the ending of the prayer runs, "For thine is the kingdom and the power," &c., which is correct according to the Greek. If corrections are allowed, why not say, "For thine *are* the kingdom?" &c. OSSIAN.

[The word "and" in the doxology of the Lord's Prayer, as well as the word "may" in the General Thanksgiving, are both struck out with a pen in a copy of the Sealed Book at Oxford. *British Magazine*, vol. xix. p. 80.]

"*Tumulo sine cæde*," &c. — Where are the following lines to be found?

" . . . tumulo sine cæde et sanguine pauci
Descendunt reges, et siccâ morte tyranni."

Do you know any Latin dictionary which notices this meaning of the word *siccus*, viz. "natural," as opposed to "bloody?" OSSIAN.

[The passage occurs in Juvenal, Sat. x. 112, 113., and the correct reading is as follows:

" . . . sine cæde et vulnere pauci
Descendunt reges, et sicca morte tyranni."

The epithet *sicca*, which puzzles OSSIAN, is thus commented upon by the old scholiast: "*Morte sicca*, vet. Schol. recte: incruenta, ac per hoc naturali," i.e. by a bloodless, and therefore a natural, death. See notes to *Bibliotheca Classica Latina*, a Lemaire, vol. xxxiv. p. 95.]

Reference to S. Ambrose wanted. — In the Catechism of the Council of Trent (*Catechismi ad Parochos*, Pars I., Caput x., Quæstio xi.) the following passage occurs respecting the Papal Supremacy:

"Postremo vero sanctus Ambrosius ait: Si quis obiciat, ecclesiam uno capite et sponso Jesu Christo contentam, præterea nullum requirere; in promptu responsio est. Ut enim Christum Dominum singulorum sacramentorum non solum auctorem, sed intimum etiam præbitorem habemus (nam ipse est qui baptizat, et qui absolvit, et tamen is homines sacramentorum externos ministros instituit); sic ecclesiæ, quam ipse intimo spiritu regit, hominem suæ potestatis vicarium et ministrum præfecit. Nam quum visibilis ecclesia visibili capite egeat, ita Salvator noster Petrum universi fidelium generis caput et pastorem constituit, quum illi oves suas pascendas verbis amplissimis commendavit, ut qui ei successisset, eandem plane totius Ecclesiæ regendæ et gubernandæ potestatem habere voluerit."

No reference is given to S. Ambrose's works, and no clue as to how much of all this is quotation, how much comment; yet all the other extracts from the Fathers in the section are duly authenticated by references. Can any correspondent kindly inform me where this apparently most important passage is to be found in the writings of the great Bishop of Milan.

I quote from Tauchnitz's edition, Lips. 1851.

A. A. D.

[The passage quoted by A. A. D. is not from St. Ambrose, but is the text of the Council, in answer to the question, "Quomodo præter Christum Ecclesia uno capite visibili indigeat." In the editions of Tauchnitz and L'abbé Doney (à Dijon, 1840), as well as in that of

Paulus Manutius, and the translation of Figliucci, the words of St. Ambrose (*Com. in Luc.*, c. 9.), which should immediately precede the above passage, are omitted, "an error in its origin purely typographical," says Dr. Donovan.]

Early Edition of Chaucer's Works.—A few days ago I met with an old black-letter edition of Chaucer's *Works*, published, I think, during the latter part of the sixteenth century. The title-page is lost, but otherwise it is in good preservation. In the *Life of Chaucer* the writer states:

"M. William Thynn, that learned Gentelman and painfull Collector of Chaucers workes in his Epistle dedicatorie to the Kings Majestie hath duly set forth the commendable qualities of this Poet; whose iudgement we are the rather to approue, for that he had further insight into him than many others. Of whom Iohn Bale in his booke *De scriptoribus Britan.* Centur. 12. hath some lx. yeeres past, deliuered thus: *Guilhelmus Thynne, præclari generis homo, et ab ineunte ætate in literis educatus, multo labore, sedulitate et cura vsus, in perquirendis vetustis exemplaribus, Chauceri opera restituit, atque in vnum collegit volumen: quod Henrico octauo Anglorum regi dedicauit.* Since whose time, two of the purest and best writers of our daies, the one for Prose, the other for Verse, M. Ascham and M. Spenser, haue deliuered most worthy testimonies of their approuing of Chaucer."

John Bale above quoted was Bishop of Ossory in the middle of the sixteenth century, and is celebrated as a controversial and dramatic writer of that time.

In the first part is the dedication of, I suppose, "M. William Thynn, the painfull Collector," prefaced by the following words:

"To the Kings Highnesse, my most gracious soueraigne Lord, Henry the eight, by the grace of God, King of England and of France, defensor of the faith, and Lord of Ireland, &c."

The above extracts may, perhaps, assist in my obtaining information as to the editor, and date of the book.

THOMAS HODGINS.

Toronto, Canada.

[Our correspondent's copy is a reprint of Speght's edition of 1589, with additional matter. It is entitled *The Workes of our Ancient and learned English poet, Geoffrey Chaucer, newly printed.* London: Printed by Adam Islip, An. Dom. 1602, fol. See a notice of it in Lowndes's *Bib. Manual*, vol. i. p. 395.]

Replies.

ETYMOLOGY OF CATERPILLAR AND EARWIG.

(2nd S. i. 303.)

I cannot help thinking that *chattepeleuse* is not only "a likely source of our English word" caterpillar, but that it is the *certain* source. In the first place *chattepeleuse* is a real word in use, whereas *cates pillar* are two words, from which no single French word has ever been compounded.

But there is a better reason. We shall in vain seek for *chattepeleuse* in any modern French dictionary; nor is it correct to say that "the French-

men call caterpillars *chattepeleuse*." It was never a general French name for that insect; nor, as far as I can discover, was it ever a name (as is stated in Todd's *Johnson*) for a weasel. Had it been so, it would scarcely have been also used for caterpillar. The word is provincial, and it belongs just to that province from which a French word would soonest have been naturalised among us. In the excellent *Etymological Dictionary* of Ménage we read: "*Chattepeleuse*. Les Normands appellent ainsi une chenille. Les Anglais disent *caterpillar*."

There is, besides, something in the adjunct *-peleuse* which is peculiarly applicable to the soft hairy exterior of most caterpillars; nor need the word *chatte* disturb us, for it is not unusual with the French to give in their familiar names of insects the appellations of beasts: for example, the lady-bird is called *La Vache de Nôtre Dame*. Both were words introduced by the monks in order to secure for that insect a superstitious protection in the hop districts.

There is something very plausible in the derivation of earwig from *eruca*; it is analogous to that of periwig from *peruque*. But then it must be recollected that *eruca* is a generic name for all worms which feed on the leaves of trees and flowers, and has no particular connection with the earwig, which I believe is rare in the dry southern regions of Europe.

Now the notion of this insect infesting the ear is almost universal in the languages of northern and central Europe, e. g.:

Anglo-Saxon	-	-	earwiggæ	} ear-worm.
High German	-	-	ohrwurm	
Low German	-	-	oorworm	
Swedish	-	-	örmask	
Danish	-	-	urhwigg	

French, *oreillère*, *perce-oreille*. Of these six names the Anglo-Saxon and Danish only can be compared with *eruca*.

In Italian I find for earwig, *formicale prinza-juala*: the etymology I know not. The Linnæan name is *Forficula auricularia*, which is explained in Spanish and Portuguese thus; "Sabandija que entra en las orejas," and "Casta de insecto, que dizem que entra nos ouvidos." I take it for granted that there is no specific name for this insect in the southern tongues, because it belongs to colder regions. Possibly, however, the vulgar names are not, as both MR. KEIGHTLEY and MR. WARWICK seem to think, founded merely on popular prejudice. In Rees's *Cyclopædia* I find that this insect habitually creeps into the ears of those who sleep in the open air during the seasons in which they are numerous. And in the *Universal Lexicon* of Zedler (an invaluable repository of information on almost every subject) I find these words:

"Der Ohrwurm gehet nach den Ohren, wischt in sel-

biges behend hinein, und beisset und naget denn diejenigen Orte, allwo er sich anleget: welches gar grosse Ungelegenheit verursacht, und mehrmals gar den kopf recht wiste machet."

I differ from MR. KEIGHTLEY with great respect; for I know no one who has given more valuable information on so great a variety of subjects in so concise and readable a form. E. C. H.

COUNT BORUWLASKI.

(2nd S. i. 154. 240.)

The French Birmingham edition of 1792 (*penes*) of the Memoirs of this celebrated manikin presents in an oval on the title-page a full-length representation of him (*R. Hancock, Sgt.*) in a court dress, with this motto:

"Mysterious Nature who thy works shall scan,
Behold in size a Child, in sense a Man."

"I have seen (says Dr. Adam Clarke, in his *Commentary on the Bible*, London, 1840,) and entertained in my house, the famous Polish dwarf, Count Boruwlaski, who was about thirty-six inches high, every part of whose person was formed with the most perfect and delicate symmetry. The prodigious height and bulk of Charles Burns (born in Ireland in the same township as the doctor), eight feet six inches high, and the astonishing diminutiveness of the count could not be properly estimated but by comparing both together. Each was a perfect man, and yet in quantum how disproportionate. Man is the only creature in whom the extremes of minuteness and magnitude are so apparent, and yet the proportion of the parts in each strictly correlative."

Seventy years ago, when the count visited Scotland, he must have been beheld with a considerable degree of curiosity, and during his sojourn of "some weeks" at Glasgow, where he was "parfaitement bien reçu," would be abundantly stared at by the cotton manufacturers, with many droll remarks, of which there is now no information.

To him the miseries of being short had equalled in another "the miseries of being tall."

"Si" (bewails the count, p. 180.) "j'avais été formé à l'instar des autres mortels, j'aurais pu, ainsi que tant d'autres subsister par mon industrie et par mon travail; mais ma taille m'a exclus irrévocablement du cercle ordinaire de la société; bien des gens même paroissent ne me tenir aucun compte de ce que je suis homme, de ce que je suis honnête homme, de ce que je suis homme sensible. Que ces reflexions sont douloureuses!"

It must ever be esteemed an honourable feature in the character of those "prebendaries of Durham" who gratuitously afforded him such comfortable shelter for the remainder of his long spun-out existence.

I have seen a number of individuals of both sexes, the period of whose life extended from ninety to upwards of one hundred years, and who were generally of a compact, thin, wiry structure, and in stature below the middle size. This species of formation seems that which confers the

greatest stability and consequent longevity: the fact, so far as I am aware, has not been alluded to by any writer on the history of man. G. N.

Boruwlaski is the correct spelling of the name, and the following is a copy of the inscription on the monument erected to his memory in Durham Cathedral:

"Near this spot repose the remains of Count Joseph Boruwlaski, a native of Pokucia in the late kingdom of Poland. This extraordinary man measured no more than three feet three inches in height, but his form was well proportioned, and he possessed a more than common share of understanding and knowledge. After various changes of fortune, borne with cheerful resignation to the will of God, he closed his life in the vicinity of this cathedral, on the 5th of September, 1837, in the ninety-eighth year of his age."

WM. MATTHEWS.

Cowgill.

The particulars given in the Reply are very interesting, but is it true that the count was buried "near those of the late Mr. Stephen Kemble, in the nine altars in Durham Cathedral?" There is, I know, a brass tablet to his memory let into the west wall of the church of S. Mary the Less, Durham. Perhaps the rector, the Rev. James Raine, the eminent antiquary, would favour your readers with a copy of the inscription on the tablet.

A. T. L.

SCRIPTURAL LEGENDS ON OUR ENGLISH COINS.

(2nd S. i. 313.)

It strikes me that the adoption of the legend referred to on the coins of any monarch, English or foreign, is not difficult to account for. The text is, "Jesus autem transiens per medium illorum ibat — *But Jesus passing through the midst of them, went his way.*" (St. Luke, iv. 30.) The circumstances in which this occurred sufficiently explain, to my mind, the *rationale* of the adoption. The enemies of our Divine Redeemer had sought to destroy him, to cast him down headlong; but by his own divine power he escaped unhurt. The legend then implies a confidence in the divine power on the part of the monarch, to protect him against his enemies, who might seek to cast him down headlong from his throne and dominion.

It ill became the author of *Rambles round Nottingham* to sneer at the Vulgate, or "monkish versions" of the Scriptures. If he had examined the Vulgate he would not have found the holy name at the beginning of the text, but the Greek faithfully rendered, *Ipse autem*. The holy name of *Jesus* was substituted for the word *Ipse* on the coin, simply to render the text and its application intelligible. F. C. H.

The following extract from Tyrwhitt's Introductory Discourse to the *Canterbury Tales*, will answer the Query respecting the text, "*Jesus autem transiens per medium illorum ibat* : "

"The first considerable coinage of gold in this country was begun by Edward III. in the year 1343, and according to Camden [in his *Remains*, art. "Money"], the Alchemists did affirm, as an unwritten verity, that the Rosenobles, which were coined soon after, were made by projection or multiplication Alchemical of Raymond Lilly in the Tower of London.' In proof of this, 'besides the tradition of the Rabbies in that faculty,' they alledged 'the Inscription; *Jesus autem per medium eorum transiens ibat* ;' which they profoundly expounded, as *Jesus passed invisible and in most secret manner by the midst of Pharisees*, so that gold was made by invisible and secret art amidst the ignorant. But others say, 'that Text was the only amulet used in that credulous warfaring age to escape dangers in battles.' Thus Camden. I rather believe it was an Amulet or Charm, principally used against Thieves, upon the authority of the following passage of Sir John Mandevile, ch. x. p. 137. : 'And an half myle fro Nazareth is the Lepe of Oure LORD: for the Jewes ladden Him upon an highe roche for to make Him lepe down and have slayne Him: but JESU passed amonges hem, and lepte upon another roche; and yit ben the steppes of His feet sene in the roche where He allyghte. And therefore seyn sum men whan thei dreden hem of Thefes on ony weye, or of Enemyes, *Jesus autem transiens per medium eorum ibat* : that is to seyne; *Jesus forsothe passynge be the myddes of hem He wente* : in tokene and mynde, [that Oure LORD passed thorghe out the Jewes crueltee, and scaped safely for hem; so surely moue men passen the perile of Thefes.' (See also Catal. MSS. Harl., n. 2966.) It must be owned that a spell against Thieves was the most serviceable, if not the most elegant, Inscription that could be put upon Gold Coin."

R. F. L.

Dublin.

COAL IN ENGLAND.

(2nd S. i. 293.)

Your correspondent MR. D. STEVENS, of Columbus, Ohio (U.S.), inquires for some statistics of coal. Being myself an anxious observer of all matters affecting so important an item in relation to our country's welfare, I forward an extract from an elaborate article on the subject in my file of the *Mining Journal* (April 14, 1855), and from which I will, at my leisure, select others. I have a distinct recollection of an article, giving an account of the several estimates of the probable duration of the coal-fields of England, but cannot this moment remember the date. Perhaps MR. STEVENS will return the compliment by forwarding some statistics respecting the coal of America.

"The area of the coal-fields of the British Isles had been estimated as extending over nearly 10,000 square miles, while those of Belgium do not exceed 600, and the fields of France occupy only about 1719 square miles. Considerable difficulty has arisen in estimating the exact quantity of coal produced in the British Isles, arising partly from the dislike of some coal proprietors to allow the annual produce of the pits to be known. From a

visit paid to the various coal-fields, Mr. Hunt was satisfied that this feeling of hesitation was dying away, but accounts were not kept in many small collieries supplying the towns in their immediate vicinities. Data have been obtained for estimating our coal produce with a greater degree of exactness than has been as yet reached, but the computation will occupy some considerable time. The estimates of Mr. Thomas Young Hale and Mr. Dickinson may, however, be given as showing a close agreement, although they are both above that made by Mr. Thomas John Taylor, which was as follows —

	Tons.	Tons.
For household purposes about	19,000,000	
For iron-works	13,000,000	
For steam, gas, and coking coal	9,000,000	
Export	4,000,000	= 45,000,000
Scotland has been estimated as producing		7,000,000
Total		52,000,000

Mr. Young Hale's estimate is —

Northumberland and Durham	13,300,000
Cumberland	1,000,000
Lancashire and North Wales	10,000,000
Staffordshire, Shropshire, and Worcestershire	8,000,000
Yorkshire, Derbyshire, Nottinghamshire, Leicestershire, and Warwickshire	7,000,000
South Wales, Monmouthshire, Dean Forest, and Bristol Fields	10,000,000
Scotland	7,250,000 = 56,550,000

Mr. Dickinson's estimate is —

Northumberland, Durham, and Cumberland	11,000,000
Lancashire, Cheshire, and North Wales	10,000,000
Staffordshire, Shropshire, and Worcestershire	8,000,000
Yorkshire, Derbyshire, &c.	7,500,000
South Wales, Monmouthshire, Gloucestershire, &c.	10,000,000
Scotland	7,500,000 = 54,000,000

In producing this quantity of coal, we have about 233,650 workmen employed underground, and at least 50,000 on the surface. Mr. Hall has been at considerable trouble to estimate the quantity of coal remaining in the Northumberland and Durham coal-fields, and this he considers to be equal to 1,251,232,504 Newcastle chaldrons of 53 cwts. each. By this estimate, at the present rate of demand, these coal fields will be exhausted in 331 years."

ADOLPHE BENOIT.

Upper Clapton.

DOLLY PENTREATH.

(1st S. xii. 407.)

MR. FESTING no doubt satisfied MR. FRASER (1st S. xii. 500.) that "Poor Dolly" was in myth, and his account of the origin of the epitaph, subsequently transcribed by MR. DUNKIN (2nd S. i. 17.) is correct; but not so its attribution by the latter gentleman, as the real author was Mr. John Scaddon, schoolmaster, Penzance, and the following additional particulars may not only be ac-

ceptable to Mr. FRASER, but worth preserving in your valuable miscellany.

When Mr. Britton was in the West collecting materials for his well-known work *The Beauties of England and Wales*, Mr. Scaddon, among other more trustworthy information, told him that an epitaph in Cornish was to be found in Paul Churchyard, and on Mr. Britton expressing a desire for a copy, he undertook to procure it for him; and to save his credit concocted, with the assistance of Pryce's *Grammar and Vocabulary of the Cornish Language*, the lines to the memory of Doll Pentreath. The ingenious fabrication was discovered in time to prevent Mr. Britton giving them to the world, but the actual existence of the epitaph has since been erroneously stated in various works on Cornwall.

Dolly died in 1777, at the advanced age of ninety-one, and her burial is thus noticed in the register of Paul parish:

"Dorothy Jeffery was buried December 27. This is the famous Dolly Pentreath (her maiden name) spoken of by Daines Barrington in the *Archæologia*."

Although few could converse in the Cornish language when this learned antiquary made his visit in 1768, yet it must have been still far from extinct, as I find from some manuscript memoirs left by my father, who was born in 1763, that he was taught when a child the Lord's Prayer, &c. in the old tongue.

It is rather a curious coincidence that of the three dialects which sprung from the ancient British, viz. the Welsh, the Cornish, and the Armoric, the Cornish should have lingered longest in the parish of Paul, and that the Armoric should now be chiefly spoken in the neighbourhood of St. Pol de Leon in Brittany. I spent a considerable time there in 1816-17, and well remember my surprise at hearing some Welsh women conversing with the peasants in the market in their own patois, the radicals being so alike that they could understand each other without much difficulty. There can be little doubt that Brittany was peopled from Cornwall: the similarity in the names of places bears ample testimony to their common origin.

JOHN J. A. BOASE.

Alverton Vean, Penzance.

BOOK-WORMS.

(2nd S. i. 143. 244.)

I must not let my Query, regarding this pest, pass without another Note; for the subject, like an old tune, may be much benefited by a little "ventilation." It is for lack of readers, for want of air and light, that moths and book-worms hold undivided sway.

By your fair correspondent I must stand reprimanded for not visiting the great national institu-

tion in Great Russell Street, ere I troubled your pages. Had I done so, without her kind aid, I fear it would have been to visit the library rather than the Natural History department—to witness an effect rather than discover its author. That there is one sort of book-worm for covers, and another for paper, I cannot think true: for we find all substances, — wood, paper, and leather, — pierced indiscriminately.

To J. F. M. I tender my best thanks, and send some specimens of different leathers, kindly forwarded by Messrs. J. and J. Leighton, bookbinders, of Brewer Street, as tests to destroy book-worms. They are prepared with corrosive sublimate and colocynth, as recommended by one of our first chemists. I should feel much pleased by J. F. M., or any other "game preservers," if they would introduce samples of papers and leathers so prepared amongst their live-stock, and note the effects in some future numbers of the "N. & Q."

LUKE LIMNER, F.S.A.

"To give these mites a disrelish for books, the paste which the binders make use of, and which is supposed chiefly to attract them, has often been mingled with bitter substances, as wormwood, colocynth, &c. without any success. Mineral salts, to which all insects have an aversion, afford the only remedy. The salt called *arcanum duplicatum*, allum, and vitriol, are proper for this purpose. By mingling therefore a small quantity of any of these mineral salts in the paste, books will be effectually preserved from the attacks of all sorts of worms and insects.

"M. Prediger, in his *Instructions to Bookbinders*, printed at Leipsic, in the German language in 1741, says, that if binders were to make their paste of starch instead of flour, worms would not touch the books. He also directs pulverised allum mixed with a little fine pepper, to be strewed between the book and the cover, and also upon the shelves of the library; and for the more effectual preservation of the books in libraries, he advises rubbing the books well, in the months of March, July, and September, with a woollen cloth dipped in powdered allum. And it were to be wished that for the future all bookbinders would make their paste in the manner recommended; but I would not advise depending upon starch without any admixture of mineral salts." — *Gentleman's Magazine*, Feb. 1754, p. 73.

"Sir John Thorold (one of the first-rate bibliomaniacs during the time of the Pinelli sale) used to be very particular (so Mr. Payne informs me) in his directions to the binder respecting a due portion of *alum* in the paste; and I am credibly informed by a gentleman, who, a few years ago had some books bound by two different binders at Vienna, that *one* set engendered the book-worm, and the other did *not*. Thus Mr. Prediger discourses rationally in his *Instructions to German Bookbinders*. There is no doubt, I apprehend, that *hog-skin binding* is more favourable to the breed of the book-worm than any other species; and this discovery is exclusively due to the *Eustathius* of the day! Mr. Douce has also a melancholy proof of the worm-nutritive powers of hog-skin, in an old MS. lately bound by Hering in that species of coverture." — Dr. Dibdin's *Bibliographical Decameron*, vol. ii. p. 446.

It is said that worms seldom attack books printed upon English-made paper?

EDWARD F. RIMBAULT.

Replies to Minor Queries.

The Danube (2nd S. i. 310.)—The following paragraph appeared in "N. & Q.:"

"A canal has been projected, and is in course of construction, from Dietfurth near the Danube, to Bamberg-on-the-Mein, whereby a line of communication would be continued from the Black Sea, by the Danube, Mein, and Rhine, to the German Ocean."

The following paragraph is extracted from Murray's *Handbook of Southern Germany*, published in 1853:

"This small town (Kelheim) is likely to acquire importance from its situation at the mouth of the Ludwig's-Canal, a canal recently formed to unite the Danube with the Main, through the Altmühl and the Regnitz. The Altmühl has been rendered navigable as far as Dietfurth, where the excavated canal begins, and is continued as far as Bamberg on the Main, a distance from Kelheim of about 107 (Eng.) miles. The summit level is at Neu-markt-on-the-Sulz, where the canal is 300 feet above the level of the Danube at Kelheim, and 360 feet above that of the Regnitz at Bamberg. It has ninety-four locks, and near Nieder-Celsbach traverses a tunnel 900 feet long. The dimensions of the canal are fifty-four feet in width at top, and thirty-four feet at bottom; the estimated cost 817,500*l.* It is calculated that a barge may be tracked through it in six or seven days. It was begun in 1837. Its construction is due to the instigation of the King of Bavaria, who thus realised, after the lapse of 1000 years, the favourite scheme of Charlemagne, of connecting the Black Sea with the German Ocean."

In addition to the above, a friend now present informs me that two or three years since two friends of his rowed from the Main, up the Ludwigs Canal, and down the Danube to Vienna.

R. S. CHARNOCK.

George Manners (2nd S. i. 314.)—I can supply X. (1.) with a slight reminiscence of George Manners, but I fear it will be considered a very slight one.

About forty years ago, when Albinia Dowager Lady Buckinghamshire inhabited, near Grosvenor Place, a suburban villa, which has now disappeared among the buildings of Belgravia, I met at one of her celebrated masquerade breakfasts, Mr. Manners, the editor of *The Satirist*. He came in the character (which he admirably supported) of an itinerant preacher. He was, if my memory serves me right, a remarkably tall distinguished-looking man, but he disguised his person thus: standing inside of a tub, which hid his own legs, he had short false ones attached before him, that appeared to stand upon the top of the barrel, and he concealed the disproportion of his figure by a clerical gown. He could lift up the tub by handles at the sides, and thus shuffle about the grounds; but in support of the character he assumed, he placed himself for the most part near the refreshment table, where he held forth with a great deal of wit on the fashionable follies of the day; seasoning his discourse with some personal

allusions that were caustic, but good-humoured. He occasionally paused in his tirade against luxury and gluttony, for the purpose of stretching his hand behind him to the refreshments, and helping himself to wine and dainties,—an act which in itself formed a satirical commentary to the Puritan harangue.

MONSON.

Gatton Park.

Gainsborough the Painter (2nd S. i. 281.)—MR. FULCHER will find in the *Garrick Correspondence* four letters by Gainsborough; and in the *Life and Times of Nollekens*, by Antiquity Smith, are many very interesting particulars of the painter. Dulwich Gallery contains four works by Gainsborough, being portraits of J. P. Louthembourg, R.A., Thomas Linley, Esq., Mrs. Moody and children (whole length), Mrs. Sheridan and Mrs. Tickle (whole length). The latter picture is one of the very finest of Gainsborough's portrait pieces, and more than justifies the high encomiums passed upon him as a painter by Sir Joshua Reynolds in his "Fourteenth Discourse," which is entirely devoted to the artistic abilities of Gainsborough.

The *Catalogues* of the annual Exhibitions of Ancient Masters at the British Institution will furnish much information concerning the works of Gainsborough, as the name of the owner is always given.

EDWIN ROFFE.

Grey Beards (2nd S. i. 293.)—Your correspondent may see two of these on sale at a shop in Holborn; if he does not find them there, he is welcome to inspect several specimens in my possession at No. 1. Lovell's Court. CHARLES REED.

Jugs may be seen at the Museum of Economic Geology, and also at the Marlborough House collection: they are very common. CENTURION.

Insecure Envelopes (2nd S. i. 292.)—I can give H. B. C. no other information about the "metallic safety" envelope, than that I never considered it *safe*; that is, in the sense in which H. B. C. employs the word, and which I suppose to be as equivalent to *security* against any curious or dishonest attempt to open the letter. To describe a process by which an adhesive or sealed envelope may be opened, without risk of detection, is, to say the least of it, not very prudent. I think it is just as bad as delivering public lectures on poisons, of which there have been too many examples during the last few months.

Of the hundreds of thousands of letters dispatched through the Post Office every day, perhaps there are not five per cent. of the whole number which are of the least value, or of the slightest interest, to any other persons than the writers or those addressed. For convenience, cheapness, and comparative security, adhesive envelopes may, therefore, be used—say for nineteen

letters in every twenty. As a general rule, it should be noticed, that the thinner the paper of which such envelopes are made, the greater the security against their being fraudulently opened. To make a letter quite safe against prying curiosity, or dishonest fingers, so far as its contents are concerned, there is nothing equal to *good sealing-wax*. Let the wax be *well heated*, applied under as well as above the lap, worked into an uniform mass, and impressed with a sharply-cut seal; and I think it will puzzle the most expert at such dirty work, to get at the inside of the letter without leaving some very significant marks.

N. H. L. R.

In the Strand, two doors west of Temple Bar, on the north side, the metallic capsule envelopes were sold a few months ago; they were arranged in the window, and plenty of persons were "sowing gape seed" at them.

ANON.

Hydrophobic Patients Smothered (1st S. v. 10.; vi. 206. 298. 438.) — Several communications have appeared in "N. & Q." to ascertain whether in cases of decided hydrophobia the patients were ever put to death by smothering or otherwise, or whether such opinion were a mere popular delusion. That death by suffocation has been practised formerly, history affords us many precedents, not to mention the instance of Edward V. and his brother; and the procuring of death as a termination of the sufferings of a miserable case, is thus described in the *London Magazine* for 1738, p. 44.:

"One Brounsell, a labourer, who had been bitten by a mad dog, was directly sent to be dipped in the salt water, and returned to Bedford; when the bite healed up, and he was to all appearance well, but he was afterwards taken ill on a Friday, and the Saturday was raving mad, barking and howling like a dog, and biting at everything in his way. He had intervals that he was sensible, when he desired to be tied down to the bed to prevent his doing mischief; and begged not to be smothered, as people are in his unhappy case, but desired to be bled to death. Accordingly on Saturday night he had a vein opened by a surgeon of that place, and bled till Sunday morning, when he expired in that miserable condition."

F.

Construction of Quadrants (2nd S. i. 175.) — DR. TUCKER will find an account of Sutton's and Collins's quadrants in Dr. Brewster's *Edinburgh Encyclopædia*, art. "Quadrants," and also drawings of the same. There are also, I believe, old, and now scarce, pamphlets descriptive of the above instruments.

N. S. HEINEKEN.

Sidmouth.

Sir Henry Gould, Knt. (2nd S. i. 295.) — Have you not attributed to the justice of the Common Pleas, who died in 1794, the paternity that belongs to his namesake, the judge of the King's Bench, who died in 1710? The first of the four

wives of Lieutenant-General Fielding, who died in 1740, was Sarah, the daughter of the judge of King's Bench, and their son was the author of *Tom Jones*, &c. The judge of the Common Pleas was of Stapleford Abbots, Essex, and left two daughters, one married to the Hon. Temple Luttrell, and the other to the Earl of Cavan. (See Brydges's *Collins's Peerage*, iii. 277., and *Gent. Mag.* lxiv. 283.) On the announcement of the death of Admiral Sir Davidge Gould in 1847, the *St. James's Chronicle* says he was the last male descendant of the ancient Somersetshire family of Gould, which enumerated two distinguished judges among its members. Does the pedigree in Phelps's *Somersetshire* show in what relationship they stood to each other?

EDWARD FOSS.

[On turning again to Phelps's *Somersetshire*, it is clear we have confused the two chief-justices. According to the pedigree, Sir Henry Gould of the Common Pleas was the son of Sir Henry of the King's Bench, and consequently uncle of Henry Fielding the novelist.]

Greek Fire (2nd S. i. 316.) — Your correspondent T. LAMPRAY will find some account of the "invention and use of the Greek fire" in Gibbon's *Decline and Fall of the Roman Empire*, vol. x. pp. 14. 18., edit. 1839. E. C. HARRINGTON.

The Close, Exeter.

English Orders (2nd S. i. 290.) — MR. FRASER seems to have mistaken the meaning of the author of *The Origin and Developments of Anglicanism*, who does not admit the *validity of Anglican Orders*, nor touch that point at all, but confines himself in the passages adduced to the question of *mission or jurisdiction*. When that author observes that "Orders were indeed perpetuated," he speaks not of the present Anglican clergy, but of those Catholic priests who had been ordained before they became Protestants. Thus he asks, "When they apostatised, did this *mission* last?" And he answers, "Obviously not." He is evidently not speaking of their orders being perpetuated in successive Anglican clergy, but of their own individual sacramental character of priests remaining indelible *in them*.

MR. FRASER, therefore, is not correct in presuming that our controversialists hold the Anglican orders to be *valid*, though *irregular*. And as he desires to be "enlightened upon these points, strictly as matters of fact," I beg to assure him that the practical conclusion of Catholics is, that such orders are *invalid*; and in conformity with this, every Anglican clergyman who enters the sacred ministry in the Catholic Church is *reordained*; and this not *conditionally*, as if the matter were doubtful, but *absolutely*, as a mere layman.

F. C. HUSENBETH, D.D.

Dr. Samuel Barnard and Archbishop Abbot (2nd S. i. 123.) — In reply to MR. STEINMAN'S

Query as to how Dr. Barnard was related to Archbishop Abbot, I beg to say that I have examined the elaborate pedigrees in my possession, and also the archbishop's will, but do not find he was any relation whatever. The archbishop's brother, Sir Maurice, married Margaret, daughter of Barthol. Barnes, of London, merchant, and I think an error must have arisen through Barnard being confused with Barnes.

The archbishop's chaplain, Mr. Edward Abbot, was his cousin; he was precentor of Wells and vicar of Ealing, afterwards of All Hallows, Barking, where he died. The archbishop devises legacies to his two *chaplains*, but only mentions Mr. Edward Abbot by name, to whom he gives a ring of forty shillings. I therefore think the statement that Dr. Barnard was one of the archbishop's nearest relations, must be an error, although I have no doubt but that he was one of his chaplains.

I shall be glad to correspond with Mr. STEINMAN on the subject if he wishes to know more of the archbishop's family. JOHN T. ABBOTT.

Darlington.

"Give place, ye ladies all" (1st S. xi. 384.) — I fancy these lines, inquired for by MORMON, are a modernisation of—

"Give place, you ladies, and be gone,
Boast not yourselves at all!
For here at hand approacheth one
Whose face will stain you all."

They are preserved in MS. Harl. 1703, and have been printed in Park's edition of Walpole's *Royal and Noble Authors*; Ellis's *Specimens of the Early English Poets*; Evans's *Old Ballads*, edit. of 1810, &c. The author was old John Heywood, the court wit and epigrammatist; and the subject of the poem, the Princess Mary, afterwards Queen Mary. EDWARD F. RIMBAULT.

The Rev. Mr. Mattinson (2nd S. i. 92.) — Your correspondent ABHBA would probably be glad to hear a fuller account of this clergyman, which I extract from what I believe is a rare book, viz. *A Survey of the Lakes of Cumberland, Westmoreland, and Lancashire*, &c. By James Clarke. The 2nd edition, 1789; it is as follows:

"The church [of Patterdale] is a perpetual curacy, and was worth about 13*l.* per annum till the year 1743, when the interest of 200*l.* was allotted to it by the governors of Queen Anne's bounty; with this addition it is now worth about 24*l.* per annum. Mr. Mattinson, the late incumbent, died about the year 1770. It appears that he buried and married both his father and mother [?], baptized his own wife when an infant one month old, and when she became marriageable, published the banns himself. He and his wife carded and spun that part of the tithe wool which fell to his lot, viz. one third; and of so saving and penurious a disposition was he, that he died worth more money than his whole income would have gained him had it been laid out at compound interest. [1000*l.*] A school which he taught added about 5*l.* to

his income; but even this will hardly account for the sums he left at his death, which happened in the ninety-sixth year of his age, after having served this curacy fifty-six years. His wife was equally eminent as a midwife, performing her operations for the small sum of one shilling: but as, according to ancient custom, she was likewise cook at the christening dinner, she received some culinary perquisites that somewhat increased her profits. On these occasions, none more devoutly prayed for the speedy recovery of the good wife; a quick return of these comforts, &c. On the day of her marriage, Mrs. Mattinson's father boasted that his two daughters were married to the two best men in Patterdale, the priest and the bagpiper. At the priest's death his widow and children spent all he had amassed, and she was obliged to seek support in the College of Matrons at Wigton."—Pp. 31. 32.

By the bye, can any one tell me when the first edition of this work was published?

EDWIN ARMISTEAD.

Springfield Mount, Leeds.

[The date on the original title-page is 1787; but some copies have a reprinted title-page with the date 1789, purporting to be a second edition, but containing no other alteration.]

Miscellaneous.

NOTES ON BOOKS, ETC.

We know no writer of the present day who can illustrate a subject with more quaint learning and pleasant fancy than Dr. Doran. Indulge his taste for a title which shall smack of the conceit of Old Fuller, and then let him ransack his brain, which is not as "dry as the remainder of a biscuit after a voyage;" and what with pleasant illustrative anecdote, striking historical reminiscences, and a plenteous sprinkling of snatches of old song, he will produce you a volume unequalled for fireside reading, or railway pastime, and which shall have the additional merit of being instructive as well as amusing. His *Knights and their Days* will, we answer for it, bear out this description; and such of our readers as may be tempted by this account of it to turn over its gossiping pages, will, we think, agree with us in pronouncing it a capital mixture of old-world histories and modern fancy.

Our readers may remember that a discussion was commenced some few months since in these columns on the authorship of the *Waverley Novels*. We brought that discussion to a close, perhaps somewhat abruptly. Mr. Fitzpatrick, who started the game, has therefore hunted it down in a separate pamphlet, entitled *Who wrote the Waverley Novels? Being an Investigation into certain mysterious Circumstances attending their Production, and an Inquiry into the literary Aid which Sir Walter Scott may have received from other Persons*. Mr. Fitzpatrick has collected his materials with great industry, and arranged them with great ingenuity; but as, in spite of all his obligations to preceding playwrights and chroniclers, we hold Shakspeare to have written the plays which all the world recognize as Shakspeare's, so, after reading all the evidence which Mr. Fitzpatrick has produced, we feel that there is but one answer to his inquiry, "Who wrote the *Waverley Novels*?" and that answer is, "Sir Walter Scott."

The North British Review for May is before us. Among other capital articles in it, we may mention the opening one on Plays and Puritans, that on the Life and Writings of Justice Talfourd, and one on Macaulay, in which,

while full justice is done to the merits of that writer, some of the graver faults of his "historical painting" are clearly pointed out. There is also a well-considered paper on Outrages on Women, and the difficulties of finding such punishments for their offences as shall put an end to them. Papers on British New Testament Criticism, Grote's *History of Greece*, Indian Literature, and Weather and its Prognostics, make up the remainder of the number.

Time was when we looked upon Theobald, Steevens, and Malone as the great Commentators and Illustrators of Shakspeare. But a new race has arisen within these few years, and we, having carefully inspected the edition of *The Winter's Tale* just illustrated by Mr. and Mrs. Charles Kean, Mr. George Scharf, and Mr. Grieve, the inimitable scene painter, are inclined to pronounce it the best edition which has yet been submitted to the public. To speak seriously, however, we doubt if any drama was ever produced with so much attention to accuracy of detail, with such varied dramatic effects, and altogether with such a combination of efforts to realise the scene which the poet wished to bring before his audience. This notice—the first of any dramatic performance which has ever appeared in our columns—is drawn from us because we think *The Winter's Tale*, at the Princess's Theatre, the pleasantest lesson on Archaeology we ever received; and what we have enjoyed ourselves, we wish others to be sharers in.

BOOKS RECEIVED—*Gulielmi Shaksperii Julius Cæsar Latinè reddidit* Henricus Denison. *Coll. Om. An. apud Ozon. olim Socius.* Mr. Denison has apparently published this specimen of his scholarship, for the purpose of advocating, which he does well in his prefatory notice, the increased employment of translation, written and oral, as a means of acquiring a dead language. Mr. Denison's remarks on this point seem very just, and well deserving the attention of the Masters of our great Schools.

The Geographical Word Expositor, or Names and Terms occurring in the Science of Geography, Etymologically and otherwise Explained, by Edwin Adams, T.C.B. This little volume, written for the use of pupil teachers and the upper classes in schools, will be found well calculated to awaken a greater interest in Geography, and to impress more deeply on the memory the names of places mentioned in the daily lessons.

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Notices to Correspondents.

We are compelled to postpone until next week many interesting papers, including one by MR. HART, on the Residence of Peter the Great at Sayes Court; an invited Letter by John Wilkes, &c.

H. T. HALL. For the saying "From the sublime to the ridiculous there is but a step," Napoleon has obtained some notoriety; but the truth is, he borrowed it from Tom Paine; Tom Paine borrowed it from Hugh Blair; and Hugh Blair from Longinus. See "N. & Q.," 1st S. v. 100.

R. W. For the origin and translation of the doorhead inscription at Wymondham, see our 1st S. vii. 23.

K. G. W. S. (Liverpool.) The Query seeking to identify some nobleman's castle on the mouth of a navigable river or arm of the sea, has already appeared in our columns, 1st S. x. 441. It is too vague for us to hope that its repetition would end in ascertaining the locality.

MARY. The origin of the Crescent as a national emblem has been discussed in our 1st S. Vols. vii. viii. x. xi.

R. W. HACKWOOD. Our Correspondent has overlooked the article on the Luneburg Table in our 1st S. xi. 29.

MR. LYTE'S NEW PROCESS FOR PRINTING PHOTOGRAPHS reached us too late for this No. It shall appear next week.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

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LONDON, SATURDAY, MAY 10, 1856.

Notes.

PETER THE GREAT AT SAYES COURT, DEPTFORD.

In the latter part of the seventeenth century, Sayes Court, Deptford, the seat of the celebrated John Evelyn, was honoured by the temporary residence of the Czar of Muscovy, Peter the Great, who was then on a visit to this country. He was desirous of obtaining a knowledge of ship-building, and consequently chose this spot in order that he might be near the dockyard at Deptford, where he would have ample opportunity for pursuing his studies in naval architecture. Until about this period Evelyn had made Sayes Court his residence, where he bestowed great pains in cultivating and laying out his garden. In 1696, he let the premises to Captain Benbow, afterwards Admiral, of whom he thus speaks in his *Diary*:

"I have let my house to Captain Benbow, and have the mortification of seeing every day much of my former labours and expense there, impairing for want of a more polite tenant."

In the commencement of the year 1698, Benbow underlet the house, together with all his furniture, to the Czar, but he soon had to regret the accommodation he had afforded to his Majesty, for in the month of May in that year we find him petitioning the Lords of the Treasury that compensation be made him for the damage the Czar had done to his house, garden, and furniture.

The proceedings on this petition, which I have made the subject of this communication, afford interesting details of the dilapidations caused by the Czar's tenancy of Sayes Court, and I believe now meet the public eye for the first time.

The petition is as follows:

"To the Right Honourable the Lords Commissioners of his Majesty's Treasury.

"The humble Petition of John Benbow,

"Sheweth,

"That your Petitioner did some time since, take the House of John Evelyn, Esquire, call'd Sayes Court at Deptford, and is bound by Agreement to keep the same (together with the Gardens), &c. in Good, and Sufficient Order and Repair; And to leave them in the same at the Expiration of his Terme; And so it is (May it pleas your Honours), That his Czarish Majestie coming to your Petitioner about Three Months agoe, did request the use of his House, dureing the time of his Stay in England, as also the Furniture in it, as it stood. Hee freely consented * thereto, and immediately removed his Family out of it, and gave him possession; Soposing it might be a pleasure to his good Master the King, and that he would have used his house, Goods, and Gardens, otherwise than he finds he hath; which are in so bad a condition that he can scarcely describe it to your Honours: besides much of the Furniture broke, lost, and destroy'd.

"Your Petitioner therefore humbly prays that your Honours will please to order a

* Sic in orig.

Survey upon the House, &c.: to see what damages he hath sustained and that Reparation be made him, that so he may not be a Sufferer for his Kindness;

"And he shall pray, &c."

On the sixth of May this petition was sent to Sir Christopher Wren, who was directed to survey the house, gardens, and goods, and to report how much the damage done by the Czar and his retinue amounted to. Within a very few days Wren, with the assistance of Mr. Sewell, of the moving wardrobe, and Mr. London, the king's gardener, made his survey, and estimated the total damages at 350*l.* 9*s.* 6*d.*, the full particulars of which appear from the following documents:

"May 9th, 1698,

"Account of Damgages done to the building and Fences by the Czar of Moscovy and his Retinue at Sayes Court, in Deptford:

	£	s.	d.
"For 150 yards of Painting at - - -	7	10	0
For 244 yards of Whiting in the House - - -	2	0	8
For 300 Squares in the Windows - - -	0	15	0
For 20 Quarries - - -	0	1	8
For 3 Brass Locks - - -	2	8	0
For 9 more that's dammag'd - - -	2	5	0
For keys wanting to all the said Locks - - -	1	0	0
For 90 foot of Dutch Tyles to repaire in Chimneys - - -	1	10	0
For 100 foot of Flemish Tyle paving to repaire - - -	1	5	0
For 90 foot of Purbeck paving to repair in ye Kitchin - - -	1	10	0
For mending the Stoves there - - -	0	10	0
For plaining the Dressers - - -	0	10	0
For repairing an oven dammaged - - -	0	10	0
All the floores dammag'd by Grease and Inck - - -	2	0	0
For 2 new Deale Dores - - -	1	4	0
For a new Floore to a Bogg House - - -	0	10	0
For repairing 300 foot of flint and Pebble paving - - -	1	0	0
For 240 foot running of Posts and Pales of Firr - - -	60	0	0
For 170 foot running of Posts and Raile of Oake - - -	17	0	0
For 100 foot running of border board in ye Garden - - -	1	13	8
For new pollishing 4 marble foot paces and a Marble Table - - -	1	4	0
For 3 wheelbarrows broke and Lost * - - -	1	0	0
	107	7	0

Measured by William Dickinson Clarke.

"An Inventory of Admirall Benbow's Goods that is Lost, Broake, and damage done to them while the Czar of Moscovy Lodged there, is valued as followeth.

	£	s.	d.
"The Bedchamber hung with blew paragon and a blew paragon Bed lined with a Buff Colloured silke all much stained and spoyled - - -	4	10	00

* We read that one of the Czar's favourite amusements at Sayes Court consisted in being wheeled through Evelyn's famous holly hedge. Perhaps the barrows mentioned in this item were the identical vehicles in which His Majesty rode.

	£	s.	d.
A Japan cornish Broake - - -	00	10	00
An indian silke quilted Counterpane			
Blanketts and Bedding much stained			
and dirted - - -	02	10	00
A dressing table lined with silke broake			
and spoyled - - -	01	00	00
A wall nuttree table and stands broake	00	15	00
A brass harth, a pair of tongs, fend iron,			
fier showell broake and some parte lost -	01	00	00
A feild Bedstead broake to peices, with a			
crimson paragon furniture Lined with a			
striped persian silke, much tore and			
spoyled - - -	02	00	00

In the clossett.

Four peices of thread damaske hangings			
much soyled - - -	00	10	00

The greate Roome.

One pair of Large bras hand irons broake	00	05	00
--	----	----	----

The next Roome.

Hung with tapistry to be cleaned -	01	00	00
------------------------------------	----	----	----

Next Roome.

A stained callico Bed lined with white cal-			
lico, the curtaines tore in peices, and a			
large indian quilt tore in severall places	03	10	00
Fourteen hollands matted bottome chares			
all broake and spoyled - - -	02	10	00
Twelve back chares covered with drugett			
much dirtyed - - -	01	00	00

Next Roome.

A sad colloured Camblett Bed much tore			
and spoyled - - -	02	00	00
An ordinary stained callico quilt tore and			
burned in severall places - - -	00	10	00
A black wainscot table and stands broake			
and spoyled - - -	00	10	00
A pair of brass hand irons, fier shovell and			
tongues broake - - -	00	07	06

The next Roome.

Two beds, one of Drugett, the other Green			
Searge, much tore and soyled - - -	02	10	00
An old chest of Drawers, fier shovell,			
tongues, and hand irons broake and			
spoyled - - -	00	10	00

Next roome.

A blew striped callamanco Bed lined with			
a striped india stuff, Embroydered, verey			
much dirtyed and spoyled, and the corn-			
ishes broake - - -	03	00	00
Twelve back chares covered with blew			
paragon, much dirted - - -	01	10	00
Three old hollands matted chares broke	00	07	06
A wallnuttree chest of Drawers and a			
Wainscot table much spoyled and broke	00	15	00
Six white thread damaske window Cur-			
taines tore and spoyled - - -	01	10	00
A warminge pann broake and burned to			
peices - - -	00	05	00

Below staires.

A Japan table, two chares, and a couch,			
all broake and spoyled - - -	01	10	00
Seaven Caine chaires broke and lost -	01	10	00
Severall other Cane chaires damaged -	01	00	00
Elleaven green plush cushions stained and			
one lost - - -	01	00	00

	£	s.	d.
One large pair of brass hand irons, one pair			
of tonges, fier shovell, one grate broake			
and spoyled - - -	00	15	00
Two inlayed tables damnyfied - - -	00	10	00
One large Turkey Carpett dirtyed - - -	00	05	00
Five Leather Chares Lost - - -	01	00	00
Three ordinary wickered bottom chares			
and foure green Searge chares broke			
and lost - - -	00	17	06
Two Fether Beds and two Bolsters			
Lost - - -	08	00	00
Three paire of new doune pillows lost -	03	00	00
Eight Fether beds, Eight bolsters, twelve			
paire of blanketts verey much dirtyed			
and spoyled - - -	03	15	00
One iron stove grate broke to peices -	00	15	00
Three paire of three breadths fine new			
holland sheetes - - -	07	10	00
Three armed and five back wooden carved			
chares broake to peices - - -	01	00	00
Twenty fine pictures verey much tore and			
the Frames all broke - - -	10	00	00
Severall Fine Draughts and other De-			
signes Relateing to the Sea Lost, val-			
lewed By the Admirall att - - -	50	00	00

"In all - - - 127 02 6

"St. Genua Table broake and spoyled,
valued att - - - 006 00 00

133 02 6

"JOS. SEWELL."

"May 9th, 1698.

"Some observations made upon the gardens and plantations
which belong to the honourable John Evelyn, Esquire,
att his house of Sayes Court, in Deptford, in the County
of Kent.

"During the time the Zar of Muscovie inhabited the
said house, severall disorders have been committed in
the gardens and plantations, which are observed to be
under two heads: one is what can be repaired again, and
the other what cannot be repaired.

"1. All the grass worke is out of order, and broke into
holes by their leaping and shewing tricks upon it.

"2. The bowling green is in the same condition.

"All that ground which used to be cultivated for eat-
able plants is all overgroune with weeds and is not ma-
nured nor cultivated, by reason the Zar would not suffer
any men to worke when the season offered.

"4. The wall fruite and stander fruite trees are un-
pruned and unnailed.

"5. The hedges nor wilderness are not cutt as they
ought to be.

"6. The gravell walks are all broke into holes and out
of order.

These observations were made by George London, his
Majesties Master Gardener, and he certifies that to putt
the gardens and plantations in as good repair as they
were in before his Zarrish Majestie resided there will re-
quire the summe of fifty five pounds, as is Justified by
me.

"GEORGE LONDON.

"Great dammages are done to the trees and plants,
which cannot be repaired, as the breaking the branches
of the wall fruit trees, spoiling two or three of the finest
true phillereas, breaking severall holleys and other fine
plants."

Upon these proceedings Sir Christopher Wren made the following report to the Treasury :

"May it please your Lordships,

"In pursuance of your Lordships Reference of May 6th, 1698, upon the petition of John Benbow, Esquire, that I should survey and Estimate the damages done to his House, Gardens, and Goods, by His Czarish Majestie and his Retinue at Deptford; I accordingly repaired thither, and valedw'd the repaires of the House and Fences by particulars upon view; and desired the assistance of Mr. Sewell of the moving Wardrobe to valedw the Goods, and of Mr. London to valedw the Gardens, and plantations, to which estimates heer annexed, they have respectively set their hands, and I beleive their valedwations are just.

	£	s.	d.
"The Dammage of the House is valedw'd at	107	07	00
"Of the Gardens - - - - -	55	00	00
"Total - - - - -	162	07	00
"Which summe of 162 <i>l.</i> 07 <i>s.</i> 00 <i>d.</i> I suppose may be pay'd to Mr. Evelin, the petitioners Terme being neer expired.			
"The Dammage of the Goods is - - -	133	02	06
"Crav'd 14 weeks Rent, which I valedw at -	25	00	00
"Total to be pay'd to ye Petitioner - - -	158	02	06
"There is also a House belonging to one Russell, a poor man, for the Guards appointed to be there, who have almost intirely ruined the house; he will submit to a recompence of - - -			
	30	00	00
"Summe Totall - - - - -	350	09	06

"All which is humbly submitted.

"CHR. WREN,
May 11th,
1698."

By a Treasury Warrant, dated June 21, 1698, the money was ordered to be paid to the various persons, in recompence for their damages, according to the terms of Wren's report.

It will be familiar to all readers of Evelyn's *Diary* how piteously he speaks of the treatment his house and gardens had received at the Czar's hands, and the preceding particulars will show that he did not complain without reason. Indeed, nothing in the way of destruction seems to have been too reckless for the Czar or his attendants to have committed, as is testified by the articles of furniture which are "broke and spoyled," or "lost." I met with these papers in the course of my researches for a History of Deptford, in which I have made considerable progress; and I will take this opportunity of asking the kind assistance of any of your readers who may have it in their power to afford me information relative to that locality. Any maps, plans, or views, particularly of Sayes Court, would be most acceptable.

WILLIAM HENRY HART.

Albert Terrace, New Cross.

INEDITED LETTER BY JOHN WILKES.

[We are indebted to Edward Lennox Boyd, Esq, for permission to publish the following characteristic letter, which will be read with interest by those who agree with the writer of the able article in *The Athenæum* of Jan. 3, 1852, that justice has not yet been done to the character of Wilkes.]

London, 13 May, 1766.

Tuesday night.

It is certainly true, my dear Sir, Mr. Wilkes is arrived at his native city, and is in very good health and good humour. The fellow who is now crying under my window *An Elegy on the lamented Death of that much admir'd Patriot John Wilkes, Esq., who died of an Apoplexy at Paris last Wednesday*, is an impudent liar, and I shall believe no more what he says, even tho' he were a voter of London. I scorn to deceive you or any man, and you may be assured that what I tell you is exactly true; Mr. Wilkes is in London, very well pleas'd with what has happened, every hour giving him new proofs of the wisdom of the step he took in returning home at this time, under a ministry which I know he approves, and I believe will support. I was received at Dover by the ringing of bells, and the acclamations of the people; some of the considerable merchants came to visit me, tho' it was late, but as soon as I had sup'd and made libations to your health, and that of a few more at Paris, I proceeded to the capital in a post-chaise and four, with only the Governour of St. Vincent, travelled all London in a hackney-coach, and reached Mr. Stuart's yesterday at noon.

I have this afternoon shed *twice tears of joy* with an old acquaintance, while the poor ballad-singer is shedding *tears of sorrow* for my lamented death; and as I am *incognito* for a day or two, I dare not comfort him. If you have true Christian charity you will suppose this old acquaintance to be Mrs. Wilkes, but if you do, — why, then you are mistaken. I have twice kissed Miss —. I do not go into any particulars by this post. The next will bring you a longer letter. I must content myself with telling you that Miss Wilkes is perfectly well, and every thing a fond father can wish her. She is charm'd with every thing I tell her of Madame Suard, and I foresee they will be very good friends.

I begin with sending you to-night some of the little commissions you honor'd me with. The rest you will have by the two next posts; and I shall then talk at large of my pardon, &c. I have not yet seen Becket, but he is to come here to-morrow. I beg you to assure the dear Abbé of the tenderness of my heart towards him, and that the books he wish'd about the Greek accents shall be soon in his possession. I am very well, but jaded with the being two nights out of bed. I steal half an hour to pay my compliments to you in this hasty manner. I ought not to tell you that

I think of Paris with so much pleasure. It is very unbecoming an English patriot, and ungratefull to my good friends here. I will only whisper you that I mean still to return to the amiable Papists of Paris before the end of May, for I think ten days will compleat all the great arrangements for myself and the little ones for Miss Wilkes.

I kiss the fair hands of Madame Suard, and am ever, my dear Sir,

Your most affectionate
and sincere friend and
humble servant,

JOHN WILKES.

I beg to trouble your servant with the enclosed to Miss Wilkes' old *femme de chambre*.

Dominique will be declared a free port.

Mr. Pitt is gone to Bath very sulky. The Parliament will sit till June. The King is at Richmond, but returns to St. James' to-morrow.

This is a letter only to a friend. The next post shall tell you of Wilkes the politician, who is more admir'd and caress'd than at any moment.

NOTES ON THE FLEUR-DE-LIS.

(Continued from p. 350.)

III.

Burke's *Peerage and Baronetage* (1846) supplies the following list of names in connection with the fleur-de-lis or royal tressure:

- Aberdeen, E., R. T.
- Acton, Bt., of Aldenham, (1 and 4) 6 Fs.-d.-L. arg.
- Ashtown, B., L. P. G. between 3 Fs.-d.-L. az., sup. L. crowned, powdered with Fs.-d.-L.
- Atholl, D., R. T.
- Barrow, Bt., of Ulverstone, 2 swords, or, between 3 Fs.-d.-L.
- Beaufort, D., Fr. and Eng. (See Heylin, A.D. 1514—1682.)
- Beaumont, Bt., of Stoughton (French), az. semée of Fs.-d.-L., cr. on a chapeau az. semé.
- Beresford, V., 3 Fs.-d.-L., sups. 2 angels, charged on breast with 3 Fs.-d.-L.
- Berners, B., (1 and 4) on a chief, a F.-d.-L.
- Birch, Bt., of the Hazles, 3 Fs.-d.-L. arg.
- Blair, Bt. (for Kennedy), (2) 3 Fs.-d.-L. within R. T.
- Blois, Bt., of Grundisburgh, gu. a bend vair, between 2 Fs.-d.-L. arg.; cr., a gauntlet holding a F.-d.-L. arg.
- Boswell, Bt., of Auchinleck, R. T. or.
- Bromhead, Bt., of Thurlby, az., on a bend a mural crown, gu. between 2 Fs.-d.-L. sa.
- Brown, Bt., of Colston, gu. 3 Fs.-d.-L. or; cr. in dexter paw of L. R., a F.-d.-L. or.
- Buccleuch, D., (1 and 4) arms of Chas. II.
- Bute, M., R. T. gu. (for Stuart).
- Caithness, E., R. T. or.
- Canterbury, V., 2 Fs.-d.-L. or.
- Carlisle, E., R. T.
- Carington, B., cr., neck of elephant, charged with 3 Fs.-d.-L. (2 and 1).
- Castle-Stuart, E., R. T.
- Clancarty, E., (1 and 4) L. P. G. between 3 Fs.-d.-L. az., sup. D. a L. G., semé of Fs.-d.-L.

- Clarke, Bt., of Dunham (as Clerke, Bt., of Hitcham), on a sin. canton, az., &c. in chief 2 Fs.-d.-L. or (H. 1513).
- Cleveland, D., arms of Chas. II. (H. 1674).
- Coghill, Bt., 3 Fs.-d.-L. or.
- Colchester, B., R. T.
- Cope, Bt., of Bramhill, 3 Fs.-d.-L. or; cr., a F.-d.-L. or, &c. (H. 1624).
- Cottenham, E., on a bend or, 3 Fs.-d.-L. sa.; sups., a horse arg. with escocheon charged with F.-d.-L. sa.
- Cuffe, Bt., arg. on a bend indented, sa. 3 Fs.-d.-L. arg.
- Cunninghame, Bt., of Milncraig, arg. a shake fork between 3 Fs.-d.-L. sa.
- Curtis, Bt., of Gatcombe, in base 3 Fs.-d.-L. arg. (with Ld. Howe on the 1st of June).
- Dacre B., (1 and 4) or, on a fess, gu., 3 Fs.-d.-L. or; a grant by Edw. II. (?), Nov. 15, 1307 (Porny, p. 73.).
- Denys, Bt., of Easton-Neston, arg. a cross-patonce, gu. between 4 Fs.-d.-L. vert.
- Desart, E., arg. on a bend dancettée, 3 Fs.-d.-L. arg.
- Digby, E., az. a F.-d.-L. arg. (H. 1672, 1765).
- Dufferin, B., (2) az. a F.-d.-L.
- Duffus, B. (for Randolph), R. T.
- Dunbar, Bt., of Mochrum, (2 and 3) R. T.
- Dunbar, Bt., of Durn, R. T. gu.
- Dunmore, E. (for Murray), R. T.
- Dysart, E. (for Murray), R. T.
- Edmonstone, Bt., R. T.
- Edwards, Bt., of Garth, a F.-d.-L. or.
- Effingham, E., R. T.
- Eglinton, E., (1 and 4) 3 Fs.-d.-L. (for Montgomerie), R. T.
- Elibank, B., R. T.
- Erskine, Bt., of Cambo, a royal crown, within R. T.
- Fairfax, Bt., az. a chevron between 2 Fs.-d.-L. in chief.
- Falkland, V., (3) Fr. and Eng.
- Ferrers, E., (2 and 3) Fr. and Eng. (for Plantagenet) (H. 1298—1711).
- Ffolkes, Bt., of Hillington, (1 and 4) a F.-d.-L. gu.
- Fitzwygram, Bt., of Walthamstow, cr., armed hand holding a F.-d.-L. or.
- Fowke, Bt., of Lowesby, vert. a F.-d.-L. arg. (H. 1653).
- Gage, V., sups. 2 greyhounds gorged, with coronet of Fs.-d.-L. or.
- Galloway, E., R. T. gu.
- Geary, Bt., (2 and 3) a chevron voided between 3 Fs.-d.-L. gu.
- Gibson, Bt., of Clifton Hall, R. T.
- Godolphin, B., (2 and 3) 3 Fs.-d.-L. arg. (2 and 1).
- Goodriche, Bt., of Studley, (1 and 4) a F.-d.-L. arg., &c.
- Gordon, Bt., of Letterfourie, R. T. gu.
- Gordon, Bt., of Earlston, R. T.
- Grafton, D. (1 and 4) Fr. and Eng., &c. (H. 1672).
- Guilford, E., az. L. P. or, between 3 Fs.-d.-L. arg. (H. 1683).
- Halford, Bt., on a chief az. 3 Fs.-d.-L. or, with augmentation.
- Hamilton, D., 3 Fs.-d.-L. or (for Chatelherault).
- Hawkins, Bt., of Kelston, 5 Fs.-d.-L. or.
- Headfort, M., erm. on a chief, gu. a F.-d.-L. or, &c.
- Hertford, M., (2 and 3) 6 Fs.-d.-L. az. (H. 1537, 1660—1750).
- Hicks, Bt., (2 and 3) gu. a fesse wavy, between 3 Fs.-d.-L. or.
- Hillary, Bt., of Rigg House, arg. 3 Fs.-d.-L. sa.; sups. 2 lions gorged, with a collar charged with Fs.-d.-L.
- Holland, B., on a canton of 2d, a F.-d.-L. or (H. 1763).
- Huntly, M., R. T.
- Ilchester, E., on a canton, a F.-d.-L. or (H. 1756).
- Kellett, Bt., of Lota, a grant of Edw. IV., (2 & 3) arg. a cross gu. in the first quarter a F.-d.-L. gu.

Kingsale, B., sups. unicorns gorged with coronets and crosses patée and Fs.-d.-L. or.

Kinnoul, E., R. T. gu. (for Drummond).

Lauderdale, E., R. T.; cr., L. S. in sin. paw, a F.-d.-L.

Leslie, Bt., of Juniper Hill, 3 Fs.-d.-L. sa. (for Pepys).

Lisburne, E., sa. a chevron between 3 Fs.-d.-L. arg. (the ensigns of Collwyn ap Tanguo, Ld. of Efonydd); cr., armed arm holding a F.-d.-L. arg.; sups. a dragon with collar charged with 3 Fs.-d.-L. or.

Livingstone, Bt., R. T.

Longford, E., (2) on a bend, 3 Fs.-d.-L. arg.

Lyttelton, B., (4) Fr. and Eng., quarterly (for Plantagenet).

McKenny, Bt., or, a F.-d.-L. between 3 crescents.

Mackenzie, Bt., (4) R. T. (for Erskine, brother of E. Kellie).

Manners, B., (1 and 4) 2 Fs.-d.-L. or.

Mansfield, E., R. T. with Fs.-d.-L. or (for Murray).

Marlborough, D., as honourable *augmentation*; escutcheon, France, az. 3 Fs.-d.-L. or.

Minto, E., (2 and 3) az. a chevron arg. between 3 Fs.-d.-L. or (for Kynynmound).

Williams Molyneux, Bt., of Castle Dillon, D. chief a F.-d.-L. or.

Monro, Bt., of Fowlis Castle, (1 and 4) or, on a pile gu. between 6 Fs.-d.-L. az. 3 lions of Eng.

Montagu, B., (1 and 4) Fr. and Eng.

Montgomery, Bt., of Stobo Castle, (1 and 4) az. 3 Fs.-d.-L. or.

Montgomery, Bt., of the Hall, ditto.

Moray, E., R. T. (*as of Royal House of Stuart*).

Bernard Morland, Bt., (1 and 4) leopards' faces "jes-sant de lis;" cr., griffin's wings, semée de lis.

Mornington, E., (1 and 4) az. semée de Fs.-d.-L. or.

Nairne, Bss., (2) R. T. (for Murray).

Napier, B., R. T. (for Scott of Thirlestane).

Neave, Bt., of Dagnam Park, arg. on a cross sa., 5 Fs.-d.-L. or.

Newborough, B., az. 3 Fs.-d.-L. or; cr., D. arm, with a F.-d.-L. or; sup. collar with F.-d.-L. sa.

Newburgh, E., R. T. (for Livingstone).

Norbury, E., cr., a F.-d.-L. or.

Norfolk, D., R. T. (for Howard) (H. 1558).

North, Bss., az. a L. P. between 3 Fs.-d.-L. or.

Oakeley, Bt., (1 and 4) arg. on a fesse, 3 Fs.-d.-L. or; cr., D. arm 2 Fs.-d.-L. or.

Orkney, E., R. T.

Parker, Bt., of Chaurand, on a chevron between 3 keys arg., 3 Fs.-d.-L. gu.; cr., elephant's head, &c. charged with 3 Fs.-d.-L. or.

Brooke-Pechell, Bt., of Castle Goring, cr., a lark, charged with 3 Fs.-d.-L. or.

Pepys, Bt., on a bend or, 3 Fs.-d.-L. sa.

Philips, Bt., of Weston, an orle of 3 Fs.-d.-L. arg.; cr., demi-lion holding a F.-d.-L. az.

Phillipps, Bt., of Middlehill, sa. semée of Fs.-d.-L. or; cr., demi-lion holding a F.-d.-L. or.

Pole, Bt., of Shute, az. semée of Fs.-d.-L. arg.

Portman, B., or, a F.-d.-L. az.

Queensberry, M., R. T. *added* by Chas. II. (H. 1708).

Ramsden, Bt., of Byrom, arg. on a chevron, between 3 Fs.-d.-L. sa., &c.; cr., armed hand with a F.-d.-L. sa.

Richmond, D., (1 and 4) Fr. and Eng. (H. 1525, 1613—1675).

Ripon, E., cr., coronet of Fs.-d.-L.

Roseberry, E., (1 and 4) R. T.

Rosslyn, E., (4) a F.-d.-L. arg. (for Wedderburn), S. D. an eagle, on collar, a F.-d.-L. gu.

Rutland, D., (1 and 4) 2 Fs.-d.-L. or; *of royal descent from Edw. IV.* (H. 1509).

St. Alban's, D., (1 and 4) Fr. and Eng.

St. Vincent, V., cr., winged demi-Pegasus with F.-d.-L. or.

Seton, Bt., of Abercorn, R. T.

Seton, Bt., of Pitmedden, R. T.

Shee, Bt., of Dunmore, per bend az. and or, in chief a F.-d.-L., and 1 in base, counterchanged.

Cotton-Sheppard, Bt., of Thornton, (1 and 4) az. on chevron, or, between 3 Fs.-d.-L. arg. as many mullets (for Sheppard).

Sidmouth, V., on a chevron, 5 lozenges between 3 Fs.-d.-L. or.

Sinclair, B., R. T.

Sinclair, Bt., of Stevenson, R. T.

Sinclair, Bt., of Longformacus, R. T.

Somerset, D., (1 and 4) between 6 Fs.-d.-L. az. 3 lions of Eng.; a *grant* of Henry VIII. on his marriage with Lady Jane Seymour.

Southampton, B., (1 and 4) Fr. and Eng. (H. 1709).

Stewart, Bt., of Ballygawley, R. T.

Stirling, Bt., of Glorat, R. T.

Strathallan, V., (2 and 3) a lion's head erased within a R. T. gu., as an *augmentation*.

Strathmore, E., R. T. az.

Stuart de Rothesay, B., R. T.

Stuart de Decies, R. T.

Style, Bt., of Cloghan, sa. a fesse or, fretty sa. between 3 Fs.-d.-L. or.

Suffield, B., (2 and 3) arg. a F.-d.-L. gu. (for Morden).

Suffolk, E., R. T.

Sutherland, D., *descended* from Robert I., R. T.

Vavasour, Bt., of Spaldington, or, a fesse dancettée sa., charged with a F.-d.-L. arg.; cr., on the breast of a cock, a F.-d.-L. or.

Waterford, M., (1 and 4) arg. crusilly, fitchée, 3 Fs.-d.-L. sa. (for Beresford).

Welby, Bt., of Denton, sa., a fesse between 3 Fs.-d.-L. arg.

Wemyss, E., R. T.

Wharcliffe, B., R. T. (for Stuart).

Griffies-Williams, Bt., (1 and 4) on a chevron, a rose between 2 Fs.-d.-L. arg.

Wrey, Bt., of Tawstock, (3) (for Plantagenet) (1 and 4) az. 3 Fs.-d.-L. or.

Wright, Bt., of S. Carolina, sa. a chevron arg. between 3 Fs.-d.-L. or.

The following foreign noblemen are named in the Appendix :

D'Alton, Count of France, L. R. between 5 Fs.-d. L. (2. 1.).

De Vismes, Count of France, (1 and 4) az. a chief semée or, (2) az. fretty, or, semée. C. H. P.

(To be continued.)

ILLUSTRATIONS OF MACAULAY.

The De Wits (2nd S. i. 155. 218.) : *The Prince of Orange*. — Mr. Macaulay (*History*, vol. iv. pp. 161. *et seq.*) says :

"It may be doubted whether, in our country, any man ever before the year 1678 invented and related on oath a circumstantial history altogether fictitious of a treasonable plot, for the purpose of making himself important by destroying men who had given him no provocation."

"The explanation is simple. *Oates was the founder of a school*. His success proved that no romance is too wild

to be received by understandings which fear and hatred have disordered."

"Much more was to be got by testifying to an imaginary conspiracy, than by robbing on the highway or clipping the coin."

Oates is Mr. Macaulay's pet scoundrel: but, however superior in the extent of his crimes, I must claim originality for mine, Tichelaer, who preceded him by six years.

I do not suppose that Tichelaer, when he sought an interview with the Ruart, intended to get up an accusation. He remained two days at Dordrecht, and six more elapsed before he communicated to Albrantswart, the prince's *maître d'hôtel*, the business he had undertaken. Probably in the meantime he had come to the conclusion that he could get more by false testimony than by bleeding or shaving. Albrantswart prudently suggested that such a witness would require confirmation, and offered to disguise himself, and to be introduced by Tichelaer to the Ruart as an accomplice; but on the matter being told to the prince, he immediately laid it before the High Court, and the Ruart was arrested and brought to the Hague. Tichelaer's story was so absurd that we cannot fancy that so calm and wise a man as the prince believed any part of it; but the courts were at his disposal; for during the seditions the magistrates of the principal towns of Holland had been removed, and their places filled at his discretion. He could at any moment have stopped the proceedings. Tichelaer's bad character was known before the Ruart was tortured; yet even that court seems to have had some sense of shame, for the sentence of confiscation and banishment against the Ruart did not state the crime for which it was passed.

On the morning of August 20, when the populace were about to attack the prison, the States of the Hague assembled. They dispatched a courier to the Prince of Orange for soldiers. He did not send any. The nobles ordered three companies of cavalry, under the command of Count Tilly, to disperse the rabble, and fire upon them if they would not withdraw. The deputies called out six companies of the civic guard, who sided with the mob. Tilly's men and the guards faced each other for four hours in front of the prison; the former with drawn swords, the latter with muskets on the rests. A false report was spread that the peasants were coming to plunder the town. The deputies ordered Tilly to march and stop them. He refused to move without an order in writing. Two deputies signed one, on which he withdrew, saying, "j'obeirai; mais les deux freres sont morts." The Orange party thought this a good stratagem, and praised it as such in their pamphlets. The position of the cavalry and civic guard is represented in *De Bloedige Haeg*, pl. v., below which are these explanatory lines:

"Een aen-gehitste gilt is qualijk om te temmen,
Dat sou den heelen Haeg wel in het bloet doen swemmen.

Van Borger en Soldaet, het vuur is aen-gestoeckt,
En raecht in vollen brant, een yeders herte koeckt,
En roept, en snackt na wraeck, sie al de stedelingen,
Den modigen soldaet verwoet in't aensicht dringen;
Die trachten hunne plaets te winnen, en dit is
Gegeven open baen aen Wits gevangenissen."

The mob took this open path, and did their work in an orderly way. No one but the brothers was injured. Basnage says:

"Après le massacre des deux freres et les indignitez commis contre leurs corps, les Bourgeois se retirèrent tambour battant, et allerent celebrer cette fête dans les cabarets." — *Tom. ii. p. 316.*

Some slight differences occur in the accounts of the prince's conduct after the murder. Mr. Wallace, in his continuation of Mackintosh (vol. vii. p. 110.), says:

"He came to the Hague the next day, and gave orders with the imperiousness of the most absolute prince in Europe, that no steps should be taken for bringing the guilty to justice."

Mr. Wallace generally follows Basnage, who does not go so far upon this point:

"On le sollicita fortement de faire poursuivre les assassins. Mais les Bourgeois lui presentèrent en corps une requête afin d'empêcher les poursuites. Elle étoit appuyée sur le nombre et la qualité des coupables. M. de Maasdam, membre du College de Nobles, dit a leurs nobles et grandes Puissances que son altesse trouvoit cette recherche trop dangereuse pour l'entreprendre, et, sans prendre l'avis des Etats on suivit celle du Prince comme une loi, et on ne parla plus de poursuite." — *Annales, ii. 317.*

Ramsay says:

"Le Prince d'Orange a qui ses partisans avoient fait cet horrible sacrifice, parut être trouble du malheureux sort des deux illustres freres; il fit, quoiqu' assez froidement l'éloge du Pensionnaire, et ordonna que l'on poursuivît les auteurs de cet attentat, mais la clemence dont il usa envers eux donna lieu de soupçonner qu'il avoit autorisé le massacre." — *Mem. de Turenne, ii. 467.*

Mr. Macaulay says:

"The Prince of Orange, who had no share in the guilt of the murder, but who on this occasion, as on another lamentable occasion twenty years later, *extended to crimes perpetrated in his cause an indulgence which has left a stain upon his glory, became head of the state without a rival.*"*

* Southey, in his notes to *Joan of Arc* (vol. i. p. 197.), says:

"There is a way of telling truth so as to convey falsehood. After the capture of Harfleur, Stowe says, 'All the soldiers and inhabitants, both of the town and towers, were suffered to goe freely, unharmed, whither they would.' Hollingshed's version is, 'Thus doth Anglorum Prælia report, saïeng, not without good ground I believe, as followeth:

"Tum flentes tenera cum prole parentes
Virgineusque chorus veteres liquere penates.
Tum populus cunctus de portis gallicis exit
Mæstus inarmatus, vacuus miser, æger, inopsque;

Nobody was prosecuted, nobody was "indulged." Tichelaer (*antè*, p. 156.) was handsomely rewarded. Borrebagh, one of the four assassins who stabbed John De Wit, and had been out of the way on that account, resumed his office of postmaster; Banchem the sheriff (*schepen*), who encouraged the mob, and was so proud of his share in the murder that he had it engraved on the hilt of his sword, obtained the stewardship (*baljuw*) of the Hague, an office usually held by nobles; Adam de Maes, who helped in the murder and did the engraving, got the command of a ship; and Verhoef the silversmith, who preserved the hearts of the brothers for exhibition, was made *Herbergier te Voorschooten*.* The Dutch historians ascribe all these promotions to the prince, and tell, with some satisfaction, how the promoted behaved as might have been expected, and came to the ends which they deserved.

It must be admitted that the prince extended to the assassins something more than "indulgence." His share in the matter is expressed in an epigram:

"Principis injussu cecidit per nobile fratrum;
Sed data sunt jussu præmia sicarii."

I do not impute to the prince any active share in the murder, beyond encouraging Tichelaer in a charge which he could not have believed. But he watched, and not only did not interfere to stop the proceeding, but took care that no one else should. The assassins judged that they were earning his favours, and the result showed that they were right. In his position he came within the maxim *qui non prohibet facit*; and I hold him as guilty of the death of the De Wits as if he had struck the first blow with his own hand. Of the deaths—not of the indignities, which were against his interest and repugnant to his character, of which cruelty formed no part. When Banquo lay in the ditch,

"With twenty trenched gashes in his head,
The least a death to nature,"

Macbeth would have been satisfied with the least, and have treated the other nineteen as wasteful and ridiculous excess.

Before closing these notes I wish to say a few words on the character of William, as represented by our great modern historian. Mr. Macaulay tries men of past ages by the present standard of virtue, and is severe upon the treachery and corruption of statesmen, in a time when honesty and fidelity were unknown; but instead of being satis-

fied with William as one of the best men then existing, he softens hard things to adapt him to our current notions. The latter half of the seventeenth century was a state of transition. The world was mending rapidly, but politicians carried out their purposes. Louis XIV. could shut up those who thwarted him in the Bastille; but the constitutional governments of England and Holland could not, and so opponents were got rid of sometimes by *emeutes*, but generally by false charges and the forms of law. William will gain by comparison with the best of his contemporaries. Burnet, describing the execution of Lord Russell, says, "this was the end of that great and good man." The epithets were not undeserved: yet Lord Russell must have known that Lord Stafford was innocent and Oates perjured; and when, not content with the beheading, he disputed the royal prerogative, and insisted upon all the cruelties of an execution for treason, he tried to inflict upon the living body of a helpless old man brutalities as detestable as those exercised by the mob on the carcasses of the De Wits. I hope that Van der Hoeven's version of the pastor's case, given by MR. HENDRIKS (*antè*, p. 218.) is the right one; but now a pastor would suffer in public opinion for "assisting" at an execution, as then at a murder.

H. B. C.

U. U. Club.

JACOBITE SONG.

As "N. & Q." are occasionally made a repository for the poetical remains and fragments of by-past times, may I request a corner for the following "Jacobite Relic," which was taken down from the impassioned recitation of a grey-headed old Scotsman, whose feelings evidently warmly sympathised with the sentiments expressed in this hostile lyric. The historical errors in the lines show the state of ignorance in the popular mind regarding the new family. When we reflect that little more than a century has passed since the battle of Culloden, and that men now alive might have heard from actual participators in the conflict the stirring recital of the ruthless deeds commemorated by Smollett in his immortal lyric, *The Tears of Scotland*, it is not to be wondered at, that feelings like those expressed in the present song should still linger in the minds of the people. For ever distant be the day, however, when the pulses of patriotism that swell the life-blood of Scotsmen, when they read the brave struggles of their ancestors to uphold a time-honoured and gallant, but mistaken and misled race of kings—lovers of learning and of the fine arts—should be extinguished by the pride of a false Cosmopolitanism, or the boasted progress of modern refinement.

Utque novas sedes quaeret migrare coactus;
Oppidulo belli potiuntur jure Britanni."

Henry was *indulgent*."

* See *Beknopte Historie van 't Vaderland*, p. 234. I am so uncertain as to the office, that I leave Herbergier (*qy. Aubergiste*?) untranslated,

I.

"The bluidy Duke o' Cumberland,
His day's black wark was done;
An' fain he was to slink to rest,
At the settin' o' the sun.

II.

"But, O what visions ower his breast,
That seat o' wrath an' sin,
Cam', scowling like lang-famish'd wolves,
To shew what lurked within!

III.

"He was a man, o' foreign lan',
Nae Scottish heart had he;
Nae feelings o' a glorious past
Brocht the saut tear in his ee.

IV.

"He'd see unmoved—he'd look unscathed—
On deeds o' blackest hue,
That wad mak the verra deevils laugh,
And man his birth-day rue.

V.

"O Duke! grim Duke! what brocht ye here,
We hae nae kin wi' you,
For Scotland is a loyal land,
To King and Kirk aye true?

VI.

"And 'twasna for a Popish yoke,
That bravest men cam' forth,
To part wi' life an' dearest ties,
An' a' that life was worth.

VII.

"O Bruce and Wallace, whar war ye,
When this grim auld carle cam o'er?
Why didna ye upset the boat
That brocht him to our shore?

VIII.

"A bonny whommel 'twould hae been
To hae seen him duck and dive;
But the bonniest sight to Scottish een,
If he'd never come alive.

IX.

"The grass is green, whar bluid was seen,
In mony a clotted pool,
On dark Culloden's treeless muir,
To Scotland's woe and dool:—

X.

"But aye when gloamin gently fas
Aboon the dreary spot
Whar Scotland strove, but strove in vain,
Against the wud red-coat,

XI.

"The bluidy Duke o' Cumberland
Is heard to shriek and rave,
To scare awa the pious hands!
That deck ilk honour'd grave."

SCOTUS.

Minor Notes.

Gutta Percha: its Application.—Of the various and novel applications of this material, one of the most striking, perhaps, is that in the form of those gentle administrators of civil justice, "specials"

staves. Are such weapons of gutta percha in actual use? Are they hollow, or solid cylinders? Would the same material be available for the manufacture of sword-scabbards (for which the late Captain Nolan recommended wood, as a substitute for the metal now in use)? The gutta percha would, I presume, prove equally light and noiseless, and might be rendered secure from the edge of the sword-blade. F. PHILLOTT.

Spelling of Names uncertain.—A curious instance of the uncertainty of spelling is found also in the archives of the University of Oxford. The same person signs thus at three separate times:

"June 8, 1607. William Beronden.
Dec. 11, 1607. William Baradell.
Oct. 27, 1622. William Baradayle."

He is a witness in a long cause, and makes three several depositions. P. B. Oxford.

Rhyming Receipt to make Ink.—In John de Beauchesne's *Writing Book*, printed at London from wooden blocks, by Richard Field, 1602, is the following curious receipt:

To make Ink.

"To make common ink, of wine take a quart,
Two ounces of gumme, let that be part;
Five ounces of galls, of cop'res take three,
Long standing doth make it the better to be;
If wine ye do want, raine water is best,
And then as much stuffe as above at the least,
If ink be too thick, put vinegar in,
For water doth make the colour more dimme."

I have never seen the book from whence the above is taken. My information is derived from one of Oldys's MS. Note-Books in my possession.

EDWARD F. RIMBAULT.

Rapid Printing and Publishing.—Three editions of the last two volumes of Macaulay's *History of England* have been published in this city by different booksellers. One of them, of 25,000 copies, was set up, stereotyped, printed, and bound, in the space of fifty hours. UNEDA.

Philadelphia.

Sir William Gage.—In the last number of the *Sussex Archaeological Journal* (p. 267.), Mr. Lower writes:

"The only Sir William Gage I can discover as living in 1720, was not a member of the Firlie family, but a representative of the Gages of Hengrave."

Mr. Lower is generally so well informed in all that relates to Sussex, that I think it quite as likely I misunderstand him, as that he is in error; but still think it right to say, that, according to Collins, Sir William Gage, of Firlie, 7th baronet, succeeded to the title in 1713, and died in 1744.

S. W.

"The Cow and Snuffers."—To the notes on "Curious Inn Signs" I have another to add, one

near Landaff, called "The Cow and Snuffers." A cow is represented standing near a ditch full of reeds, &c., into which is falling a pair of snuffers, as if from the cow's mouth (though this is closed), being mid-way between it and the reeds. What could be the origin of such a sign? I cannot tell whether it still exists, not having seen it since 1832, when I was last at Landaff as a child, and I remember puzzling my head then as to its meaning.

E. E. BRNG.

Queries.

PURITAN TRACTS QUOTED BY PATRICK.

Those whose literary researches have lain to any considerable extent among the pamphlets connected with the Puritan controversy of the seventeenth century, well know the difficulty that exists in meeting with such as are anonymous, or designated by initials or fanciful names, as well as in determining their authorship with any degree of authority. There are few works of that period which contain more copious allusions and references to publications of that character than Bishop Patrick's *Friendly Debate*, consisting of three parts and an appendix, written in rather a bitter spirit, to expose the extravagancies and unreasonable pretensions of the several nonconforming bodies, in the years 1668-70.

The extensive collections of tracts of this nature preserved in the Bodleian, British Museum, Sion College, Dr. Williams's, and the Middle Temple libraries, have placed within my reach by far the greater proportion of the long series made use of by Patrick. There are still, however, several which have hitherto baffled my inquiries, besides many whose authorship I still feel at a loss to verify. On these points I am consequently solicitous of inviting the assistance of those who have toiled successfully in the same field. I wish to learn:

I. Who wrote the following tracts? and where can copies of them be found?

1. "Medicine for Malignants." (No date mentioned.)
2. "Dialogue between a Loyalist and a timid Royalist. 1644."
3. "Dialogue of White Devils" (prior to 1638, and of course a different work from a revolutionary libel of the same name published by Bailey in 1795).
4. "Mournfull Complaint to the Knights and Burgesses of Suffolk, by an honest man of that County." 1656.
5. "Some Flashes of Lightning, &c. A Sermon upon 1 Cor. xi. 10-12." 1648.
6. "Short Discourse concerning the Work of God in this Nation." 1659.
7. "Sermon of the Two Witnesses — Death and Resurrection." 1648.
8. "Dialogue between an Englishman and a Netherlander, written in Low Dutch, and translated into English." 1643.

II. Among the King's pamphlets in the British

Museum (252) is a violent antinomian or independent tract, *The last Warning to all the Inhabitants of London*. It has neither title-page, name, nor date, but is entered in the catalogue under March 20, 1645. Can the author of it be ascertained?

A reply to it appeared in May, 1646, entitled, *An Alarum: to the last warning Peece to London*, &c. Printed for L. Chapman. It is subscribed by "George Smith, gent." Is this the George Smith who published a vehement and adulatory defence of Cromwell, with the title *God's Unchangeableness*, &c., 1655, and *England's Presures*, &c., 1644? and what more is known of him? Can he be the George Smith who was one of the counsel for Archbishop Laud? (Wood, *Athen. Oxon.*, iii. 128.) The tract seems to be the work of a moderate presbyterian. (A copy is among the King's pamphlets, 263.)

III. Where can copies of these works be found?

1. "Antidote against Antisobrius." By Cornelius Burges.

2. "Featley's Consecration Sermon." March 23, 1622.

3. "Eaton's Sermon at Knutsford" (No date given).

IV. In the pictorial frontispiece to the sixth edition of the *Friendly Debate*, 1684, is a female figure in the dress of a *religieuse*, reclining on the ground at the steps of a church, and supporting a cross. On the cross is engraved transversely, or across the arms, the device 'Ο ἔρως μου ἐσταύρωται, and longitudinally along the stem, 'Εγὼ δὲ συμμορφοῦμαι. The former clause is evidently derived from the well-known passage of Ignatius (ad Rom. § 7.) 'Ο ἔρως ἔρως ἐσταύρωται, the latter apparently a paraphrase upon Phil. iii. 10. Are they to be found together in any ecclesiastical writer, or did the composition of the device originate with Patrick himself? Several of a similar description may be seen in the *Hortus S. Crucis of Gretser*, 4to., Ingoldst. 1610.

At the foot of the same frontispiece occurs the sentence "Nunquam Christo carior quam sub cruce gemens ecclesia." Whence is this derived? I have met with numberless approximations to it in Bonaventure, à Kempis, the *Summa Prædicatorum*, and other writers of the contemplative and devotional class, but nowhere with the exact words.*

A. TAYLOR.

PARAPH.

In *The Times* of the 6th of last February, the following quotation was given:

"The undersigned, after having *paraphed* it (Draft of Preliminaries) conformably to authorization received to that effect," &c.

[* The same figure, with the exact words, forms the frontispiece to Dr. Gauden's *Ecclesiæ Anglicanæ Suspiria*, fol. 1659.]

Are any of the readers of "N. & Q." sufficiently versed in diplomatic forms to explain by what process this act of *paraphing* was performed by those same "undersigned?"

As the King of France *had* his particular *paraph*, said to have been a *grate*, are we to presume that each state had its own?

The Fr. *parafe* or *paraphe*, the Sp. and It. *parafo*, are explained to be "the flourish or knot added to one's signature." The good old lexicographer, Cotgrave, adds: "Also a subsignature or signing under." The word, uncorrupted, *paragraph*, was formerly in use.

Evelyn, in his *Tract on the State of France*, twice employs it:

"The Duke of Orleans, &c., &c., deliver them to the greffier or clerk, by whom they are to be allowed, that is, *paraphed* in parchment."

"The king's secretaries must first allow, and *paragraph* them." (See in Richardson's *Dictionary*.)

Is it not this same "flourish," above-named, that is referred to by Mr. Lockhart in his *Life of Sir Walter Scott* (vol. i. pp. 195, 196.), as one of "the little technical tricks" learnt by Sir Walter during his clerkship, and continued to be practised while the Great Unknown:

"I allude particularly to a sort of *flourish* at the bottom of the page, originally, I presume, adopted as a safeguard against the intrusion of a forged line between the legitimate text and the attesting signature."

Q.

Bloomsbury.

Minor Queries.

Calvary. — Why is that holy site so constantly designated *Mount Calvary*? When was it first so spoken of? and what authority is there for believing it to have been an elevated spot? C. W. W.
H — n.

Gypsum, Bones, Guano. — Perhaps some of your agricultural readers can favour me with answers to the following Queries?

At what period, and in what quarter, was *gypsum* first used as a manure to land?

When were *bones*, whether in the form of *inch-bones* or *bone-dust*, first used as a manure?

Can any one fix the precise date at which *Peruvian guano* was first used as a manure? When was the *Ichaboe guano* discovered, and in what manner?

Who was the inventor of the *broadcast sowing machine*, for sowing grass-seeds and corn, and where was it first used? HENRY STEPHENS.

Mixed Marriages. — May I ask you, or some of your correspondents, to inform me whether a clergyman of the Established Church can legally refuse to marry a Protestant and a Roman Catholic, assigning the religion of the latter as the

reason for his refusal? This is taking for granted that the names have been duly called in the church, or that a licence from the Consistorial Court has been presented to him.

Or (to view the matter in an earlier stage), can a clergyman of the Established Church legally refuse to call the names of a pair, one of them being a Roman Catholic?

I have never refused in such cases, but still I wish for information. ABHBA.

Glassington and Birkhead Families. — Where can I gather information of these families, who for a long while were connected with Trinity Chapel, Knightsbridge? The former as governors of the Lazar House; and the latter, I presume, were lessees under the Dean and Chapter of Westminster. Nicho. Birkhead, *gouldsmith* of London, as a tablet in front of the chapel describes him, rebuilt it in 1699; and some part of its communion plate was the gift of a Mrs. Mary Birkhead, as also its bell. Information regarding them will greatly oblige. H. G. D.

Knightsbridge.

Signal Whistle. — A few years ago a signal whistle of great power was constructed: it consisted of three tubes uniting in one mouthpiece; at first the tubes were all of equal length, and when sounded produced a perfect concord; then two of them were cut unequally, so as with the third, which was left of the original length, to produce when sounded a perfect *discord*; and it was to this that the great power of the instrument was due (it was said it could be heard at the distance of three miles). Where can I procure one now, and at what price? PFEIFER.

Capital Punishments. — When and where was hanging first used as a capital punishment in England? and what was the name of the first worthy who, in lieu of being indulged with "a chop or a stake," was treated with "a drop too much" as a reward for his misdeeds?

At the same time, can you tell me if there exists any collected description of the capital punishments in use, or which have formerly been used, in other countries? I have notes of a few, and should be glad to add to the number.

R. W. HACKWOOD.

Blood which will not wash out. —

"Yet here's a spot." — *Macbeth*, Act V. Sc. 1.

I know a lone house where there is a red stain in a paving stone of the floor, and this stain is said to have been caused by a drop of blood from a man who was murdered many years since in the locality (Gloucestershire, N.), and whose body had been removed to this house. No washing will remove the spot, which I saw, and was told the above by the woman of the house.

Gavin Hamilton got Col. Rumbald's buff coat, out of which the colonel's blood could by no means be washed. Hamilton was one of those who apprehended Rumbald, after the Duke of Argyle's affair.

These two facts, and the passage from Shakespeare, seem to point out an old and wide-spread opinion, that the blood of a murdered man will not wash out. Cannot others of your correspondents further illustrate this point? B. H. C.

Horsley Family.—The arms and crest of the Horsley family are a white horse's head, with a loose rein. Now, as the sign on the banner of Hengist and *Horsa* was a *white horse*, does this close resemblance both in name and crest prove any descent of the family of the former Bishop of St. Asaph from the Saxon conquerors, or has any attempt been made to trace it? E. E. BYNG.

Norwich Family.—

"At Kettering there lives the widow of a baronet, who earns a precarious livelihood by washing and charring; she is sometimes facetiously called 'My Lady.' Her late husband's grandfather, Sir John Norwich, lost a large estate through gambling, and was afterwards pensioned by the Duke of Montague; and his son, the late Sir John, was so poor that he died in the parish workhouse, leaving nothing but the barren title to the late Sir William Norwich, who followed the *humble occupation of a sawyer*! His son, the present Sir William, emigrated some years since to America, where it is said he is doing well."—*Leicester Mercury*.

From the *Wolverhampton Chronicle* of July 4, 1855.

Is the above account true? Burke says in his *Extinct Baronetage*, that the baronetical family of Norwich became extinct in the person of Sir William Norwich, who died *unmarried* in 1742.

C. J. DOUGLAS.

Gunstons of Stoke Newington.—I should feel greatly obliged to MR. S. W. RIX, who speaks of a Gunston MS. in 2nd S. i. 153., if he would kindly give me any information respecting the Gunstons of Stoke Newington, with their arms. Are there any portraits of that family? G. G.

Clockmakers.—At what time did the following clockmakers flourish, whose names I have met with on various elaborate and curious antique clocks?—Samuel Dunkerley, London; James Boyce, London; Aclander Dobson, London; John Hallifax (a very curious musical chime clock), London. JONES.

"*The Tune that the Cow died of.*"—Will some one oblige me with a reference to "that air?" I am almost afraid that it has been before sought for through the medium of "N. & Q.;" but if it has, I can find no information on the subject given hitherto in reply.

There is an old north-country song about a

piper and his cow, of which I have a verse or two, and which appears to have something to do with the matter; but I hardly suppose it to be *the* one which is reputed to have caused the death of the animal: still, in default of anything better (? worse), perhaps some one will be kind enough to complete even it for me:—

"There was a piper had a cow,
And he had nought to give her,
He took his pipes an' play'd a tune—
'Owre the hills among the heather.'

"The cow was mickle pleased at this,
An' gave the piper a penny.
The piper laugh'd, and play'd again—
'Oh! corn-riggs are bonny,' &c. &c.

The cow, I believe, dies during the performance of one of the most touching melodies.

R. W. HACKWOOD.

The Words "Reason," &c.—Who was the author of—

"An Attempt to explain the Words Reason, Substance, Person, Creeds, Orthodoxy. . . . By a Presbyterian of the Church of England. London: W. Johnston."

Said by Watt to be published in 1757, and certainly printed (or reprinted) in 1766. M.

The Reader's Maxim.—

"Learn to read slow, all other graces
Will follow in their proper places."

To whom do we owe the above instructive maxim? J. K.

The Doleman.—We have in our town a narrow street, known as "Doleman's Lane;" and as I have no knowledge of any family bearing the name in the locality, I shall be glad to know whether it exists elsewhere, and whether the *doleman* was the beggar, or the alms-giver. J. K.

Saxonicum Verbum.—I copy the following commencement of a letter from vol. i. epist. 141. p. 274., of Giles's edition of the *Works* of St. Boniface. The writer describes himself as "Ego minimus, nomine Latito." The date of the letter is uncertain, probably the middle of the eighth century.

"Audio de te, quod iter vis incipere, hortor, ut non defeceris. Eja, fac quod incepisti. Memento Saxonicum verbum: *Ost dæd lata domæ foreldit sigi sit hagahuem suurlit thiana.* Tamen tale quid in te haud scio."

What is the Saxon proverb here quoted? H.

Church and State.—Does the following sentiment occur in the writings of Lord Bacon, and if so, where?

"The tendency of the union between Church and State is not to make the Church political, but the State religious."

GASTROS.

"*Relation of Luis Vaez de Torres.*"—Admiral Burney, in Appendix I. to the second volume of

his *Discoveries in the South Sea*, Lond. 1806, 4to., gives a *nearly literal* translation of the "Relation of *Luis Vaez de Torres*, concerning the discoveries of *Quiros*, as his almirante," dated Manila, July 12, 1607. This translation was supplied to him by Alexander Dalrymple, from a Spanish manuscript in his possession. Can any of your readers inform me in whose possession this manuscript at present is, or who was the purchaser of it at the sale of Dalrymple's Library in 1809.

R. H. MAJOR.

John Locke. — Where are the earliest writings of this great man to be found?

Were they poetry or prose?

Is it generally known to his biographers which were his maiden attempts?

Any answers to these Queries, or Notes arising from them, would be learned with pleasure by

JOHN C. HOTTEN.

Piccadilly.

Minor Queries with Answers.

Dr. Du Veil. — Who was C. M. Du Veil, D.D., who wrote in Latin a *Literal Explanation of the Acts of the Holy Apostles*, and who translated it into English? The English translation was published in London, 1685, by Francis Pearse, at the Blew Anchor, west end of St. Paul's. J. R. R.

[Charles Marie de Veil was a learned convert from Judaism to Christianity, born in Louvain, and died in England about the beginning of the last century. He was well acquainted with Hebrew and rabbinical learning. The English translation of his work on *The Acts of the Holy Apostles* is by himself, and very inferior to the elegance of the Latin original. His history is rather singular. From a Jew he became a Romanist; afterwards joined the Church of England; but subsequently united himself with the Baptists, among whom he preached till he died. The work on the *Acts* was written after he had joined the Baptists, and contains his sentiments on that subject at considerable length. See Orme's *Bibliotheca Biblica* for a list of his other works.]

Turkey-gowns. — Fuller's *Church History of Britain*, cent. xvii. book x. In the account of a conference between the king (James I.) and the advocates for and against conformity, Dr. Reynolds and his "sociates" (the nonconformists) are charged by Bancroft, Bishop of London, with "appearing before his Majesty in Turkey-gownes, not in your scholastick habits, according to the order of the Universities," Query, What were Turkey-gowns? W. C. TREVELYAN.

Wallington.

[Dr. Peter Heylin (*Hist. of the Presbyterians*, p. 368. edit. 1672) thus notices these Turkey gowns: "There appeared [at the Hampton Court Conference] in the behalf of the millenaries, Dr. John Reynolds and others, apparell'd neither in priests' gowns or canonical coats; but in such gowns as were then commonly worn (in reference to the form and fashion of them) by the Turkey

merchants, as if they had subscribed to the opinion of old T. C. [Cartwright?], that we ought rather to conform in all outward ceremonies to the Turks than the papists."]

Old Mezzotinto Engraving. — I have an old mezzotinto engraving, which represents a city with churches and large buildings, mostly in the Palladian style. On the right is the setting sun, and on the left a considerable number of masts and flags are visible, beyond a grove of trees. It is inscribed "G. Negris, mo. and Sc." Below are the following lines, as nearly as I can decipher them, as that portion of the print is much defaced;

"Da Montesana stava mirando astratto
La bella Zena, e in mente
Me ne andava copiando lo retratto
Quando fermé à caxo
Ri Oeggi, senza pensa, ni aver presente
Qualche ameno oggetto,
In drittura a la torre dro paraxo
Tutt' in un mentre veddo alcasa un netto
Caero sorve ri teiti dro contorno
Come quando à le levante esce lo giorno."

Can any of your correspondents tell me the subject of the engraving, and in what dialect of Italy are the verses? P. H.

[The subject of the engraving is the city of Genoa. The dialect is the Genoese. We have corrected the version sent to us by our correspondent. The lines may be thus rendered: "From Montasan (a hill in the vicinity), I was looking abstractedly on the beautiful Genoa, and, in mind, was about to copy its portrait, when by chance I cast my eyes, without thinking, nor having very pleasant object in my mind, upon the tower of the palace (*dro paraxo*), whereupon, of a sudden, I saw a bright light arising above the roofs of the neighbourhood, like that of the day coming out of the East."]

Gaunt's "Lucretius". — Was a translation of *Lucretius*, by Rev. J. Gaunt, of Clare Hall, Cambridge, advertised in 1796, ever published? J. R. R.

[This translation does not appear in any of the standard bibliographical catalogues. Mr. Gaunt died in the prime of life at Louth, in August, 1804.]

Henry Marten the Regicide. — Where can I learn all the history of Colonel Marten the regicide; how many children he had, if any, and to whom they were married? and if he had no issue, who were his collateral descendants, and where they may be found? He was confined for many years before his death in Raglan [Chepstow?] Castle. E. A. G. K.

[In Forster's *Lives of Eminent British Statesmen*, vol. iv. (Lardner's *Cabinet Cyclopædia*), will be found the longest biographical notice of Henry Marten; and some account of his ancestors, the Martyns of Oakingham, in Berkshire, in the *Gentleman's Magazine* for Nov. 1830, p. 403. There are also other notices of him in Wood's *Athenæ*, by Bliss, vol. iii. p. 1237; *Regicides no Saints nor Martyrs*, 8vo. 1700., p. 83; and in Coxe's *Monmouthshire*, part ii. p. 381., with a portrait of him from a picture in the possession of Charles Lewis, Esq. Wood states that, "during his im-

prisonment at Chepstow, his wife relieved him out of her jointure," but none of his biographers make any mention of his children.]

Cullet. — Why is broken glass termed in commerce, when put up for sale, *Cullet*?

CENTURION.

[*Cullet* does not occur in any dictionary we have consulted; but it is probably derived from the French *Cueillette*, a gathering or collection.]

"*Ounsel.*" — What is the meaning of this word? It occurs in the report of the proceedings of the Clonmel Union for February 14th ult.:

"*Mr. Shee.* I often said that an *ounsel* would be a most essential requisite to this house."

"*Mr. Riall.* We could get one that would weigh two tons for ten or twelve pounds."

BAR-POINT.

Philadelphia.

[This is a provincialism for the weighing balance called the steel-yard, and is derived from *ounce*, weight; or *uncia*, an inch in length. Cleland, in his *Vocabulary*, is of opinion that "*uncia* denotes only a notch, or a nick, in the steel-yard, dividing the pound into lesser weights." Machines of the steel-yard kind are made of all sizes, to weigh either tons or ounces. They are sometimes called weigh-bridges. See engravings of various kinds in Herbert's *Engineers' and Mechanics' Encyclopædia*, art. "Balance."]

Bonaventure's "Legend of St. Francis." — Can any of your readers help me to an English, French, or Latin version of *Die Legend des Heyligen vatters Francisci. Nach der beschreybung des Engelischen Lerers Bonaventur*, dated 1511.

CHARLES DAMPIER.

Newport, Salop.

[The first edition of this work was in Latin, entitled *Aurea Legenda maior beati Francisci*, 12mo., Flor. Ph. Junta, 1509. The Bodleian contains two English editions, 8vo., Douay, 1610, 1635. It is also prefixed to the Works of St. Francis, by J. de la Haye, fol., Paris, 1641. Dibdin (*Typog. Antiq.* ii. 538.) thus notices an edition printed by Pynson: "The Life of St. Francis, written by frere Bonaventur, translated into English, 4to., no date. Herbert (he adds) inserted this superficial notice from Mr. Thomas Baker's interleaved copy of Maunsell's catalogue."]

Replies.

THE BIBLE.

(2nd S. i. 314.)

The usual expression of the Apostolic Fathers, in quoting the Scriptures, is *γέγραπται*, "it is written," as Ignatius ad Eph. 5.; and the collected writings of the Old and New Testament are designated by them, as the Old Testament is in the New Testament, by *αἱ γραφαί* (Acts xvii. 2. 11., Clemens Rom. ad Cor. 45.); or by *ἡ γραφή* (2 Tim. iii. 16., Clemens Rom. ad Cor. 23. 34, 35. 42.;

Barnabas, pp. 136. 174., Reithmayr).^{*} They are also termed *ἅγιος λόγος* (Clemens Rom. ad Cor., 13. 56.), and *τὸ γραφεῖον* (Clemens Rom. ad Cor., 28.).

Clemens Alexandrinus uses the words "*Scripture*," *ἡ γραφή* (Strom., lib. i. p. 281.), and "*Scriptures*," *αἱ γραφαί* (Strom., lib. viii. p. 728.), in speaking of the whole collection of Sacred Scripture (the Bible); and he separates them into *παλαιὰ* and *νέα διαθήκη* (Pæd., lib. i. p. 111.), "the Old and New Testaments, or covenants," also in strict conformity with the New Testament.

Chrysostom calls them "the divine books," *τὰ θεῖα βιβλία* (Hom., Gen. i.): so does Athanasius (p. 962.); Isidore of Pelusium, *αἱ θεῖαι γραφαί* (Ep., 114. l. 4.). Tertullian terms the entire collection *instrumentum* (adv. Marcion, lib. v. c. xiii. p. 601.) and *digesta* (*Id.*, lib. iv. c. iii. p. 504.).

The settlement of the canon of the New Testament is historical, or founded on *universal* tradition, and has never *required* the decision of a council: for the same books have been admitted into such list (canon) by Athanasius, Cyril of Jerusalem, the council of Laodicea, Epiphanius, Basil, Gregory Nazianzen, Amphilochius, Gregory Nyssen, Jerome, Rufinus, the third council of Carthage, Augustine, Innocent I., Bishop of Rome, Isidore of Pelusium, Cyril of Alexandria, Cassian, Prosper of Aquitain, Eucherius, Bishop of Lyons, Sedulius, Leo, Bishop of Rome, Salvan, Dionysius the Areopagite, Gelasius, Bishop of Rome, Andrew, Facundus, Arethas, Cassiodorus, Photius, Ecumenius, Nicephorus, Callisti, and Theophylact; the last, and Cyril of Jerusalem, only excluding the Revelations. (Lardner, *Cæd.*, xi. 446.). What authority can be opposed to these?

T. J. BUCKTON.

Lichfield.

If *γραφὴ* be the word your correspondent is in search after, the following extracts may possibly be of some use to him:

"Οὐχ ἅπαντα βίβλος ἀσφαλῆς, ἡ σεμνὸν ὄνομα τῆς Γραφῆς κεκτημένη· εἰσὶν γὰρ, κ. τ. λ." — S. Amphiloch., *Epist. ad Seleucum*. Op., Zechner, p. 130.

"Ἰνα ἐκτὸς τῶν κανονικῶν Γραφῶν μηδὲν ἐν τῇ ἐκκλησίᾳ ἀναγινώσκεισθαι, ἐπ' ὀνόματι Θείου Γραφῶν, κ. τ. λ." — *Cod. Canon. Eccl. Afric.*, c. xxiv., ap. Zonar., p. 415.

"Παλαιὰν δὲ λέγομεν Γραφήν, τὴν πρὸ τῆς παρουσίας τοῦ Χριστοῦ· νέαν δὲ, τὴν μετὰ τὴν παρουσίαν." — Leont., *Byzantin. de Sectis*, Act ii.; ap. Galland. *Bibl.*, tom. xii. p. 627.

"Ἀνεγνώσθη Ἀδριανοῦ εἰσαγωγή τῆς Γραφῆς, κ. τ. λ." — *Phot. Biblioth.*, cod. ii.; *Myriobibl.*, coll. 3. 4.

"Θείας Γραφῆς μόνον ἐν τῇ βιβλίᾳ." — Niceph. Calixt., "Γραφῆς πάσης σύνοψ."; ap. Cyri Theodori Prodrumi *Epigramm.*

^{*} The Hebrew Scriptures were anciently denominated *כתב*, as now, meaning "Scripture;" but the Jews also name them *קריאה*, "consummation;" and *קריאה*, "reading," from the same Shemitic root as designates the law and prophecies of Mahomet, "Koran," also meaning "reading," or "lecture."

"Καὶ ἡμεῖς ἐβουλευσάμεθα καὶ ἐγράψαμεν· ὅτι ἵνα ἔχη ὁ Πάπας τὰ προνόμια αὐτοῦ κατὰ τοὺς κανόνας, καὶ τὰ ῥητὰ τῶν ἁγίων, καὶ τὴν Θεῖαν Γραφὴν, καὶ τὰ πρακτικὰ τῶν συνόδων."—*Conc. Florent.*, sep. xxv., versus finem.

J. SANSOM.

SONG ON TOBACCO.

(2nd S. i. 115. 182. 258. 320.)

The following version of this popular song, the earliest yet discovered, is from a MS. of the early part of the seventeenth century, in the possession of Mr. J. Payne Collier.* It has the initials "G. W." (*i. e.* George Withers?) at the end. Like Milton, Withers is said to have indulged in the luxury of smoking; and many of his evenings in Newgate (during his long imprisonment), when weary of numbering his steps, or telling the panes of glass, were solaced with "meditations over a pipe," not without a grateful acknowledgment of God's mercy in thus wrapping up "a blessing in a weed."

"Why should we so much despise,
So good and wholesome an exercise,
As early and late to meditate:
Thus think, and drink tobacco.

"The earthen pipe so lily white,
Shows that thou art a mortal wight,
Even such, and gone with a small touch:
Thus think, and drink tobacco.

"And when the smoke ascends on high,
Think on the worldly vanity
Of worldly stuff, 'tis gone with a puff:
Thus think, and drink tobacco.

"And when the pipe is foul within,
Think how the soul's defiled with sin,
To purge with fire it doth require:
Thus think, and drink tobacco.

"Lastly, the ashes left behind,
May daily show to move the mind,
That to ashes and dust return we must:
Thus think, and drink tobacco."

A printed broadside of this song, dated 1670, is still in existence. It has the tune at the top, and corresponds with the preceding in all material points, excepting the first stanza, which runs thus:

"The Indian weed withered quite,
Grown at noon, cut down at night,
Shows thy decay,—all flesh is hay:
Thus think, then drink tobacco."

Drinking tobacco was another term for *smoking* it:—

"The smoke of tobacco (the which Dodoneus called rightly Henbane of Peru) *drunke* and *drawen* by a pipe, fillethe the membranes of the braine, and astonisheth and fillethe many persons with such joy and pleasure, and sweet losse of senses, that they can by no means be without it."—*The Perfuming of Tobacco, and the great Abuse committed in it*, 1611.

The version quoted by MR. W. H. HUSK from *The Aviary, or Magazine of British Melody*, beginning:

"Tobacco's but an Indian weed,"

was first printed (as far as I have observed) in *Wit and Mirth, or Pills to Purge Melancholy*, 1707, vol. i. p. 315. The burden in this latter copy reads:

"Think of this, and *take tobacco*."

EDWARD F. RIMBAULT.

The song on tobacco quoted in your last number is but a clumsy paraphrase of that ballad first printed in 1672, in a minor "Counterblaste," entitled *Two Broad-sides against Tobacco*: it was afterwards reprinted in a *Paper of Tobacco*, published in 1837, and now out of print, and again in the *Book of English Songs*, where another version, differing again from your correspondent's, is also given. You will notice in the original, how much more smooth the rhyme is, and, although quaint, is a much better piece of poetical moralisation than its copy:

"The Indian weed with'er'd quite,
Green at noon, cut down at night,
Shews thy decay,
All flesh is hay,
Thus think, then *drink** tobacco.

"The pipe that is so lily white
Shews thee to be a mortal wight,
Even as such
Gone at a touch,
Thus think, then *drink* tobacco.

"And when the smoke ascends on high,
Think thou behold'st the vanity
Of worldly stuff,
Gone at a puff;
Thus think, then *drink* tobacco.

"And when the pipe grows foul within,
Think on thy soul defiled with sin,
And of the fire
It doth require;
Thus think, then *drink* tobacco.

"The ashes that are left behind,
May serve to put thee still in mind,
That unto dust
Return thou must;
Thus think, then *drink* tobacco.

J. BÉRTRAND PAYNE.

Sudbury.

THE TEN COMMANDMENTS.

(2nd S. i. 268.)

To the first Query of ANON, whether a version of the Commandments, such as described by Dr.

* It may be as well to add that *drinking tobacco* was the ancient term given to what we now term smoking; this had more significance then, as the smoke was swallowed and ejected through the nostrils, in the same manner as the modern Spaniards smoke their cigarettes.

* Printed in my *Little Book of Songs and Ballads from Ancient Musick Books MS.*, and printed, 8vo., 1851.

Hey, is still to be found in the church at Moret, in France, I can give no answer; but I suspect that such a version never existed there at all.

His second Query contains in reality three questions:

1. What are the two Prayer-Books mentioned by Dr. Hey?

2. Are they two, or two copies of the *Livre d'Eglise . . . de Reims*?

3. What is this *Livre d'Eglise de Reims*? To these I answer:

1. I gather from the text, that the *Livre d'Eglise . . . de Reims* is what Dr. Hey describes as the "large" Prayer-Book, "containing all the three creeds." The other French Prayer-Book in his possession was, I suppose, a smaller one, with a different title, which he does not give.

2. It follows that the books were not two copies of one book, but two different books. It could not have been worth while to refer to two copies of the same Prayer-Book.

3. The *Livre d'Eglise de Reims* is the usual Prayer-Book containing the offices of the church according to the usage of Rheims. There are others for other dioceses, such as Paris, Rouen, Tours, &c.

The third Query is whether Dr. Hey's statement is correct. I suspect it is much otherwise. The inscription at Moret is not likely to differ from the common and well-known versified form of the Commandments, used all over France, which is as follows:

"*Les Commandemens de Dieu.*

- "1. Un seul Dieu tu adoreras,
Et aimeras parfaitement.
2. Dieu en vain tu ne jureras,
Ni autre chose pareillement.
3. Les Dimanches tu garderas,
En servant Dieu devotement.
4. Tes pere et mere honoreras,
Afin de vivre longuement.
5. Homicide point ne feras,
De fait ni volontairement.
6. Luxurieux point ne seras,
De corps ni de consentement.
7. Le bien d'autrui tu ne prendras,
Ni retiendras à ton esclent.
8. Faux temoignage ne diras,
Ni mentiras aucunement.
9. L'œuvre de chair ne desireras,
Qu'en mariage seulement.
10. Biens d'autrui ne convoiteras,
Pour les avoir injustement."

The second Commandment is not here left out, but reckoned as part of the first; for when it is commanded to *adore only one God*, it is equivalently forbidden to adore any idols or images, or give to any creature whomsoever, or whatsoever, the honour due to God. It appears pretty evident that Dr. Hey relied on the MS. travels of some friend who had miscopied or misunderstood the inscription very strangely.

I may remark that the above French jingle was contrived of course to enable the children and common people to learn and repeat the Decalogue more easily. But in most French Prayer-Books, Commandments are given also at length in prose, and then the first is thus expressed:

"Je suis le Seigneur votre Dieu, qui vous ai tiré de la terre d'Egypte, de la maison de servitude. Vous n'aurez point d'autres dieux devant moi. Vous ne vous ferez point d'image taillée, ni aucune figure pour l'adorer, ni pour la servir."

F. C. H.

DOOR-HEAD AND OTHER INSCRIPTIONS.

(2nd S. i. 10. 103.)

The following inscriptions are extracted from that valuable but ill-assorted store-house of new things and old, *Compitum*, book i. pp. 231. 336. 371. 401.:

At Rouen, over the staircase of a house in the Rue des Arpens:

"Cui domus est, victusque decens et patria dulcis
Sunt satis hæc, vitæ cætera cura, labor."

At Verneuil, over a house staircase:

"Velut ascendenti descendendum, ita et viventi mori-
endum."

At Abbeville, over a house in the Rue de Vérone:

"Fais le bien pour le mal, car Dieu te l'e commande."

At Moulins, over a house in the Rue des Grenouilles:

"Ut nos junxit amor, nostro sic parta labore
Unanimos animos operit una domus."

And again:

"Fac bene, dictisque ne cures."

At Vitré, on a house in the Rue d'En-bas:

"Pax huic domui et habitantibus in ea."

At Beauvais, on the gate of a house:

"Hæc dicit Dominus I. H. S.
Quamcunque domum intraveritis
Primum dicite: Pax huic domui."

In the same place, on a turret at the corner of two streets, under a carved flower called *pensée*:

"Plus penser que dire."

At Bourges, in a curious old house:

"A vaillans cœurs rien impossible."

Also near it:

"Bouche close, neutre. Entendre dire. Faire. Faire."

The physician to three German emperors, John of Crato, being raised to high hereditary honours, placed these lines on his house:

"Tu quoque fac timeas; et quæ tibi læta videntur,
Dum legis hæc, fieri tristia posse putes."

And over the door of his bed-chamber :

"Hic Crato cum medicis Musas conjunxit amœnas,
Nostrum opus et vitam Christus Apollo regat."

At Salamanca, over the University library :

"Initium Sapientiæ timor Domini."

At Seville, round the celebrated Giralda tower :

"Nomen Domini fortissima turris."

At Toledo, on a high tower in the city walls,
and under some statues of saints :

"Vos Domini Sancti, quorum hic præsentia fulget,
Hanc urbem et plebem solito servate favore."

A road-side inscription :

"Straverunt alii nobis, nos posteritati,
Omnibus ut Christus stravit ad astra viam."

Over the doorway of Sawston Hall :

"Sub Jesu numine sit genus et domus."

CEYREP.

On John Knox's house, High Street, Edinburgh :

"Lvfe God abufe al, and yi nychbbovr as yi self.

"Builled A. D. 1490."

H. T. E.

RECORD'S "GROUND OF ARTS."

(2nd S. i. 79.)

MR. PISHEY THOMPSON, in his notice of this work, says it was "originally dedicated by Robert Record to Edward VI. in 1551." This date is a mistake, as the volume was *first* printed by Reginald Wolfe in 1549. (See Herbert's *Ames*, i. 600.) He goes on to say, "It continued to be the book in most general use until the publication of Cocker's *Arithmetic* in 1677." This is not exactly the case, as "Cocker" did not quite supersede it. I have before me a volume with the following title :

"Arithmetick; or the Ground of Arts: teaching that Science, both in whole Numbers and Fractions. Theoretically and Practically applied in the Operation and Solution in Numeration, Addition, Subtraction, Multiplication, Division, the Rules of Proportion, Fellowship, Barter, Rules of Practice, Exchange of Coin, Loss and Gain, Tare, Trett, and other Questions relating to Weights and Measures, Lengths and Breadths, Equation of Payments, Commission to Factors, Rules of Alligation, and of False Position, &c. Originally Composed by Dr. Record, and others. And now perused, Corrected, new Methodized, much Improved; and thereto added, I. A New Treatise of Decimals, with the Demonstration of each Rule, and the Relation it has to Vulgar Fractions; also why Decimals are wrought as whole Numbers, &c. II. Tables of Simple and Compound Interest, with the Manner of Calculation, and use thereof in Resolving all the most necessary Questions concerning Interest and Discount of Money; the Purchasing or Selling Estates, in Land or Houses, in Present, or Reversion, in Fee or for time Limited, and for Fining off Rent, &c. III. The

easiest Method of Extracting the Square and Cube Roots of Numbers, whole or broken, and the use thereof in many material Instances. By Edw. Hatton, *Philomercat*. London: Printed by J. H. for Charles Harper, at the Flower de Luce against St. Dunstan's Church, and William Freeman, at the Bible against the Middle Temple Gate, in Fleet Street. 1699. 4to., pp. 203 + 82."

The preface thus opens :

"Though the Original Author of the following Treatise was one of the most Eminent Arithmeticians of his time (as appears by the great variety of Compendious and Excellent Rules therein, and the Esteem and Credit the Book acquired for near 150 Years together) yet at length the Stile and Phrase growing obsolete, and some Errors, for want of the Author's Correction in Reprinting, having crept in, the Booksellers (not willing so choice a piece of Arithmetick should be lost for want of a little Publishing, the Principal parts being Extraordinary) were pleased to recommend the performance thereof to me," &c.

Prefixed to the volume is a portrait of "E. Hatton, Ætat. Suæ 35, 1699," drawn and engraved by R. White. Query, was this Edward Hatton the author of the *New View of London*, published in 1708? EDWARD F. RIMBAULT.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Lyte on a New Process for printing Photographs.—In the course of some experiments on photographic printing, I have hit on a process which is very remarkable as threatening completely to abolish hypo from the photographic laboratory. It depends on the fact that the phosphate of silver darkens under the influence of light (a property first noticed by Dr. Fyfe), and its complete solubility in an acid liquid. I have already produced very fine results by its means, and see a fair promise of a subsequent improvement. The method, as I employ it at present, is as follows:—The paper is salted on a solution of phosphate of soda, i.e. the common or tribasic phosphate, containing 1 part of phosphate to 25 of water. When dry it is to be sensitised with a solution of nitrate of silver containing 1 of nitrate to 5 of water, and after drying is to be exposed as usual. When printed it is to be placed in a solution of nitric acid, composed of 1 of acid to from 30 to 35 of water. Here the sensitive phosphate instantly dissolves, and in five minutes the process of fixation is complete. It is now to be washed in one or two waters, and then to be placed in the colouring bath, which may be either *sel d'or*, as described by Mr. Sutton, or the acid bath of chloride of gold, described by Legray. *Sel d'or*, however, gives the finest tones. If the proof be thought too dark when finished, it may, after being passed through a bath of water, in which has been dissolved a bit of carbonate of soda, be placed in a bath of very weak cyanide of potassium, not more than 2 or 3 to 1000 of water. Great care is, however, requisite in this treatment, as the action of the cyanide is most energetic even when thus diluted. Otherwise, after a short washing with one or two changes of water, it may be deemed fixed and ready to be dried and finished. It should be rubbed when mounted with the encaustic of wax and turpentine. This process is doubtless capable of much improvement. Thus I have not the least doubt that if the proof were first washed, phosphoric acid might be advantageously substituted for the nitric fixing-bath; and it yet remains to be found out how to produce the requisite tone in the proof without the intervention of a separate colouring

bath of gold. Fine proofs may also be obtained by sensitising as above, and then, after an exposure of only a few seconds, developing in a solution of gallic acid.

When the requisite strength is arrived at, it is to be fixed in the acid bath to fix it, and then toned, washed, &c. as before.

The proof I enclose is a sample of this mode of printing; and it is not waxed, in order to show you the nature of the process more perfectly, and to offer facility to the testing of the picture as to fixity, if you may desire.

F. MAXWELL LYTE.

Maison Ramonet, Bagnères de Bigorre,

April 27th, 1856.

Replies to Minor Queries.

Papin (2nd S. i. 303.) — I may remind your correspondent that Papin was a learned Frenchman who lived for many years at the Court of Cassel, and was a friend and correspondent of Leibnitz. He not only invented the steam engine, but the *steam boat*. His engines, with which he moved his vessel up the Fulda and Werra into the Weser, were broken by the jealous boatmen of the latter river. I have seen his application to the magistrates of Minden for redress, which he could not get; and his letters on scientific subjects to Leibnitz are still in Hanover. Among them is a plan for raising water by a steam pump, intended to be applied to mining operations. A model of Papin's engines is said to have existed at Cassel till the date of the French occupation, when it most mysteriously vanished. Papin's boiler however is, I believe, still to be seen in that city. Professor Rühlmann, of Hanover, has lately published some very interesting details upon this subject.

J. M. K.

Keeping the Lord's Hounds (2nd S. i. 315.) is a service still retained on the borders of Scotland, and in the northern parts of England; it was also a right of the crown, and could of course, like all the rest, be matter of grant. In Anglo-Saxon charters nothing is more common than relief from this burthen, ab omni in commodo *canum*, et accipitrum et a parafrithis, and the like. *Vide Cod. Dipl. Ævi Saxon. passim*, and *The Saxons in England*, vol. ii., "Rights of Royalty."

J. M. K.

In the country hunted by Lord Fitzwilliam, it is the custom to quarter hounds upon the tenant-farmers; though I am not aware if the farmer is compelled to receive the hound by any clause in his lease. At one period I had rooms in a large farm-house in the Fitzwilliam country, where a young fox-hound was annually added to my landlord's canine stock. As a delicate compliment to his noble owner, the hound was always called "My-lord;" and an intolerable nuisance "My-lord" was, not only to every inmate of the house, but also to the callers

and passers-by. Lord Fitzwilliam's hounds are of a large and powerful breed, and "My-lord" was quite big and strong enough to alarm (and to injure) any woman or child upon whom he sprang. Many a time have I heard a scream; and, on rushing out into the road, have found "My-lord" worrying a petticoat, or being fought off by a market-woman's only weapons—her well-filled baskets. "My-lord" was an errant coward, and would slink away at the approach of a man; and never (to my knowledge) attacked any one but children and unprotected females. "My-lord" was also a great thief; and, more than once, have I heard the cry of "Get out, My-lord!" accompanied with a sound as of the flying of brooms, mops, and other missiles; and, on looking out, I have seen "My-lord" flying from the assault, with drooping stern and guilty look; and, in his thieving jaws, the chicken or partridge on which I was to have dined.

CUTHBERT BEDE, B.A.

Ancient Writers quoted by Camden (2nd S. i. 313.) — "The 'old riming poet' who sings of Wales" is Walter Mapes, an ecclesiastic who flourished in the twelfth century, and was the author of several Latin poems. Both the passages referred to by your correspondent will be found in a poem attributed to Mapes, entitled *Cambria Epitome*. The first, commencing with line 29 of the poem, and slightly differing from the lines as quoted, runs thus:

"Terra fecunda fructibus
et carnibus et piscibus
domesticis, silvestribus
bobus, equis, et ovibus;
apta cunctis seminibus," &c.

The second begins at line 185. of the same poem:

"Mores brutales Britonum
jam, ex convictu Saxonum,
commutantur in melius,
ut patet luce clarius.
Hortos et agros excolunt;
ad oppida se conferunt;
et loricati equant,
et calceati peditant," &c.

The whole will be found in one of the early publications of the Camden Society, "*Latin Poems* commonly attributed to Walter Mapes, collected and edited by Thomas Wright, 1841." J. R. W.
Bristol.

Insecure Envelopes (2nd S. i. 292. 361.) — My inquiry was as to the possibility of obtaining the "metallic safety" envelopes; of their security I had no doubt. I made many experiments, and placed some in the hands of a very ingenious mechanic, who, after a careful investigation, expressed his opinion that they could not be opened without such a fracture as would be obvious to the most careless. I had inquired at the shop mentioned

by ANON before I asked you. I agree with N. H. L. R. in the goodness of the process which he describes. I know, however, that at least five of my letters so sealed were opened within a fortnight before suspicion was excited, and that was not from any injury apparent on the view. I found out how it was done, but abstain from explaining.

As to the adhesive envelopes, silence is of little use. The trial of the postmaster of Rugeley excited general attention. Dr. Taylor, in reply to a question put by Mr. Huddleston in cross-examination, told how an adhesive envelope might be opened and resealed, without leaving any trace of foul play. An answer given in open court, and reported in the newspapers, is no longer a secret. Let it suffice that the process is short, simple, and requires neither practice nor dexterity.

Last week I received by post a sample from a dealer in envelopes; it was ostentatiously sealed, so as to invite experiment. I opened it by the Rugeley process, and read an advertisement which stated that when once sealed it could not be opened by steam, heat, or in any other way.

I have made many experiments in the hope of getting a good adhesive composition, but have not succeeded. Till some one does, I would advise all who are not indifferent to the opening of their letters to seal them as directed by N. H. L. R., and especially to use good wax, if they can get it. I believe the "hard" wax prepared for hot climates is the safest, but on this point I do not speak confidently.

H. B. C.

Actæon surprising Diana (2nd S. i. 290.) — The picture so minutely described by your correspondent H. is a reduced copy of the celebrated picture on this subject, painted by Titian after he was eighty years of age for Philip II., King of Spain. It is in the Museum at Madrid, and was engraved on stone by A. Blanco, in a collection published in 1826 by D. Joseph de Madrazo. There is an outline of it in the *Musée de Peinture et de Sculpture*, published in Paris in 1833.

JOHN THURPP.

Your querist H. has only to find some other picture of the peculiar stamp and quality of his own, with the never omitted monogram of a wriggling serpent, to be at a glance satisfied he has a work of that quaintly elaborate artist Lucas Cranach.

As to Jan Wynants, we need not to be told that he has never been found to deviate from the path of gentle nature into the sinuosities of mythology. I am ever ready to lend aid to querists in art, and will ask in return, of H. or yourself, some sort of response to any inquiry affecting the first root or early germ of native art in relation to a sculptor named Spang, working at the period of Roubiliac, say 1750-60?

CHISEL.

Revolvers (2nd S. i. 311.) — You may add to the remarks about revolvers, that pistols on that principle (sæc. xvii.) are found in the *Armoury* at Dresden, (not in the collection of fire-arms, but what is called the Historical Gallery). I. M. K.

In the *Turkish Spy*, vol. iv. p. 50., is a notice of a pistol seemingly of the same kind as those mentioned by Pepys:

"As a Mark of the Respect I owe thee, thou wilt receive with this Letter a Pistol of curious Workmanship, which being once charged, will deliver six Bullets one after another."

EDWARD PEACOCK.

Bottesford.

Bashett (1st S. xii. 428.) — MR. BASCHET's attention is called to the resemblance between the arms which he gives as those of Bashett and the arms of the Bache family, which are, "Or, a lion rampant regardant pean within a bordure bezantée." (The crest is a demi-lion regardant pean, holding in the paw a bezant.) The name Bache is understood to be a contraction of the old form De la Bache, which was an English rendering of the Norman name De la Bèche. More unlikely things have happened in the matter of names than the derivation of Bashett from Bache. M. E.

Approach of Vessels foreseen (2nd S. i. 315.) — I have a note that Captain Scoresby recognised his father's ship, the *Fame*, while in the Greenland seas in 1822, by its inverted image in the air, although the ship was below the horizon. Indeed he found, if I mistake not, that it was twenty miles below, and full thirty distant from him.

Several cases of this sort are given in the *Cabinet Cyclopædia*, vol. xviii., where HARLEY may possibly find the particular instance he cites.

CHARLES REED.

Paternoster Row.

Durer's "Melancholy" (2nd S. i. 12.) — In Heller's work on Albert Durer there is a long and very German account of this engraving, of which the following is an abstract:

The wings denote the flighty nature of her thoughts. *The book* the philosophic studies that have induced the state of mind. *The compasses* indicate the study of mathematics, and the boundless (!) extent of her researches. *The garland of spleenwort* round her head shows she may still hope to penetrate the deepest mysteries. *The bunch of keys and bag* (which "probably contains also her valuables") betrays her suspicious character. Above her left wing is the *magic square* described by Cornelius Agrippa, Paracelsus, &c. The sum of the figures is thirty-four, in whatever way they are counted. This stands for arithmetic. *The bell* denotes physic. *The hour-glass* reminds constantly of death. *The winged boy* writing,

symbolises authorship and erudition. *The balance* above him, statics. *The syringe* on the ground indicates surgery. *The lunar rainbow* and *dog-star* in the sky are unusual signs of astronomy. *The ladder* is probably extended to remind us that we can only attain a certain amount of knowledge in this world; or it may mean that the higher the ascent, the deeper is the fall. The bat is the constant companion of melancholy. The accessories, which here Heller merely enumerates without explanation, I have omitted.

WILLIAM RADFORD.

Major André (2nd S. i. 255) — I am not aware that in the various particles of data respecting Major André, which have appeared in "N. & Q.," since information was first requested by his biographer, that reference has as yet been made to page 174. of *The Portfolio* (Feb. 1817), a monthly magazine published in Philadelphia by Harrison Hall. The following is an extract:

"Maria Edgeworth is the daughter of the celebrated Honora Sneyd (afterwards Mrs. E.), who inspired the unfortunate Major André with a passion which she was not permitted to reward, and which is considered by common fame as the cause of his having become soldier."

Richard Lovel Edgeworth, the father of the fair and distinguished novelist, founded a town in North Carolina, which he christened Sneyd-borough, in compliment to Honora.

The above paragraph is extracted from the late Thomas Moore's copy of *The Portfolio*, six volumes of which are at present preserved with the rest of his books in the Royal Irish Academy.

Perhaps some of your correspondents interested in the history of Major André may not be aware that Miss Edgeworth, in the appendix to her *Treatise on Female Education*, corrects some inaccuracies of statement in Miss Seward's Monody on the major's death.

WILLIAM JOHN FITZ-PATRICK.

Dublin.

English Pronunciation of Latin (2nd S. i. 218.) — Your correspondent E. C. H. must, I think, be mistaken in saying that the usage began at the commencement of the present century. That delightful journalist, Samuel Pepys, dining with the Spanish ambassador, May 5, 1669, says that he met "an Oxford scholar in a Doctor of Law's gowne," who "knew only Latin, which he spoke like an Englishman, to one of the Fathers." (*Diary*, vol. iv. p. 167., ed. 1854.) Lord Braybrooke adds in a note, "i. e. with the English pronunciation." R. S.

John Knox's Prophecy (2nd S. i. 270.) — A. M. calls John Knox's prayer a "prophecy," and asks if any French king since Charles IX. has had a direct heir as successor. Henry IV. was succeeded by his son Louis XIII., who was succeeded

by his son Louis XIV. The latter was succeeded by his grandson; and no French monarch since has been followed in the throne by son or daughter.

B. H. C.

Drinking at Public Feasts (1st S. xi. 25. 255. 423) — The following curious passage is from the *Life of John Bruen*, by W. Hinde, published 1641:

"Being once at a High-Sheriff's feast, where there were some Lords, spiritual and temporal, as they are called, and many other Knights and gentlemen of great place, there was a health begun by one of the Lords to the Prince, which after the manner was entertained, and maintained, with a great deal of ceremonial solemnity; As it went along, and drew near unto him (many observing what he would say or do) he cast out, in a moderate manner, some words to this effect: 'Here is a solemn service to the Prince, yet did he never require it, nor will ever give you any thanks for it.' And when one pressed him to pledge and drink to the Prince's health, he made this mild and gentle answer only; 'You may drink to his health, and I will pray for his health, and drink for mine own, and as I wish you may do for yours.' And so he put it off, and passed it over, never sorting with them, nor yielding to any one of their solemn ceremonies in this act. He did bear a more generous mind than to be brought in subjection into every idle fancy and foolery, or to conform himself unto the humours and customs of profane men."

A. ROFFE.

Somers' Town.

Topographical Names (2nd S. i. 266.) — I suppose MR. HYDE CLARKE to be aware that Bailey says:—

"OVER, in composition of proper names of places, &c., signifies *a bank*; as in Brownsover, &c., from the Saxon orepe."

R. W. HACKWOOD.

The Bustard (2nd S. i. 314) — At the latter part of the last century, the bustard, although rare, was not unfrequent on Salisbury plain. My great uncle, the Rev. Henry White, of Fyfield, near Andover, about the year 1780, told a shepherd on the plain he would give a guinea for one, and shortly after the shepherd claimed the reward; producing a hen bustard he had killed on her nest! The brother of Gilbert White, of Selborne, paid his guinea; sorely repenting he had so rashly promised it.

A. HOLT WHITE.

Running Footmen (2nd S. i. 177.) — At the present time (or certainly, to my knowledge, within the last few years) the carriage of the High Sheriff of Northumberland, on proceeding to meet the judges of assize, is attended by two pages on foot, holding on to the handle of the carriage-door on either side, and running along beside it. They are dressed in a short livery jacket and white trousers, and generally have a jockey cap. An aged relative of mine well remembered the custom of running footmen being kept up by some of the nobility in that county, probably within the last eighty years. M. H. R.

Etymology of Earwig (2nd S. i. 357.) — On further examination, I feel I ought to confine my argument against the etymology of *eruca* to the extensive prevalence of the popular belief respecting the *earwig*. It has influenced the formation of words which can have no connexion with *eruca*. But as to the *reasonableness* of that belief, though admitted by Linnæus, I fear there is no *certain* evidence whatever. Can any of your readers give me the etymology of "prinzažuola." I find it only in the French volume of Alberti's *Dictionary* (4to. Milan, 1840), but not in the Italian volume, nor in any other Italian Dictionary; I have consulted many.

E. C. H.

Porson (2nd S. i. 343.) — Being at present separated from my books, I am unable to comply with the request of L., to give him the subjects of "The Death of Agricola" and "Boxing Intelligence." The latter is an account of a fight between "Bouncing Ned" (Burke) and "Tom the Stay-maker" (Payne). When I am able, I will give further information.

A. HOLT WHITE.

Gertrude's Shoes (2nd S. i. 88.) — It is submitted that MR. INGLEBY's emendation of *shows* for *shoes*, is open to several objections. 1st. As substituting an *indistinct, general* idea, for a *clear, particular* one. 2nd. There is felt to be a significance in the shoes, as involving the whole state or condition of anyone, which is exemplified by such a phrase as "I would not stand in his shoes." (The Scriptures have many significant allusions to the shoe and its parts.) 3rd. Hamlet's previous use of the words *shows* and *show*, urged by MR. INGLEBY, might be an argument *against* a third and *weaker* use of the expression; and that Hamlet is inclined to use *clear, common* images regarding the hurried marriage, seems to be shown by his presently afterwards speaking of "the funeral bak'd meats," which "did coldly furnish forth the marriage tables."

MR. INGLEBY approves of Theobald's change of *shoes* into *shows* (*King John*, Act II. Sc. 1.), but Mr. C. Knight (Notes to *King John*) suggests that it arose from a misunderstanding. These are his words:

"The ass was to wear the shoes, and not to bear them upon his back, as Theobald supposed, and therefore would read *shows*. The 'shoes of Hercules' were as commonly alluded to in our old poets, as the *ex pede Herculeum* was a familiar allusion of the learned."

A. ROFFE.

Somers Town.

Hunt of St. Alban's (2nd S. i. 335.) — MR. H. L. TEMPLE complains that his chase after this Hunt has come to a check through the want of parish registers prior to 1743. I wish to put him on the scent again by reminding him that copies of the parish registers are to be found in the re-

gistrars of the bishops or archdeacons, generally up to about the year 1600, which may be inspected upon application to the deputy-registrars.

GASTROS.

Double Christian Names (1st S. *passim*.) — The earliest instance I remember of *three* names is Oct. 11, 1588, when Henry Donne Lee subscribes the Thirty-nine Articles.

P. B.

Oxford.

Miscellaneous.

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Notices to Correspondents.

In consequence of the number of REPLIES to MINOR QUERIES waiting for insertion we have postponed our NOTES ON BOOKS, and several interesting articles, including Inedited Letters by Isaac Walton, Nalson the Historian.

J. MARSHALL, M.A. (Taunton.) The change suggested by our Correspondent has not been lost sight of, but involves more difficulties than we can at present venture to encounter.

PHOTOS. We have not abandoned Photography, as our present No. shows, but now confine ourselves to the announcement of new and improved processes.

G. E. F. There is more difficulty in meeting our Correspondent's views than he is aware of. An attempt shall be made.

NDX. The Index to the First Series is at press, and proceeding as rapidly as the nature of such a work admits.

ERRATA. — 2nd S. i. 351. col. 2. l. 58., for "Glagalit" read "Glagolit;" p. 352. col. 1. l. 12., for "Glagalitic" read "Glagolitic;" l. 24., for "Danslavian" read "Panslavian."

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, MR. GEORGE BELL, No. 186. Fleet Street.

LONDON, SATURDAY, MAY 17, 1856.

Notes.

UNPUBLISHED LETTER OF IZAAK WALTON.

The following is a copy of a letter from Izaak Walton, of which the original autograph is among the MSS. in the library of Trinity College, Dublin.

Dublin.

S^r,

I came well from Winton to London, about 3 weikes past: at that time I left Do^r Hawkins well: and my dafter (after a greate danger of child berth) not very well, but by a late letter from him, I heare they be boeth in good health.

The doctor did tell me a gowne and some bookes of y^{rs} were in danger to be lost, though he had made (at a distance) many inquiries after them, and intreated others to doe so too, but yet inefectually. He theifore intreated me to undertake a search: and I have donne it so succesfully that uppon thursday the 24^o instant they were dēd to that letter carryer that Inns at the Rose in Smithfeild, and with them the Life of Mr. George Herbert (and 3 others) wrapt up in a paper and directed to you at Rodon Temple, the booke not tyed to the bundell, but of it selfe. The bundell cost me 3s. 8d. carriage to London, and I hope it will now come safe to your hands.

What I have to write more is my heartie wishes for y^r hapines, for I am

y^r affec. frend and seruant,

IZAAK WALTON.

Nour 26^o, 1670.

If you incline to write to me, direct your letter to be left at M^r Grinsells, a grocer in King streite in Westminster. Much good doe you with the booke, w^{ch} I wish better.

ffor my worthy frend M^r

Edward Ward,

att Rodon Temple, nere vnto
Lester.dēd p^d 3^d.Att Mr. Babingtons,
att Rodon Temple.

GAUTHERN'S "PROPHETIC REFORMER."

It is not unfrequently with books as with men, certain of whom are so entirely devoid of utility or any quality which can make mankind unwilling to let them die, that we can only account for the notice which they still from time to time receive, on the score of the *titles* which separate them from the herd. It is upon this that

"The tenth transmitter of a foolish face,"

depends for his place in history, whether Hume's or Debrett's; and thus the catchpenny author seeks by the jangle of his *Stokers and Pokers*, and

the spasmodic poet by the *unapt* alliteration of his *Pippa Passes* and such *balderdash*, to secure for their productions the temporary notice to which their intrinsic merits would never be found to entitle them. But it is of a title-page, rather than a title, of which I am now about to speak; and as it relates to a book which, from the small number of copies printed, is not likely often to occur for sale, its entire transcription may not be thought unacceptable. It runs as follows:

"The Prophetic Reformer: or the Age of Religion, and the Fruits of the Age, truly uncovered. By an unpopular Believer that 'the wrath to come' is now coming! a Believer that 'the nations' are angry!' &c., as Rev. c. xii. v. 18. William Gauthern, North Newton, near Banbury, Oxfordshire.

"Thy kingdom come: thy will be done in earth as it is in heaven." — Matt. ch. vi. v. 10.

"This book, observe, is not Pain's 'Age of Reason'; 'Tis not a book of Blasphemy, nor Treason; Nor a religious book, but otherwise, A book of Truth, or of Prophetic Lies, One or the other; and if any man Would prove it lies, then let him if he can: But who dare try to prove Christ's God a liar, That feareth God, or Christ, or endless fire?"

Printed for the publick good, by myself, William Gauthern, North Newton, at a make-shift press upon my 'house-top;' and necessarily published by myself, William Gauthern, because a certain Religious Bookseller has conscientiously refused to publish God's truth! O, alas! On account of the unpopularity of genuine Truth, only 110 Books, with a needful Supplement, are printed for sale. Sold by me, William Gauthern, and by my Agents. Price, seven shillings and sixpence, in boards. 1826."

Next follows the "Author's apology and Gospel advice," in which we are told that "the aged and *unlearned* author of this unpopular book of Scriptural prophecy has been his own writer, compositor, corrector, reviser, and pressman;" on which ground he begs "of the more learned readers thereof to be so considerate as freely to excuse his imperfections in spelling, and grammatically wording the same, &c., and also his other imperfections in the art of printing." At the end of his preface he confesses that, —

"Such like matter as is contained in this book has so much and for such a length of time so completely absorbed his thoughts, that some irrational religionists, as he has heard say, suppose him a madman, but of this he shall leave the rational part of the publick to judge for itself; he certainly is not yoked together with unbelievers; and has no fellowship with them; God knoweth that he is come out from among them, and that he now stands separate; therefore he expects to be looked upon as an odd fellow, so long as his name is William Gauthern."

The book consists of no less than 316 pages, besides the "needful supplement" of 36. It needs no apology for typographical incorrectness, being perfectly *secundum artem* throughout. Of the vaticinal delirations of our prophet I do not speak, especially as (p. 60.) he logically shows that "no

one can speak against them without speaking against the Holy Ghost, which, whosoever speaketh against, it shall not be forgiven him," &c. From p. 59. I excerpt the following personal details :

"As to my own deeds through life, ask at Adderbury, in the county of Oxford, the place where I was born, and Banbury, and North Newton, near Banbury, in the said county of Oxford, in which places only I have resided until this time, excepting about ten years in Birmingham, where I was known as a paper mould maker, either honest or not so, throughout most of the counties of the kingdom of Old England."

It appears that Gauthern was also the author of certain previous works, *The Tanner's Ass*, Banbury, 1813; *The Alarming Trumpeter*; *The Bang-up Inquisitor*, &c. Perhaps some of the Oxfordshire correspondents of "N. & Q." may be able to furnish further particulars of this religious fanatic.

WILLIAM BATES.

Birmingham.

FOLK LORE.

Cuckoo Superstition.—A few days ago I noticed a person in this neighbourhood suddenly take to his heels and run rapidly round in a circle. When he had finished I asked him the reason of his singular act, when he told me he had *heard the cuckoo for the first time this year*, and that if he ran round in a circle as soon as he heard it, he would not be idle during the year. Can any readers of "N. & Q." tell me if this custom is prevalent elsewhere?

M. A.

Taunton, May 2.

Eastern Counties Superstitions: Snakes and Spiders.—

Cure for Pains in the Head.—Many Cambridge people still remember an old man called the "Duke of York," who earned his living by sitting on the steps of King's College Chapel, and exhibiting to the numerous strangers who went to see that famed building, live specimens of the common English snake (*Coluber natrix*), which abounds in this neighbourhood. This man added to his earnings by selling the sloughs, or cast-off skins of these reptiles, as sovereign remedies for all pains in the head when bound round the forehead and temples. My informant has frequently seen him dispose of them for this purpose.

Cure for the Hooping-cough.—A farmer, from the neighbourhood of Reepham, in Norfolk, gravely told me the following certain cure for the hooping-cough. Whenever any of his children were attacked with it, he caught a common house-spider, which he tied up in muslin, and pinned over the mantel-piece. So long as the spider lived, the cough remained; but when it died, the cough went away. He assured me he had cured all his children in this way; and that when two

were affected at the same time, they recovered when their respective spiders died, which was not in the order in which they were attacked. My informant, though illiterate, was a wealthy man; farming several hundred acres, and bringing his sons up for professions. Have any of your correspondents met with similar superstitions in other localities?

NORRIS DECK.

Cambridge.

Cure of Ague.—I remember, a few years ago, there lived near Deeping St. James, Lincolnshire, an old woman who stood in great repute with the fen people for her cure, which consisted of a small glass of gin with a pinch of candle-snuff in it, for which she levied contributions on the snuffers of her neighbours.

G. H. R.

20. Cross Street, Hatton Garden.

Cure for Cramp.—I have heard that a basin of cold water put under the bed of the person liable to cramp, is an effectual preventive of it. What is the origin of this belief?

ANON.

Plough Monday Custom.—About 150 years ago, the following custom prevailed in the northern counties of England on Plough Monday:—If a ploughman came to the kitchen-hatch, and could contrive to cry, "Cock in the pot," before the maid could cry "Cock on the dunghill," he was entitled to a cock for Shrove Tuesday. Are there any traces of this custom still remaining?

HENRY KENSINGTON.

"On St. James's Day the Apples are christened."—This saying is found among the people in Wiltshire and Somersetshire. Was St. James considered to be the patron of orchards? and was he invoked for a blessing on the infant fruit? as, at that season, May 1, the apple trees are in blossom.

J. A. H.

Superstition respecting Human Hair.—Among our peasantry it is considered very unlucky to leave lying about, or to throw away any, even the smallest scrap, of human hair. I have often noticed the careful anxiety of countrywomen in picking up and consuming "each particular hair," and even sweeping up the place where hair had fallen or been cut, and scrupulously burning the sweeping in the fire. The only explanation they would give of this unusual care was, that if left about, the birds would build their nests with the hair; a fatal thing for him or her from whose head it had fallen; and that if a "pyet" (Anglicè magpie) got hold of it for any such purpose,—by no means an unlikely circumstance, considering the thievish propensities of the bird,—the person's death, within "year and day," was sure. The solemn looks and head-shakings, accompanying these explanations, convinced me that the speakers were in earnest. This appears to be a fragment

of very ancient "lore," and I am desirous of knowing if it is to be found "alive" at the present day in other localities. In La Motte Fouqué's romance of *Sintram*, a lock of the hero's hair cut off with his dagger, and thrown by the dwarf afloat over the sea, causes the violent storm by which Folko and his wife are detained at the castle of Biorn. I presume, from Fouqué's employment of this incantation in his romance, that some such superstition did actually exist in Norway at one time. That referred to as existing here may possibly derive its existence from the old Norse one in a changed form.

C. D. L.

Greenock.

ORIGINAL LETTER OF NALSON THE HISTORIAN.

The letter and enclosure, from which the following transcript was made, are preserved in the Ormonde collection of MSS. at Kilkenny Castle. Perhaps, as I have not Nalson's "Collections" by me, the editor may be able to say whether they contain other documents on Irish affairs than those enumerated in the list given by Nalson.* If so, the presumption is that they were supplied by the Duke of Ormonde, who seems to have written or otherwise applied to Nalson on the subject:

"May it please your Grace,

"I have searched all my papers, an abstract of w^{ch} I here send inclosed, by which yo^r Grace will see how indifferently the Paper Office is furnished with materials towards giving any tolerable account of the Irish affairs. If therefore yo^r Grace think it convenient that I should interweave the Historical account of Ireland with that of England, that so the World may have a true account of these transactions, and that I may not be misled by the malice or ignorance of other writers, I must humbly craue yo^r Graces assistance, in such papers, and matters of fact, as must certainly be the best known to yo^r Grace; and if, in my low sphere, I can be capable of serving yo^r Grace in this or any other matter, I shall esteem it the glory of my life by receiving yo^r Graces commands to have the honor of being,

"My Lord,

"Yo^r Graces most obedient

"and most humbly deuoted seru^t

"JOHN NALSON.

"Doddington,
Aug. 7^o 1682.

Addressed

"To his Grace the

Duke of Ormonde humbly to be presented."

Papers concerning Ireland take out of the Paper Office att Whitehall.

1642.

A comission under the Great Seal of England,

[* There are several documents on Irish affairs in both volumes of Nalson's *Collections*.—ED.]

intended for the continuance of the Parliam^t in Ireland, not arriuing there untel after the 26 day January to w^{ch} day the Parliam^t was by a former comand prorogued; an Order for the Determination of that Parliam^t, and the calling of a new Parliament.

1641.

A lett from his Ma^{tie}s attorney Gen^{all} in Ireland to the Lord Keeper Littleton, concerning certain Queres proposed to the Judges by the House of Comons, as also concerning the Bishops reuenues. Dated, Dublin, Aug. 19, 1641.

1645.

A letter from his Ma^{tie} to the Lord Marquess of Ormond, L. Lieuten^t of Ireland, to conclude a peace there upon former Instructions. Sent by Coll. Willoughby. Dat. Junii 19^o, 1645.

Another letter to the same effect. Dated from Oxon, Dec. 2, 1645.

1646.

Articles of agreem^t between the L. Marquess of Ormond L. Lieuten^t of Ireland Comissioner for his Ma^{tie}, and Richard S. Vis^t Mountgarret and others, Comissioners for the confederate Catholiques in Ireland, w^{ch} agreem^t was afterwards broaken by the said confederates att the Impor-tunity of the Nuntio.

1649.

Two Letters between Coll. Monk, and Owen O'Neal concerning a Cessation of arms, &c. Apr. 25, 1649.

Besides I haue the History of the Irish Rebellion, fol., printed by R. Clauel. 1680.

A Prospect of y^e State of Ireland from 1556 to 1652, by Peter Walsh.

An Extract of the Diurnals, and other printed Narratives, published during those times, w^{ch} I find full of mistakes and uncertainties.

The letter and enclosure were folded in office form and endorsed in the Duke of Ormond's own hand.

DR. NALSON,

7 } Aug^t, 1681.
Rec. 16. }

The letter still retains its seal charges with arms and crest; it is imperfect, but appears to bear "per pale a saltire on the dexter side, on the sinister a cross engrailed, with a mullet for difference; crest, a wivern." JAMES GRAVES.
Kilkenny.

NOTES ON THE FLEUR-DE-LIS.

(Continued from p. 369.)

IV.

The fourth reference is to Burke's *Landed Gentry*, to Clarke, Porny, and others, who seldom

assign dates, or authority for the adoption of the fleur-de-lis :

Archdale, of Castle Archdale, (1 and 4) 3 Fs.-d.-L. or (for Montgomery).

Ashurst, of Waterstock, gu. a cross arg. between 4 Fs.-d.-L. arg. (H. 1339 and 1694).*

Athorpe, of Dinnington, on a chevron, &c., a F.-d.-L. or (for Carver).

Atkinson, of Rehins (*from a very remote period*), on a fesse vert, 3 Fs.-d.-L. arg.

Atkins, R. T. (Clarke).

Atwood, on a fesse raguly, az. 3 Fs.-d.-L. or (Clarke).

Aylward, of Shankill Castle (*of great antiquity*), (1 and 4) arg. a F.-d.-L. az.

Baker, of Cottesmore, a garb, or, between 2 Fs.-d.-L. arg.

Bankes, of Kingston Hall, sa. a cross engrailed, erm. between 4 Fs.-d.-L. or.

Bankes, of Winstanley Hall, sa. a plain cross between 4 Fs.-d.-L. arg. (See Holme.)

Barrow, of Southwell, 2 swords, between 4 Fs.-d.-L., 2 in pale, or, 2 in fesse, arg.

Beauleark, of St. Leonard's Forest, (1 and 4) Fr. and Eng. (H. 1100.)

Beaumont, of Barrow upon Trent (*from early sovereigns of France*), az. semée of Fs.-d.-L., a lion R. or. (Cl. 61. plate 18.; H. 1103.)

Beaumont, Bt., of Stoughton, do. (Cl.).

Beckford, of Fonthill, R. T.

Berenger, or, a cross vert, on a bend over all gules, 3 Fs.-d.-L. or (Clarke, 42.).

Note. Rich. I. (A.D. 1190) joined Philip of France in the Crusades, and married Berengera, daughter of the King of Navarre. Query, Did this family derive from her?

Beresford, of Learmount, (1 and 4) arg. cruselly fitchée, 3 Fs.-d.-L. sa. within a bordure engrailed (for Beresford).

Biggs, of Stockton, L. P. within a bordure engrailed, gu.; the latter charged with Fs.-d.-L. or.

Birch, of Wretham. Wilhelmus de Birch (descendant of Matthæus de Birch, *temp.* King John) was *granted*, for services under the Black Prince at Poitiers, az. 3 Fs.-d.-L. arg. and a canton, arg.; cr., a F.-d.-L. with shamrock and serpent entwined, ppr.

Bird, of Drybridge House, arg. a cross flory, between 4 martlets, gu.

Blake (Jex), of Swanton Abbots, (1 and 4) arg. a chevron between 3 garbs, sa. between a bordure, sa. charged with 8 Fs.-d.-L. arg.

Bolden, of Hynning (changed from Lecond), (1 and 4) or, on a fesse gu. 3 Fs.-d.-L. or.

Boswell, of Crawley Grange, R. T.

Brockman, of Beachborough, or, a cross formée fitchée sa. on a chief of the 2d, 3 Fs.-d.-L. of the field; *a grant* in 1606.

Brown, of Clonboy, gu. on a chevron between 3 Fs.-d.-L. or, a thistle, ppr.

Buchanan, of Ardinconnal, &c., a L. R. within R. T.

Buchanan, of Ardoch, the same.

Burges, of Parkenaur, cr., L. R., in dexter paw an annulet, enclosing a F.-d.-L. arg. (for Lloyd).

Busfield, of Upwood, sa. a chevron between 3 Fs.-d.-L. or.

Carver, or, on a chevron, sa. a F.-d.-L. (Clarke).

Cassan, of Sheffield, (3) arg. 2 bars in chief, 3 Fs.-d.-L. gu. (for St. Liz).

Chalmers, of Auldbar Castle, arg. a demi-L. R. out of a fesse gu., with a F.-d.-L. in base, gu.

Clapham, of Burley Grange, arg. on a bend az. 6 Fs.-d.-L. (2. 2. 2.).

Clifford, of Perristone, (3) per pale sa. and az. 3 Fs.-d.-L. arg. (for Probert).

Clifford, of Castle Annerley, cr., a hand fessewise, ppr., holding a F.-d.-L.

Comyn, of Badenagh, R. T.

Craster, of Craster Tower (Craucestre, *temp.* Henry I.), (2 and 3) az. on a bend, arg. 3 Fs.-d.-L. sa. (for Wood).

Croker, of Ballynagarde, cr., above a cup, or, 3 Fs.-d.-L. ppr. (Edw. IV.).

Cure, of Blake Hall, in base a F.-d.-L. or.

Curtis, of East Cliff, erm. a chevron sa. between 3 Fs.-d.-L. or.

D'Aeth, of Knowlton Court (2 and 3) sa. a chevron between 3 Fs.-d.-L. arg.

Darley, of Aldby Park, gu. 6 Fs.-d.-L. arg. (3. 2. 1.).

Dacre, of Ditchheat, cr., a lion's gamb. erased, arg. holding a F.-d.-L., or.

De Burgh, of West Drayton, az. 3 Fs.-d.-L. erm.

Denne, of Kent and Sussex, (1 and 4) az. 3 bars, erm. in chief 3 Fs.-d.-L. or.

Dennis, of Fort Granite, gu. on a chevron, between 3 Fs.-d.-L. or, 3 annulets.

Dickins, of Sussex, a cross flory.

Digby, of Landenstown, az. a F.-d.-L. arg. (Clarke, 128. Pl. 47.).

Disney, of the Hyde (came in at the Conquest), arg. on a fesse, gu. 3 Fs.-d.-L. or.

Dixon, of Gladhow, gu. a F.-d.-L. or.

Drummond, of Cadland, R. T. gu.

Duncombe, of Great Brickhill, on a chief, 5 Fs.-d.-L., &c.

Dundas of Barton Court, a bordure F. C.

Dupre, of Wilton Park, cr., L. R. dexter hind paw resting on a F.-d.-L. gu.

Edgar, of the Red House, per chevron or and az., in chief 2 Fs.-d.-L. az.

Elliot, of Binfield, (as Glasse?) arg. a F.-d.-L. between 3 mullets.

Entwisle, of Foxholes, cr., a hand holding a F.-d.-L. erect, or.

Fanshawe, of Fanshawe Gate, or, a chevron between 3 Fs.-d.-L. sa.

Fenton, of Underbank, (1 and 4) arg. a cross between 4 Fs.-d.-L. sa.; cr., a F.-d.-L. issuing from a ducal coronet.

Ferrard, of St. Ives, on a chief gu. 2 crosses flory.

Fleming, of Cumbernauld, a chevron within a R. T. gu.

Fox, of Grove Hill, on a canton a drinking cup, bearing 3 Fs.-d.-L. ppr.; cr., a fox resting on a F.-d.-L.

Galton, of Duddleston, erm. on a fesse engrailed, gu., between 6 Fs.-d.-L. gu.; cr., an eagle, its claw on a F.-d.-L. gu.

Garnier, of Rookesbury, a sword, or, between a F.-d.-L. in chief, &c.

Gay, of Alborough, a demi-L. R. between 2 Fs.-d.-L. counterchanged; cr., a F.-d.-L.

Gideon, in chief a rose, between 2 Fs.-d.-L. arg.

Gilbert, of Cantley, in chief, 3 Fs.-d.-L. or, *a grant* from Q. Elizabeth.

Gordon, of Abergeldie, (3) 3 crescents gu., within a R. T.

Gordon, of Cairnbulg, az. 3 boars' heads within a R. T. or.

Graeme, of Garvock, a R. T., "*to mark the royal descent*."

Graham, of Fintry, a R. T., "*to mark the royal descent from Rob. III. of Scotland*."

Greene, of Slyne, &c., 3 Fs.-d.-L. gu.

Griffith, of Pempompren, a L. P. between 3 Fs.-d.-L. gu.

* A.D. 1339. Sir Adam Ashurst, Marshall to Edw. III., attended him at Cressy.

Gurdon, of Assington Hall, sa. 3 leopard faces, "jessant de lis," or.

Harden, of Crea, a sin. canton between 2 Fs.-d.-L. arg.

Harrison, of Tydd St. Mary, az. a F.-d.-L.

Hart, of Yarnacombe, gu., a bend between 3 Fs.-d.-L. arg.; cr., a F.-d.-L. issuing from a cloud, ppr.

Hawkins, of Bignor Park, arg. on a saltier sa., 5 Fs.-d.-L. or, &c.

Hawkins, of the Gair, the same (*temp.* Henry II.).

Hayward, of Quedgeley H., arg. on a bend, sa. 3 Fs.-d.-L. or; cr., a demi-L. R. sa. holding a F.-d.-L.

Helyar, of Coker Court, az. a cross fleury; cr. a cross F. fitchy.

Heycock, of E. Norton, or, a cross sa. (1) a F.-d.-L.

Highlord, sa. a bend F. C. arg. (Clarke).

Hill, of Doneraile, az. a chevron between 3 Fs.-d.-L. or, a *grant* in 1560.

Hillier, of Cirencester (and Upcott, Glou.), 3 Fs.-d.-L. (2 and 1) with a cr. crosslet fitchy in the middle chief (C. H. P.).

Hodgetts, of Hagley, a F.-d.-L. in base, or.

Holme, see Banks, of Winstanley.

Holt, of Stubbylee, arg. on a bend engrailed, sa. 3 Fs.-d.-L. arg.

Howard, of Corby, a R. T.

Howell, of Prinknash, sa. a chevron, between 3 Fs.-d.-L. arg.

Huband, of Ipsley, sa. 3 leopards' faces "jessant de lis," arg.

Hughes, of Alltlywydd, arg. a chevron between 3 Fs.-d.-L. az.; cr., a demi-L. R., in dexter paw a F.-d.-L.

Humfreys, of Llwyn, (1 and 4) a cross F.

Hunter, of Seaside, &c., on a chief wavy, a F.-d.-L. az. between 2 bugles.

Hutton, of Marske, gu. on a fesse between 3 cushions arg., &c. 3 Fs.-d.-L. gu., a *grant*, 1584.

Ireland, of Owsden Hall, gu. 6 Fs.-d.-L. or. (3. 2. 1.).

Jarvis, of Doddington Hall, on a chief a F.-d.-L.

Jenynges, a F.-d.-L. or, enclosed by 2 demi-roses, arg. (Clarke, 115.).

Legh-Keck, of Staughton Grange, sa. a bend erm. between 2 cotices F. C. or.

Kempton, a pelican between 3 Fs.-d.-L. or (Clarke, 50. 4.).

Kennedy, of Knoeknalling, arg. a chevron gu. between 3 cross crosslets fitchée sa. within a R. T. gu.

Kennedy, of Bennani, (2 and 3) France, az. 3 Fs.-d.-L. or; cr., a F.-d.-L.

Knowlys, of Heysham Hall, on a canton, a F.-d.-L. gu.

Kinnersley, Sneyd, of Loxley Park, in the fesse point a F.-d.-L. sa.

Kyrle, of Much Mæle (and Money), (1 and 4) vert a chevron between 3 Fs.-d.-L. or (Kyrle); crest, an eagle's head, in beak a F.-d.-L. or (Money).

Lampleugh, of Lampleugh, or, a cross flory sa. (Henry II.).

Landor, of Ipsley Court, cr., a dexter arm holding a F.-d.-L. arg.

Lawder, of Mough House, a griffin S. within a R. T. arg.

Leathes, of Herringfleet, az. on a bend between 3 Fs.-d.-L. or (Will, Conq.—Henry II.).

Leeke, of Longford Hall, arg. on a chief gu. a F.-d.-L. or.

Lenigan, of Castle Fogarty (Hen. II.), 2 lions R. or, each between 3 Fs.-d.-L. arg. (2 and 1).

Levett, of Wicknor Park, arg. a L. R. between 3 cross crosslets fitchés, sa. a bordure engrailed az. charged with 4 Cr. Cr. F. and 4 Fs.-d.-L. alt.; cr., a lion, in dexter paw a Cr. Cr. F. sa., &c. with a F.-d.-L. or.

Lewis, of Henllyn, cr., a Cornish chough, in dexter claw a F.-d.-L. az.

Leycester, of Toft, &c., az. between 2 Fs.-d.-L. or, a fesse fretty, gu. (Rich. II.).

Lloyd, see Burges.

Lloyd, Harford, of Frenchay, gu. a chevron arg. between 3 Fs.-d.-L. (W.).

Lloyd, Henry, of Thornbury, the same.

Lloyd, of Tregayan, (3) sa. a chevron between 3 Fs.-d.-L. arg. (for Prydderch).

Lynes, of Tooley Park, arg. on a bend az. between 2 L. R. gu. a F.-d.-L. or, &c.; cr., a F.-d.-L. arg., a *grant*.

Lyon, of Auldbar, arg. a L. R. az. within R. T. gu.

C. H. P.

(To be continued.)

THE DE CHAMP AND SHAND FAMILIES.

Some time ago a correspondent of "N. & Q." was stated as having a list of French refugees who found an asylum in this country at the Revocation of the Edict of Nantes, in 1685. I happen to know a few particulars of one of them, which may be interesting.

At that time there came to the west of Scotland Nicolas de Champ (from which we have now the common name Shand), with his young daughter. Of his history while in France nothing is known farther than that by trade he was a paper manufacturer. He first settled on the river Cart, near the village of Cathcart, about three miles south of Glasgow, at a place still called *Paper-Mill*, and next at Milholm (also on the Cart) in the vicinity of the above mentioned village. The situation, from the command of water-power and the purity of the stream, was peculiarly favourable for carrying on his business, and in this manufactory he produced the earliest writing paper sold to the public in this district of Scotland. The disposition or conveyance by which he held the property of Milholm is yet preserved along with some relics of the old Huguenot.

When he arrived there was much antipathy to him. The villagers among whom he had taken up his abode could not believe in the reality of such a being as a French Protestant, and who was able to speak only a few words of their language; in short, he was accounted a papist in disguise. Nicolas, who had been a man of amiable christian dispositions, was greatly hurt at these prejudices and insinuations, and offered to make a public recantation of the errors of Popery, and of his having abjured them, which he afterwards did, and I believe the document still exists among the records of the parish of Cathcart.

Nicolas, after being at Milholm several years, began to get well advanced in life. Nothing appeared to engross his mind so much as to find a proper husband for his daughter. In his manufactory there had been for some time learning the art of paper making, a youth named Hall, a native of the place. On him Nicolas placed his attentions as one in every respect qualified to be his

successor in business, his son-in-law, and a suitable match for his only child. Some curious anecdotes are related (too lengthy for "N. & Q.") of the mode which Nicolas took in his broken English to bring round his intentions. The young man was in all points deserving, and she, comely and virtuous, was equally so. Their affections, as may be expected, soon became mutual, ending in marriage, from which sprung a race of worthy descendants. The last who bore the name, Robert Hall, of Milholm, died a few years since, aged eighty-two, a gentleman whose qualifications in the Greek language, and in mathematical science, were extensive, and who has left relating to Grecian learning some valuable manuscripts. In his fine manly personal form might be traced lineaments of his Gallic origin, and in good qualities of heart none could excel him.

The mill of Milholm, near the ruined towers of the ancient castle of Cathcart, in the midst of the loveliest scenery, with its busy water-wheel still turns out its supplies of writing paper for the lieges, and no doubt contributed its share in furnishing the material that helped on the Revolution of 1688, in those busy days of political correspondence in many quarters, so well illustrated by Mr. Macaulay. G. N.

Minor Notes.

Paris Newspapers in 1856.—The daily political newspapers published in Paris are eleven in number, and are thus classed, according to the numbers printed:—*La Presse, Le Siècle, Le Constitutionnel, Le Moniteur universel, Le Pays, La Patrie, Le Journal des Débats, L'Univers, L'Assemblée Nationale, L'Union, and La Gazette de France.* The number printed of the *Presse*, the *Siècle*, and the *Constitutionnel*, exceeds that of all the other journals together. J. S. HARRY.
Paris.

An English Bull.—Theodore Hook, in his excellent novel of *Maxwell* (vol. iii. ch. xi.), says:

"It is lucky that men and women are not gifted with prescience, unless indeed the gift were universally accompanied by the power and means of avoiding the consequences, which such an instinctive perception would so fearfully exhibit."

Consequences which will be avoided will never occur, and therefore can never be foreseen.

UNEDA:

Philadelphia.

Etymology of "Bard."—I have seen this word derived from *bar*, a fury. I shall feel obliged to any of your correspondents who would favour me with its correct etymology. May I be allowed to avail myself of this opportunity of correcting an error of the press which occurs in an article

on "Silly Goose" (2nd S. i. 246.), in which the *Anglicised* Latin *ansers* is corrupted into *answers*; a correction of which I should not complain, if it did not involve an implied grievance on the part of the writer, who, so far from wishing to insinuate a want of accommodation in the columns of "N. & Q.," has to express his obligations for much editorial indulgence. Later in the same article (in allusion to the "Gaulish 'surprise'"), for capital should be read capitul. F. PHILLOTT.

Country Bills.—Country bills occasionally furnish curious specimens of "the sublime art" by which thought is conveyed. A gentleman in Devonshire received this account from the village carpenter:

	s.	d.
"A wood barrow		
A wooden do - - - -	0	6
A wooden barrow		
A wood do - - - -	4	0"

It signified there was a charge of sixpence for a wooden barrow which would not do, and of four shillings for a wooden barrow which would do.

A gentleman staying at Beddgelert in Wales received this account:

"1855. Gents.

	s.	d.
Bettadoes - - - -	2	0
Abls - - - -	1	2
Begn - - - -	1	9
Fluar - - - -	1	0
4 Loofs ot gees - - -	0	8
Egs - - - -	1	0"

The articles were potatoes, apples, bacon, flour, loaves or oat cakes, eggs. Gents was the complimentary title by which the stranger and his family were addressed.

A washerwoman in the village of Offwell, in Devonshire, prefers the hieroglyphic to the phonetic method. She writes her bill in this way:

O O O I I I

This bill, sent in to a clergyman lately staying in the village, indicated she had a claim on him to the amount of two shillings and ninepence.

ANON.

Port Wine.—I have made the following cutting from the papers, which may be worth recording in "N. & Q.:"

"Extraordinary Price for Port Wines.—A wine merchant of this city informs us that at a sale the other day at Leicester of some port wine from the cellar of the late Dr. Nedham, of that place, some old port realised from 101s. to 136s. a dozen; and on Friday, at the sale at Lichfield of the property of the banking firm of Palmer and Greene, which lately broke, some port fetched the enormous sum of 14l. a dozen."—*Lincolnshire Times.*

A few weeks ago, at a sale in Mr. Nesbitt's sale-room, Hanover Street, some port wine fetched one pound a bottle. It was a wine merchant who purchased it for his own trade, and of course ex-

pects a profit upon it. The wine was bottled in 1820. The lot consisted of fourteen dozens.

H. S.

Edinburgh.

The great Comet (cometh) (2nd S. i. 272.) — The work of P. Fabricius on the comet of 1556, hitherto sought for in vain, has been at last discovered by M. Littnow, at Vienna. M. L. has not only found the German edition hitherto known to exist, but a Latin edition more detailed than the former. At the same time the important observations by *Heller*, the Nürnberg astronomer, have been disinterred, which make the reappearance of the mysterious aster this year, 1856, rather probable!

J. LORSKY, Fanslave.

15. Gower Street.

Minor Queries.

John Liston.—Has an Address to this celebrated actor been published, commencing:

"Liston farewell! for once the comic muse
Looks sad and doleful, griev'd with thee to part," &c.
And if it has, who was its author?

Liston deserves a biographer; and, I have been told, capital materials exist for a life. I have at times seen specimens of his correspondence, and it indicates a very superior mind. Where are his stores now? All his effects were sold off on his son's death, in 1854. Of course, private documents were not dispersed; but, among other items in the catalogue, were (238.) a bust of J. Kemble, a most accurate likeness; (314.) a Malacca cane, amber top, gold mounted. Liston's favourite, "portrait, horse and dog;" an oil painting ditto. "Six figures, Liston in as many characters;" (113.) china cups, &c.; (106.) presents from Mrs. Mathews. The books, numbering 400, were many of them of a religious kind, and especially on Biblical criticism.

H. G. D.

Black Sea, why so called, &c.? —

"Mare hoc, Græcis ob sui profunditatem Nigrum vocatur, et Latinis mare Majus; cujus aqua semper extra in Propontidem confluit, neque in Pontum introrsum refluit; ejus quoque superficies dulcedinem quodammodo habet ob perpetuum quamplurimum annuum ingentium confluum, introrsum vero salum est, ac magna piscium copia præstat." — *Geographia Cl. Ptolemæi, etc.*, Jo. Ant. Maginus, Patavinus, 1608, pt. ii. fol. 232., *retro*.

Is the Black Sea so called on account of its depth?*

B. H. C.

"Apices and Pices." —

"Si superest aliquid, hoc forte tributa redundant,
Qui modo mitto apices, te rogo mitte pices."

Venantius Fortunatus, pars i. lib. vii. c. 31.

The above are the concluding lines of one of his poetical epistles addressed "Ad Galactorium Comitem Burdegalensem." The MSS. warrant the

[* See "N. & Q." 1st S. xi. 102. 283. 393.]

reading of *quod* for *hoc*, and *redundent* for *redundant*; but even so, what *can* be the meaning of "pices" in this place?

J.

"Good boys," &c. — Whence is the following?

"Good boys generally die in their fifth year, *not because they are good*, but because their quiet habits make them strangers to mud puddles and oxygen, dirt pies, and out-door exercise."

R. W. HACKWOOD.

Scottish Episcopal Church. — Can any of the readers of "N. & Q." inform me if there are any lists preserved, published or unpublished, of the Scotch episcopal clergy from 1700 downwards, which furnish the dates after which the different clergymen took orders, and the colleges at which they were educated. Or can any one inform me how I can discover the place of education of a Scotch episcopal clergyman who was appointed to a charge about 1700.

SIGMA THETA.

Dr. Stubbins. — In *England and Wales Delineated*, article "Ewell," mentioned as the birth-place of Richard Corbet, an English poet and divine of the seventeenth century, who was chaplain to James I., and afterwards raised to the bishopric of Norwich, we find it narrated that the said bishop riding out one day with a Dr. Stubbins, who was extremely fat, the coach overturned, and both fell into a ditch. The bishop, on giving an account of the accident, observed that Dr. Stubbins was up to his elbows in mud, and he was up to his elbows in Dr. Stubbins. Can any of your correspondents say who was Dr. Stubbins?

J. A. L.

Birmingham.

"Discourse on Emigration of British Birds." — Who is the author of *A Discourse on the Emigration of British Birds; or, the Question at last sol'd: Whence come the Stork and the Turtle, the Crane and the Swallow?* &c. By a Naturalist. Lond. 1795, pp. 64. The introduction is dated "Market-Lavington, Wilts;" and at p. 29., in a note, he announces that he has a work finished by him, entitled *A new and complete Natural History of British Birds*, to be comprised in two large volumes octavo, and speedily to appear. Of any such work, however, I find no trace.

W. H. C.

Edinburgh.

Manzy of Barnstable. — Can any of your correspondents give me any information respecting a French Protestant refugee family, Manzy, which settled at Barnstable about 1700; or respecting any French refugees who settled at Exeter about the same time?

G. G.

French Horns. — When did the old French horn (*cor de chasse*) cease to be used in hunting? I met with one lately in a gentleman's library in the country?

JONES.

"*Trial of a Student*," &c.—Can the editor, or any reader of "N. & Q." tell me who was the student, and what the college referred to, in a satirical pamphlet, without title, beginning: "The Trial of a Student in the College of Clutha, in the Kingdom of Oceana?"

It is Scotch: an attack upon the Professors of said College, and of date subsequent to 1763.

J. D.

The Union.—I have a small octavo, pp. 92., minus the title, beginning, "A Discourse upon the uniting of Scotland with England," and shall be glad if any reader of "N. & Q." can tell me to whom, among the many who wrote upon this subject, my book is to be ascribed. The author was evidently a Scotsman, and I have pencilled "Ridpath?" upon the fly-leaf, but know not upon what authority.

J. O.

Quakers in the Army.—In vol. ii. p. 13. of Guizot's *History of Richard Cromwell and the Restoration of Charles the Second*, translated by And. R. Scoble, I find the following passage:

"Towards noon a great number of officers, mostly zealous Republicans, Anabaptists, or Quakers, came to dine with the General," &c.

Surely no followers of George Fox ever bore arms. The statement in the text is a very strange one, and I should be glad to see it explained.

JAYDEE.

Morning Dreams.—Can any of your correspondents tell me where is to be found the line—

"For morning dreams, you know, come true."

Is it in Massinger, Ben Jonson, or Beaumont and Fletcher?

Also, any information about this familiar notion of morning dreams will be acceptable to SARTOR. Belfast.

Bull Song at Stamford.—At Stamford, in Lincolnshire, whenever the theatre is open, it is customary for the orchestra to perform an air known in Stamford as "The Bull;" and should its performance be delayed longer than the occupants of the gallery deem proper, a serious row is certain to occur. I believe that it is the name of a local song, and I should like to learn somewhat of its origin, and to see the words in your immortal pages. Is the music published, and where can it be obtained? Who composed the air?

ELN FRAGR.

Minor Queries with Answers.

Fleming's "Rise and Fall of the Papacy."—Is there any doubt of a book published in 1849 as a reprint of one with the following title, *The Rise and Fall of the Papacy*, delivered in London

A.D. 1701, by Robert Fleming, V.D.M., being such? I have heard it insinuated that it was "made up" to meet the event of the French Revolution of 1848, which it professes to predict; and, again, on the contrary, that the reprint of 1849 was the second, since the French Revolution of 1792.

It is desirable that the truth as to whether this remarkable work was really produced in 1701 or not should be known. There surely must be many of the original copies left of a book only 150 years old. To my mind the quaint style and extreme modesty of it carries with it conviction of its being of that period, and also that it is not a modern forgery.

The late learned and venerable G. S. Faber does not ignore Fleming's book, but names it (I feel grieved to say) with a sneer, in the little work he published not long before his death, entitled *The Revival of the French Emperorship anticipated from the Necessity of Prophecy*. His words are:

"Mr. Fleming's case, or, what has been called his prediction, is well known. To mention the living were invidious; but both Mr. Fleming, whose anticipation of the first revolution, at a specified time was confirmed, at least in a fashion, by events," &c.

Without raising a question as to the subject-matter of his book, on which there may be much controversy, surely "N. & Q." is a proper medium for recording the genuineness of the book of 1701, if it can be established, for certainly a more remarkable uninspired book is not to be found. The author of it (ninety years before an event takes place) publishes his views of certain prophecies in God's word with regard to France, and predicts the occurrence of certain events in that country ninety years after, viz. in 1794. This prediction is fulfilled. Had this, however, stood alone, it might have been sneered at as happening (according to Faber) "in a fashion;" but when the author states that another revolution would, according to his reading of the Scriptures, happen forty-eight years after the first event, viz. in 1848 (naming the very year), it is at least a most remarkable circumstance.

Many will doubtless be glad of the knowledge of the fact, whether the book of Fleming's of 1701 is genuine or not. Can this be affirmed by any of the readers of "N. & Q.?"

GERVAS K. HOLMES.

Budleigh-Salterton.

[We have before us the earliest edition of Fleming's *Discourses*, the first of which is entitled "A new Account of the Rise and Fall of the Papacy," London: printed by Andr. Bell, at the Bible and Cross Keys in Cornhill, 1701. This we have compared with the edition of 1848 (Houlston and Stoneman), entitled *The Rise and Fall of Rome Papal*, and find the latter to be a verbatim reprint of that of 1701, to which are added some editorial notes, preface, and a memoir of the author.]

Fairies.—The following passage occurs in Shaftesbury's *Characteristics*, edition 1727, vol. i. p. 6.:

"Were it needful I could put your lordship in mind of an eminent, learned, and truly Christian prelate you once knew, who could have given you a full account of his belief in fairies."

Who was the prelate here alluded to?

CHARLES WYLIE.

[The prelate was Dr. Edward Fowler, Bishop of Gloucester. There is reprinted in Morgan's *Phoenix Britannicus*, p. 545., a curious tract on fairies, entitled, "An Account of Anne Jefferies, now living in Cornwall, who was fed for six months by a small sort of airy people called Fairies; and of the strange and wonderful cures she performed with salves and medicines she received from them, for which she never took one penny of her patients: in a Letter from Moses Pitt to the Right Rev. Father in God Dr. Edward Fowler, Lord Bishop of Gloucester: London, printed for Richard Cumberland, 1696." Morgan tells us, that the copy from which he reprinted it, had at the bottom of its title-page this N.B. in manuscript: "Recommended by the Right Rev. to his friend Mrs. Eliz. Rye." He means, no doubt, the Bishop of Gloucester, who, as an orthodox folk-lorist, not only tacked to his creed this article of belief in fairies, but as a sequence upon it that of ghosts. Upon this alarming topic Dr. Fowler had frequent altercations with Mr. Justice Powell. The bishop was a zealous defender of ghosts; the justice somewhat sceptical and distrustful of their being. In a visit the bishop one day made his friend the justice told him, that since their last disputation, he had had ocular demonstration to convince him of the existence of ghosts. "How!" says the bishop, "What! ocular demonstration? I am glad, Mr. Justice, you are become a convert. I beseech you, let me know the whole story at large." "My lord," answers the justice, "as I lay one night in my bed, about the hour of twelve, I was wak'd by an uncommon noise, and heard something coming up stairs, and stalking directly towards my room. I drew the curtain, and saw a faint glimmering light enter my chamber, [Of a blue colour, no doubt, says the bishop!] of a pale blue, (answers the justice); the light was followed by a tall, meagre, and stern personage, who seemed about seventy, in a long dangling rug gown, bound round with a broad leathern girdle; his beard thick and grizly; a large furr cap on his head, and a long staff in his hand; his face wrinkled, and of a dark sable hue. I was struck with the appearance, and felt some unusual shocks; for you know the old saying I made use of in court when part of the lanthorn upon Westminster Hall fell down in the midst of our proceedings, to the no small terror of one or two of my brethren:

'Si fractus illabatur orbis,
Impavidum ferient ruine.'

But to go on—It drew near and stared me full in the face." "And did not you speak to it (interrupted the bishop)? There was money hid, or murder committed, to be sure." "My lord, I did speak to it." "And what answer, Mr. Justice?" "My lord, the answer was, not without a thump of the staff, and a shake of the lanthorn, that he was the watchman of the night, and came to give me notice that he had found the street-door open, and that unless I rose and shut it, I might chance to be robbed before break of day." The judge had no sooner ended, than the bishop disappeared.]

Brabançons.—Why were the mercenary soldiers and marauders in the twelfth century called

Brabançons, and *Routiers* or *Cotteraux*? What is the meaning and derivation of these words?

W. A. H.

[*A Brabançon* means one from Brabant. The *Brabançons* were troops of adventurers or bandits, who made a trade of war, and lent themselves to those who paid them best; and who were so called because, for the most part, they were from Brabant. They were also called *Routiers*, because they were always on the route, from one place to another as they were commanded. Father Daniel says they were also called *Cotereaux*. "The king of England, irritated at the rising in Brittany, sent the Brabançons to ravage the lands of Raoul de Fougères; but the people of Raoul, having cut in pieces those who were sent with provisions to the Brabançons, the rest were obliged to retire" (Lobineau). See further, the *Dictionary of Trévoux*. These foreign troops were paid out of the privy purse, and were really a set of freebooters of all nations, ready to embrace any side for hire, and were mostly enlisted by our kings in their disputes with the barons. They were employed by William Rufus, Stephen, Henry II., and John. See a short notice of them in Grose's *Military Antiquities*, vol. i. p. 56., edit. 1786.]

Cornish Floral Fete.—In the course of this week the Flora-day Fête (May 8), will be held at Helstone, in Cornwall. We shall feel obliged if any of your correspondents, who may be acquainted with the antiquities of Cornwall, can tell us the origin of this peculiar custom. On this occasion the lower orders form parties, and, preceded by a band of music, dance in couples into the country, where they partake of refreshments. As they are returning into the town, they are met by the "Halantons," singing a ballad beginning with:—

"Robin Hood and Little John,
They both are gone to fair, O;
And we will go to the merry green woods,
To see what they do there, O."

At a later hour in the day, the higher classes dance through the streets and houses, and the fête terminates with a ball in the evening.

TRE, POL AND PEN.

[This festival is more popularly designated "The Furry," respecting which much has been written in Polwhele's *Cornwall*, vol. i. pp. 41—44., edit. 1816; Brand's *Popular Antiquities*, vol. i. p. 223. (Bohn's edition); and Hone's *Every-Day Book*, vol. ii. p. 648. It is evidently of Pagan origin. Polwhele says: "In the Furry of the Lizard, and in the Furry of Helston, we recognise the religious gratitude of our Pagan ancestors. The Furry has been, from time immemorial, celebrated at Helston on the 8th of May. That *Furry* is a corruption of *Flora*, is a vulgar error; though there is doubtless a correspondence, or rather a resemblance, between the festival of *Flora* and the *Furry*. I scruple not to deduce *Furry* from the old Cornish word *fer*, a *fair* or *jubilee*." A few stanzas of the *Furry* song will be found in Polwhele as well as in Brand.]

"*Disrōnavit p finem belli.*"—Will any of your readers kindly explain to me the meaning of these words? They occur in the *Testa de Nevill*, and explain the tenure by which certain lands were

held in Lancashire. Matthew, son of William, holds four bovates of the king, which "disrōnavit p finem belli." J. A.

[The entry in the *Testa de Nevill*, p. 405., reads in *extenso*, "Mathæus filius Willielmi tenet de eodem (*i.e.* in capite de Domino Rege) III^{or} bovates quas disrationavit per finem belli;" *i.e.* he holds of the king in capite four bovates, or ox-gangs of land, which he hath claimed, because the war is ended. The said Mathew held *per servitium militare*, or by knight's service, and having so served, claimed the said land as by right of such service. "*Disrationare*, or *dirationare*, rem aliquam rationibus sibi vindicare," is one of the definitions of this word in Du Cange's *Glossary*; *i.e.* to claim any thing for certain reasons or considerations.]

Goldsmith's "*Animated Nature*."—It would oblige me much to be informed in what year this work was first published, the publisher's name, and the number of volumes? J. J. LAMB.

Underwood Cottage, Paisley.

[The first edition was in eight vols. 8vo., and bears the following imprint: "London: Printed for J. Nourse in the Strand, Bookseller to his Majesty. 1774." Price 2*l.* 8*s.* in boards. Goldsmith died in the same year.]

Nathan Wright of Dennington.—Can any of your readers give me any information concerning the descendants of Nathan Wright, who in the year 1657 left three acres of land at Framlingham, let at 10*l.* per annum, and seven acres of land at Kettleborough, let at 12*l.* per annum, to be applied to the relief of the poor of the parish of Dennington, in the county of Suffolk?

The crest and arms of the said Nathan Wright would also oblige G. BURGESS.

[Sir Benjamin Wright, created a baronet in 1660, was son and heir of Nathan Wright, merchant and alderman of London, and for the establishment of his father's gift of 75*l.* for the purchase of land for the poor, gave to the parish of Framlingham, in 1662, the additional sum of 27*l.* In Burke's *Extinct Baronetcies* will be found some notices of Nathan Wright's descendants. The account ends with Sir Samuel Wright, who died unmarried at Lisbon, Jan. 10, 1737-8, when the baronetcy became extinct. Arms: Azure, two bars, argent, in chief three leopards' faces, or. Crest: Out of a ducal coronet, or, a dragon's head issuant, proper.]

"*Post and Pan House*."—What sort of half-timbered house is meant by this expression?

CUTHBERT BEDE.

[The vertical timbers in the walls of wooden houses are called *posts*, and the style of work in which they are exposed to view, with the intervals filled with plastering, was sometimes called *post and pane* (*Fr. pan.*). Halliwell says, "A post-and-pan-house is one formed of uprights and cross pieces of timber, which are not plastered over, but generally blackened, as many old cottages are in various parts of England."]

Replies.

SOURCES OF A GRACEFUL THOUGHT IN PRIOR.

(1st S. vi. 430.)

"For hope is but the dream of those that wake."

Similarly, the visions (*φαντασίαι*) of poets whose minds reflect the images of absent objects, and who are mentally engaged in travelling, voyaging, addressing an assembly, expending money which they are not really masters of, are compared by Quintilian to reveries or waking dreams—*otia animorum et spes inanes et velut somnia quædam vigilantium*. Horace, describing the poet's violations of uniformity, says:

"Velut ægri somnia vana
Finguntur species."

So natural, so obviously dictated by common sense, are the words of Prior above referred to, that in this passage he can hardly be charged with borrowing the idea from predecessors. "Credimus? an qui amant, ipsi sibi somnia fingunt?" Stobæus ascribes the words "*Τὰς ἐλπίδας ἐγγρηγόρων ἀνθρώπων ὄνειρους εἶναι*" to Pindar, *Ælian* to Plato, Diogenes Laertius to Aristotle. To me there appears to be greater verisimilitude in the inference that the wishes of every human being, if not immersed in sensuality, are parents to this thought: the extravagant sallies of the imagination evolved by desires after things unattainable, are not all who are susceptible of these, conscious that they are but *waking dreams*? In Harris's *Philological Inquiries* are many examples from Arabian poetry.

"The last line" [For hope, &c.], says Mr. Willmott, "is scarcely excelled by Pope's description of 'Faith our early immortality.'" Kuhnus in his *Commentary on Ælian's Var. Hist.*, citing the words of Synesius de *Insomniis*, *πάν τοῦτο*, &c., *omne illud (quod speraverat) est vera somniantis visio et vigilantis insomnium*, &c., remarks:

"Hinc patet Platonem περὶ τῆς ἀπατηλῆς ἐλπίδος, de fallaci spe, locutum esse. At spes confisa Deo ὑπόστασις ἐλπιζομένων est, nec cum somniis ullam habet affinitatem."

Pope's description may surely be traced to St. Paul's "Faith, the substance of things hoped for, the evidence of things not seen." The Lord's Day, as expressed in ancient Liturgies, "Dominicus Resurrectionis Dies," reminds the faithful Christian that his is *Dominica Resurrectionis vita*:

"A faith which boasts to be for humanity cannot test its strength unless it is content to deal with men in all possible conditions. . . . We know Christianity will fail, it must fail in Birmingham and Manchester, if it addresses the people in those places mainly as spinners and workers in hardware. . . . When thoughtful men say that a working age of the world is about to begin, they mean, I suppose, an age in which those essential qualities of humanity which belong to working men as much as to all others shall be more prized than the accidents by which one class is separated from another. Most important, then,

is it to ascertain whether we are holding a faith which addresses us as members of a class, a class of fine gentlemen, philosophers, divines, or one which addresses us as men, which explains the problems of our human life." — *The Religions of the World and their Relations to Christianity, considered in Eight (Boyle) Lectures*, p. 250.

BIBLIOTHECAR CHETHAM.

HORSETALK.

(2nd S. i. 335.)

I am glad to respond to the request of your correspondent J. K., to obtain examples of *horsetalk*. I can supply him with those used to agricultural horses in Scotland. There are three dialects of such talk in Scotland: one used in the midland, another in the southern, and the third in the northern counties. The midland counties and towns use the same terms.

The *chuck*, *chuck*, a sound made with the side of the tongue at one side of the mouth, by inhaling the air in impulses, is the signal, common in all the counties, for the horses to *start into the walk*, to go on, to go forward.

The word *wo* is used in all the counties for the horses to *stop*, to cease going. For them to *remain to stand*, the word *stand* is used in the southern, and *still* in the northern counties.

Back is used in all the counties for the horses to *step backwards*.

To come towards you, *Hie* is used in the southern, and *hie here* and *come ather* in the northern counties. In towns one hears carters using for the same purpose, *hip* and *vaw*.

To go from you, *Hup* is used in the southern, and *haud aff* in the northern counties; while in towns *haap* and *wyud* are used.

Lift is used when a horse is desired to lift his foot from any object upon which he may have set his foot.

A *crack of the whip* signifies an acceleration of speed. Reins greatly facilitate the turning round of horses at the land's end in ploughing ridges; and the phrase *hie in* indicates to the horses that they are to go into the furrow in order to continue the ploughing.

When a horse startles at anything, he is assured of safety by a lengthened *wo-o-o*.

When a horse forgets what he is doing, and becomes careless, he is reminded of his duty by a sharp *hut*.

HENRY STEPHENS.

In Norfolk the word used for a horse to go to the right, is *woosh*; or, as they often pronounce it, rather *wooish*. Forby pretends gravely to derive this from the French *gauche*, which is very refined nonsense; as he labours very unsuccessfully to explain how a word meaning *the left*, has come to be used in the very reverse sense for the

right. When they want a horse to go to the left, they say *hait*, or *come ha*, or *come hather*; which, of course, is *come hither*. This, Forby says, was horse-language in the fourteenth century: for which he quotes Chaucer, "*Heit Scot! heit broc!*" But when he derives it from the French *hay*, one is tempted to laugh as before.

F. C. H.

DIONYSIUS ANDREAS FREHER, COMMENTATOR UPON
JACOB BÖHME'S "PHILOSOPHY."

(1st S. viii. 246., &c.)

As great interest is taken at the present day in the writings of Jacob Böhme (surnamed the *Divine Clairvoyant*), perhaps the following particulars of the works in MS. of his great commentator, Freher, drawn up from the originals (copies of part of which are in the British Museum, Additional MSS. 5767–5794), may be an acceptable information to the literary world, British and foreign, through the medium of the "N. & Q." Much has been published in Germany, of late and former years, concerning Böhme's *Theosophy*; but no writer has yet appeared, down to Baader and Hamburger, who may be at all compared with Freher (and his student, William Law), for a due apprehension and exposition of the mind and sense of Böhme, and the design of his revelations. The list of his writings, entitled *Fundamenta Mystica Jacobi Bohemii Teutonici, Explicata*, is as follows:—

"1. Serial Elucidations of J. B.'s Principles of Philosophy and Theology; in Eight Vols. (A.D. 1698–1705), viz.:

"Vol. A. (1.) Of God considered without Nature and Creature. (2.) Of God, as manifesting Himself by Eternal Nature; with its Seven Properties, Two Principles, and Three Distinctions or Parts.

"Vol. B. Explanation of J. B.'s Tables of God *extra Naturam*. (3.) Answer to Objection concerning the *Desire's Attraction of itself*. (4.) Of the further Exterior Manifestation of God, or the Divine Nature, in the Creation of Angels. Of the Objection concerning *Material Causes*. (5.) Of the Fall of Lucifer and all his Angels.

"Vol. C. (6.) Of the Creation of this Third or Temporal Principle of Nature, wherein we have our Outward Being.

"Vol. D. (7.) Of the Fall of Man from his Primeval Glory, down into the Spirit and Grossness of this Astral Principle. (8.) Of the Natural Propagation of Man in this now cursed four-elementary World. (9.) Of Man's Regeneration, through the Blood and Death of Christ.

"Vol. E. (10.) Of the Eternal Word's becoming Flesh. Or of the Pure, Immaculate Conception and Incarnation of our Lord Jesus Christ in the Womb of the Blessed Virgin Mary. [The author's references are always to the 1682 German edition of J. B.'s works.]

"Vol. F. (SECOND SERIES.) Nothing and All, and Something. A Discourse concerning the true Sense of J. B.'s Eternal or Abyssal Nothing and All. How this posits itself as Something, in and by the Process of Eternal Nature. And showing how J. B.'s different and contradictory Descriptions of the Deity in Unity and Trinity,

as before and in Eternal Nature, stand in perfect Harmonious Concordance.

"Vol. G. (1.) Ninety-seven Positions concerning God in Unity and Trinity, both Before and After Eternal Nature. (2.) General Positions concerning the Divine Being in Unity and Trinity, and especially the Generation of Eternal Nature. (3.) How the Properties of Eternal Nature are to be considered in God. (4.) How that the Two Similies of a Former Discourse do not imply Two Trinities. (5.) Five Questions, raised out of the former Discourses, Answered. (6.) Concerning the Expression, 'Darkness in God.' (7.) Answers to Two Questions. (8.) Concerning Eternal Nature, whether out of God, or only effected by his Will. (9.) Representations of J. B.'s Eternal Liberty and Abyssal Unity, *pari passu ambulant*. (10.) The Process of the Philosophical Work, by the duly prepared Magus or Artist. (11.) The Growing of Vegetables in their Yearly Renewing, as described by J. B.

"Vol. H. Corrections of Rev. E. Waple's Exercises upon the Philosophy and Theology of J. B., as set forth in the preceding First Five Vols. With the Particular Contents of all the Former Treatises.

Note.—The Contents of the Treatises of Vols. F. and G., with those of A. and B., are of the utmost importance to be understood in order to the "rightly dividing of the word of truth," in J. B.'s deep and diversified revelations thereof.

"2. Hieroglyphica Sacra, or Divine Emblems in Thirteen Figures, with their Explanations.

"3. Sixteen Conferences, concerning the modern Doctrine of Election or Predestination. Illustrated with Symbols. In 8 Vols. Wherein the subject is fundamentally resolved, according to the Central Philosophy of J. B. (1715?)

"*Note.*—One chief importance of this Work consists in the comprehensive and perspicuous elucidation of the Seven Properties of Nature, with its Two Coeternal Principles, of black Darkness and lustrous Light, having the Fire or Life of each opened in the midst, being the Eye of the supernatural, omnipotent Abyss. Which is contained in the Third to the Ninth of the Conferences.

"4. Five Conferences concerning the Absolute Necessity of all the Holy Sufferings, and Death of Jesus Christ, upon the Cross. With a large Hieroglyphical Figure, representing the Process of Christ, in the Redemption of the Humanity. [One thick volume *unfinished*.] (1716?)

"5. Microcosmos, or Man, the living Image or Form of the Deity, as in himself, and as manifested by Nature, in all its Principles. Considered in his Primeval State, his Fallen State, and his State of Regeneration and full Glorification. [One thick volume.] Being an Explanation of Three Symbolic Tables.

"*Note.*—This Work was composed before all the other Treatises; but the author's enlarged knowledge in subsequent years led him to make considerable improvements in the explication of the First Table, which were effected A.D. 1717.

"6. Epistles wrote in London, A.D. 1713—1717.

"7. A Treatise against the Doctrine of the Universalists, of the Restoration of All the Devils and Lost Spirits. (In the German language.) A.D. 1718.

"8. A Treatise of Good and Evil. First, as in this outward Astral Principle. Secondly, as in the Two Interior Worlds, yet before the last Grand Day of Separation. And thirdly, as After the Last Judgment Day. (In the German language.) In Four Conferences. Wrote to clear up a Scruple upon the last Treatise. A.D. 1718.

"9. Paradoxa, Emblemata, Ænigmata, Hieroglyphica, de Uno, Toto, Puncto, Centro. In 153 Figures or Diagrams, with Latin Circumscriptions and Explanations. A.D. 1717, 1718, and 1720.

"10. A Symbolical Indented and Relieved Table or Chart, representing the True Mystery of All Things, in their mutual and reciprocal Relations."

Such are the productions of the learned*, devout, illuminated philosopher Freher, a German by nation, who came over to this country about A.D. 1695, and resided here till the time of his decease, A.D. 1728, aged seventy-nine years, in elucidation of what Mr. Law designates "God's last dispensation to the world by his chosen instrument Jacob Böhme," viz. "the opening of the ground and mystery of all things, to which (he avers) every vanity of life must sooner or later give up itself."

I have only to add, that it would be a *great boon* to the English and American peoples, and wherever the English language is spoken, if some worthy party would publish a correct and classic translation (by an adept) of the writings of Böhme, from the German edition of A.D. 1730, in 9 vols. 12mo. (which is the very best of all editions), to be as literal as possible, and of a portable size, but with large margins (say in crown 8vo., brevier type), and without the German editor's emblematic plates. ANON.

SURNAMES.

(2nd S. i. 213.)

If MR. LOWER's inquiries have not been answered, perhaps some of the following may be useful to him:—

Amory, probably derived from, and being an alteration of, the French name *Amaury*; or a corruption of the ancient word *almary*, a closet or cupboard.

Unthank, most likely a name given to those persons coming from the village of Unthank, in Yorkshire. The word *unthanke* is used synonymously with the word *ingrate*.

Provender, from the French word *provande*; perhaps originally used as a name to those persons employed as purveyors of food to animals.

Stent, probably a corruption of the word *stint*, ended; or the word *stunt*, short.

Shrubsole, from *shrubsel*, expressing a small bush or tree.

Lanchenick, most probably a corruption of the Irish word *lansquenich*, applied to a low country fellow.

Mynne, probably derived from the obsolete German word *minne*, meaning love.

* Abbreviated, by permission, from the account given of him in the *Notes and Materials for an Adequate Biography of the celebrated Divine and Theosopher, William Law*, printed for private circulation, and addressed "To the Christianity, the Philosophy, the Erudition, Science, and Noble Intelligence of the Age." Imperial 8vo., nonpareil, pp. 688. 1854.

Grobber, from the German *gruber*, applied as a term of reproach to a rude clownish fellow.

Skudamore, probably from the Danish *skude*, applied to one who runs away.

Bowerman, probably a name given to a person appointed to attend to the apartments belonging to a lady.

Wallinger, probably from the German *wallen*, meaning a rambler or trampler.

Towker, probably a corruption of the Scottish word *tocker*, or the Cumbrian word *tougher*.

Lyte; this word is derived from the Anglo-Saxon, and means a list of names of persons to elect from; it also means a short while.

Gamull, derived from the Scotch word *gammul*, to gobble up.

Shaa, probably from the term *sha*; a term used to incite animals to the chase; or it may probably come from the word *schaw*, a wood.

Murchison, from the English word *murche*, a dwarf, the son of a dwarf.

Rand, probably a contraction of the word *Randolf*.

Rosser, from *rosizere*; perhaps meaning a cultivator of the rosary.

Grindler, a name perhaps given to one who attended the "gryndyng" stones of a mill.

Lister from *Lystyr*; a person employed in weaving the "lyste" to cloth.

J. R. J.

Having given some attention to the derivation of surnames, I would suggest the following probable etymologies to MR. LOWER:—

"BINKS (Welsh, *Pinc*), smart, gay; *p* and *b* mutable."

"BOWERMAN (Sax., *Burhe*), town's man."

"LYELL (*L'ile*), or of, Lille."

"PRYNNE (Welsh, *Pryn*), redeemed, purchased out of slavery."

"TOWKER (Tucker?), of (tuck) tent-cloth, a fuller of cloth."—N. Bailey's *Diet*.

"LISTER (Flemish, *Litester*), a dyer."—*Roll of Cits of York, temp.* Edward I., published by York Arch. Assoc.

W. J. PINKS.

Doubtless, MR. LOWER has "mastered" the following, as I do not find them in his list:—

Peakome, Gammie, Laprimandaye, Yaldwin, Cay, Quidgley, Umphleby, Twaddell, Schnell, Gunnis, Whicheord, Farmiloe, Inverarity, Petch, Boobyer, Glanvid, Uniacke, Prag, Taddy, Fuggle, Shugar.

These I saw in the columns of *The Times* a few months back, and happened to make a note of.

R. W. HACKWOOD.

BOOKS BURNT.

(1st S. xi. 77. &c.)

By an oversight I omitted to send you all my Notes on this subject a year or more ago, and I

am reminded of it by an article in your last Number. Nothing has been lost, however, by delay, as I have obtained some additional items, which are at your service, if at all likely to prove acceptable to your readers. I observe that a copy of the *Dictionnaire critique, littéraire et bibliographique des principaux Livres condamnés au feu, &c.*, of Peignot, is advertised for sale in the *Catalogue* of the library of the late M. F. Busch, of Strassburg, lot No. 4263.* I know not if the book is scarce, but thought it might be referred to.

My first Note is a Query. Was not Froude's *Nemesis of Faith* burned at Oxford?

On May 20, 1661, and following days, the parliament ordered to be burned by the common hangman diverse acts passed during the troubles; viz. the Solemn League and Covenant, the acts for the erection of a court of justice charged with the conduct of the trial of Charles Stuart,—for subscribing the engagement against a king and house of peers,—for declaring the people of England a republic,—for renouncing the title of Charles Stuart,—and for the safety of the Lord Protector.

Sir Walter Raleigh is said to have burned the second volume of his *History*. The story, however, is doubtful.

"Sat. Jan. 14, 1738.—This morning, between one and two o'clock, a most dreadful fire broke out in the kitchen of Mr. Basket's dwelling-house in Blackfriars, printer to His Majesty, which in a short time consumed the same, and the king's printing-house adjoining. The fire was so sudden and violent that the family saved themselves with the utmost difficulty. The printing-house was very grand, and the finest of the kind in the world. The printing materials alone amounted to several thousand pounds, besides a vast number of Bibles, Common Prayer Books, Acts of Parliament, &c., which were entirely consumed. 'Tis said the loss in the whole amounts to near 20,000l."—*London Mag.*, 1738, p. 45.

1553. Michael Servetus escaped from Vienna, where he was confined. So on June 17, he was condemned to be burnt alive with a slow fire if he could be apprehended: and in the meantime to be burned in effigy with his books. Accordingly on the same day his effigy, being laid on a cart, was carried to the place of execution fastened to a gibbet, and burned with five bales of his books. (*Old Whig*, No. 152.) Servetus was retaken, and at Geneva, Oct. 26, the judges condemned the unhappy man to be burnt alive the next day, together with all his books, both printed and in MS.

"We condemn thee, Michael Servetus, to be bound and carried to the place called Champel, and there to be fastened to a stake and burnt alive, with thy books, both written with thine own hand and printed."

The book of Eutychius of Constantinople, on

* The sale to commence May 19. Williams and Norgate, Covent Garden, undertake to execute commissions.

the resurrection of the dead, was condemned to be burnt by the Emperor Tiberius (*circ. A.D. 585.*).

When the Roman Senate condemned the books of Cassius Severus to the fire, he told them that if they would not have them remain, they must burn him also, for he had every word of them in his mind.

The Emperor Basilisc says :

"As for those writings which disturb the harmony and order of the holy churches of God, and the peace of the whole world, viz. the decision of Leo concerning the faith, and all that was decreed by the Council of Chalcedon, defining the faith, and expounding the creed, whether exposition, doctrine, or discussion, said or done, whereby a new belief is introduced contrary to the holy symbol of 318 bishops, we decree and determine, as well here as in every church everywhere, that they shall be anathematized by the bishops, and wherever found, that they shall be committed to the flames and burnt (as Constantine and Theodosius Jun. decided concerning all the dogmas of all heretics)," &c.

The *Solemn League and Covenant* was in a yet more ignominious manner, and with more dreadful and diabolical solemnity, burnt at Linlithgow in Scotland, May 29, 1662. (*Sermons* of D. Wilson, p. 619.)

James Montgomery, of Sheffield, during his imprisonment in 1796, solaced his captivity by the composition of a novel, which he subsequently burnt. (*Memoirs.*)

"There is one action for which the Count d'Orsay deserves respectful remembrance. He burnt his diary—the sparkling diary said to surpass De Grammont. Its reputation was wide, and tempting offers were made for publication, but he would not violate the privacies of life: he burnt it to avoid the tempters."—*Ecl. Rev.* on "Life of Lady Blessington," 1855, p. 526.

The fire of London destroyed the libraries of many: among others Dr. Edmund Castell lost many cabalistic and rabbinical books, and three hundred copies of his great *Lexicon*, as far as was printed.

Some of the works of Chrysostom, preserved in the Thanaite Palace, perished by fire under Constantine and Irene. (*Zonara*, lib. iii. fol. 96.)

The original copy of the famous *Hexapla* of Origen, which was deposited in the library at Cæsarea, was burnt, together with many other books, by the Mohammedans in their devastating campaigns.

"Antiochus magnus libros Moisis et prophetarum undique conquistis igni consumit."—*Chron. Carionis*, p. 137., ed. 1610.

A destruction of MSS. by fire at Alexandria is recorded to have occurred in the reign of Hadrian.

Tetzel hurled his thunderbolts at Luther: he everywhere shouted that this heretic ought to be destroyed by fire, and Luther's theses and discourse of indulgences, he publicly cast into the flames. 800 copies of Tetzel's counter-theses were burnt at Wittemberg in the market-place by

the students to revenge the act of their author at Frankfort. (D'Aubigné.)

Mr. Addington burnt the immense mass of Mr. Pitt's communications with him. (*Court and Cab. of Geo. III.*, by Duke of Buckingham, vol. iii. pp. 142—3.) B. H. COWPER.

(*To be continued.*)

Under this head I have not seen in "N. & Q." a notice of the fire that occurred in Gray's Inn about the year 1650, by which the Society's books were destroyed. GASTROS.

HOLLY FENCES.

(2nd S. i. 335.)

In reply to W. P. A.'s request of the best manner of planting holly fences, I would recommend two courses; according to what his aim is, whether he intends to fence common fields with the holly, or only a piece of pleasure ground.

If a field is to be fenced, let the plough turn over a breadth of ground ten or twelve feet, in the line of the fence. The ploughing should be deep, and a clearing out, leaving the open furrow where the line of fence is to be. This ploughing may be executed in the leisure time, after turnip sowing is over. Let the ploughed stripe of land be harrowed, and picked clean of any weeds. Then put on good manure, at the rate of sixteen to twenty cart loads to the imperial acre; spread it, and plough it in; gathering the land towards the open furrow, which will then become the crown of the stripe, and still be in the line of the proposed fence.

Let the ground remain so for a month or two, to give the dung time to incorporate with the soil; and whenever surface weeds appear, let the harrows put them down.

In September or October let the holly plants be planted. In doing this, run a garden line in the exact line in which it is determined to plant the hedge, and make a small trench with the spade from the line: place the plants upright at the perpendicular side of the trench against the line, arranging the roots, and replacing the earth against the plants with the hand. Return the earth into the trench with the spade, tramping it against the plants firmly down with the foot, and the spade also finishes the surface of the ground.

If the fence is for a pleasure ground, let a two-spit trench be made with the spade, mixing dung with the earth, in the line of the fence, and plant the plants as above.

The holly plants should be from nine to twelve inches in height, and be furnished with plenty of small fibrous roots. They should be planted

about six inches apart. It is a good plan to transplant holly plants from the nursery in good mould, the year before they are used in the fence, in order for them to acquire a large number of fibrous roots.

Holly will thrive in any kind of soil but peat. In the ground around my house are magnificent holly hedges, some twenty feet high; but mostly eight feet, and impenetrable. Part of them are in sand, and part in strong boulder clay; and they are about 150 years old. HENRY STEPHENS.

According to Cobbett, the berries should be gathered in autumn, kept in damp sand for a year, then sown in November, transplanted after two summers into rich ground; let stand there for two or three years, and then plant them for a hedge any time between September and April. But Waterton, a very practical man, says, plant holly hedges the last week in May, a full yard deep. F. C. H.

Holly, the only indigenous English evergreen, and the most beautiful of all, will grow in any soil not absolutely wet. It should be planted with very fine earth round the roots, and well watered at the time of planting, which may be from early autumn to late spring. Many people prefer April or May, but I doubt the propriety of such late planting. If the leaves turn brown, at once cut it down to the ground. It is a shy planter; but, with care, I have never failed to make it grow on clay and on gravel. A good dry bottomed sandy loam suits it best. When planted for a hedge, it should not be less than eighteen inches or two feet apart, and in a single row.

ALGERNON HOLT WHITE.

PHOTOGRAPHIC CORRESPONDENCE.

Mr. Maxwell Lyte's New Printing Process.—I wish to add a few words to what I have already addressed to you on the subject of printing by phosphate of silver, and thereby avoiding the use of hyposulphite for fixing. The process is very successfully applicable to the albumen. To make the albumenizing liquid, take—

Albumen	-	-	-	500 parts.
Water	-	-	-	500 "
Phosphate of soda	-	-	-	65 "
Acetate of soda	-	-	-	32 "
Sugar of milk	-	-	-	50 "

All these by weight: perhaps 35 grammes of borax might be advantageously substituted for the acetate of soda, but of this I am not quite sure. The last three substances to be reduced to fine powder. Mix them all together, and whip them up into a fine froth as for the ordinary process. When settled, take the clear liquid, strain it, and pour it into a dish. Prepare the paper on this liquid just as usual. Sensitize with a bath of nitrate of twenty per

cent. Print as usual,—only remember that in this process the picture loses nothing in the fixing, so do not print too dark. To fix the proof, I make roughly a solution of phosphoric acid by adding nitric acid to phosphate of soda. Take—

Phosphate of soda	-	-	-	450 parts.
Water	-	-	-	2000 "
Nitric acid, sp. gr. 1.32,	-	-	-	250 "
All by weight.				

Found the phosphate of soda, and mix them all together; when dissolved, they are fit for use. Nothing is requisite but to place the proof for a short time in a little clean water, to take out the principal excess of the nitrate, and then to plunge it into the fixing liquid above mentioned. After being in this bath for five or six minutes, it is completely fixed, which may be known by the disappearance of all the yellow colour of the phosphate in the light parts of the proof. It is then to be washed in clean water, and is fit for the colouring bath. The best colour is produced, as far as I have yet seen, by the use of Mr. Sutton's bath of *sel d'or*, an excellent method of making which has been given by Mr. Hardwick in the *Photographic Journal*, No. 35. This salt, however, contains hypo in a small proportion; and it may be deemed an advantage to fix without hypo at all. A good bath, giving very fine tones, is composed as follows:

Chloride of gold	-	-	-	1 part.
Common salt	-	-	-	1 fifth of a part.
Hydrochloric acid	-	-	-	2 drops.
Water	-	-	-	500 parts.

In this liquid the proof colours nearly, if not quite as well, as in the *sel d'or*.

All that is requisite after the colouring bath is that the proof be washed and mounted. I must also add one or two words of caution. The reason of adding the acetate of soda is for the double purpose of neutralising the nitric acid set free by the decomposition of the nitrate of silver and phosphate of soda, and also to give an increase of sensibility, which it appears to do. The nitric acid, phosphate of soda, and water, are intended to produce an extempore solution of phosphoric acid, but a solution of that acid in the pure state may be, perhaps, substituted with advantage. When the liquid ceases to act it is because it is saturated with silver. All that is then required is to add most cautiously some hydrochloric acid, which will precipitate all the silver as pure chloride, and leave all the phosphoric free and ready to act over again. Great care must be taken that no excess of hydrochloric acid be added; but if by mistake this should be the case, a cautious addition of some nitrate of silver solution will extract it all again. Nitric acid should be tried to see if it precipitates with dilute nitrate of silver solution. The phosphate of soda and the acetate must also be tried to see if the precipitate they form are completely soluble in nitric acid; if they leave any insoluble residue they are unfit for use. The phosphate and acetate of soda being efflorescent salts, should be kept in a corked bottle, otherwise they are liable to vary in composition. If the albumen is to be kept, a drop or so of oil of cloves, or camphorated spirit, added to the water before mixing will be found advantageous. Take care also that the water used, whether for fixing or for mixing the solutions, contains not the least trace of any substance which precipitates with nitrate of silver. This process gives pictures quite equal to any known process, and bids fair to produce prints of complete permanence. F. MAXWELL LYTE.

Bagnères de Bigorre, May 10, 1856.

Replies to Minor Queries.

The Rev. Robert Montgomery (2nd S. i. 293. 321.)—His grandfather was a nephew of Richard General Montgomery, who fell at the taking of Quebec, 1775.

The Rev. Robert Montgomery was born 1807 at Bath, and his father is still living at Bath. He was acquainted with the late Rev. William Jay, Minister of Argyle Chapel, Bath, and attended that chapel. His first living in the Church was St. John the Baptist Church, Whittington, Shropshire; then St. Jude Church, Glasgow; last Percy Episcopal Chapel, Fitzroy Square, St. Pancras.

His literary labours he wholly devoted to the service of religion, the truth of which he so eloquently expounded in the pulpit. W.

Sir Wm. Stanley (1st S. xii. p. 448.)—MR. D'AVENEY will find, in the Introduction to *Allen's Defence of Stanley*, published by the Chetham Society, a full and curious account of the interment of Sir Wm. Stanley in the Lady Chapel, Mechlin. P. P.

Freer Family (2nd S. i. 75. 261. 342.)—As I bear, Gu. between two flaunches or, as many leopards' faces in pale of the last; crest, out of a ducal coronet gu. an antelope's head ar. armed or, I cannot claim any relationship with the Perthshire Freers. Nor do the bearings given by MR. FABER agree with those of the Oxfordshire Freres, nor with those of the Freers of Stratford-on-Avon, Bishopstone, co. Hereford, Essex, or Charlton, co. Salop. GEO. E. FRERE.

Royden Hall, Diss.

William Kennedy (2nd S. i. 113. 163. 183. 342.)—

"He (Dugald Moore) aimed at the honours and immunities, but shirked the responsibilities of genius. It was much the same with a more brilliant man, William Kennedy, the author of *Fifful Fancies*. I had met with this gentleman's *Early Days* in my native village, and read it with great delight. The picture of his father's and mother's death; that of the character and drowning of Gerald; the beautiful descriptions and the fine snatches of poetry, charmed me,—I classed it with some of the tales in the *Lights and Shadows*, but thought it superior in naturalness and variety. I met afterwards with some of his minor poems and relished them much. I learned that his career was very chequered. He was the son of an Irish Presbyterian minister. He studied at Dr. Lawson's seminary for Dissenting students in Selkirk; but ultimately resigned thoughts of the ministry, became an editor, first in Paisley, then in Hull; went as Consul to Texas, and has ended, I am told, poor fellow, in an asylum in Paris. In Paisley he was a prodigious favourite as a frank, clever, social Irishman, the life of every company. His *Early Days* might secure his reputation for a long time to come."—From *The History of a Man*. Edited by George Gilfillan. London, 1856, p. 169.

J. M.

Archbishops' Degrees (2nd S. i. 319.)—H. B. may perhaps be interested in seeing a list of those

members of the medical profession in England and Wales who have obtained degrees at Lambeth. I find the following names in the *London and Provincial Medical Directory* for 1856. The date appended to one of them may serve as an answer to the question, whether these degrees still continue to be conferred. Some names may have escaped my notice, and probably several other possessors of a Lambeth degree may have thought it prudent to suppress the title:

Bayes; Grindrod, 1855; Hull;

Julius, 1851; Oke, 1828;

Ramsbotham, 1851.

JAYDEE.

DR. GAUNTLETT is mistaken in saying that there is no examination for the higher faculties, at least at Oxford. In these are examinations both for the degrees of B.D. and D.D., B.C.L. and D.C.L., unless they are honorary, or conferred by diploma. There is not one for an M.A., which I believe is the only degree now given for which there is no examination. W. A. H.

Clere (2nd S. i. 336.)—This affix signifies a royal residence or episcopal palace in the north of Hampshire. Kingsclere was a royal demesne in the reign of Queen Elizabeth; at Burghclere the bishops of Winchester resided; and from Highclere, William of Wykeham dated his will.

MACKENZIE WALCOTT, M.A.

Your correspondent T. E. B. will probably find on further inquiry that the termination of these names of places is simply the name of the Cornish saint, *St. Cleere*. There is a parish of that name in the hundred of West, near Liskeard. H. C. K.

Tilston or Silston (2nd S. i. 292.)—To your correspondent H. C. C., who asks for information relating to a place called *Tilston* or *Tylston*, in Buckinghamshire, I would beg to suggest the possibility that he has mistaken the letter S for T. There is on the borders of Bucks and Northampton a hamlet called Silverstone, frequently abridged into *Silston*, or *Silson*. In that place formerly stood the Priory of Luffield, of which I believe there are still some few visible remains. The site is now occupied by farm buildings, which stand in both counties. See Dugdale's *Monasticon*, last edition, vol. iv. p. 345.; Baker's *History of Northamptonshire*, and Lipscomb's *Buckinghamshire*. W. J. S.

Similar Legends at different Places (2nd S. i. 15.)—There is a tradition respecting Roch Castle, in the county of Pembroke, which stands in a very isolated and commanding position, that it was built by Adam de Rupe, or De la Roche (who came into Pembrokeshire with Arnulph de Montgomery), in consequence of his wife having been warned in a dream, that the child with which she was then pregnant would die from the bite of a viper.

When the tower was completed the child was kept in close confinement within its walls; but a viper having unfortunately been carried into the castle in a faggot of wood, the dream was fulfilled, and the child perished. A similar story is told of the tower called "Cook's Folly," on the banks of the Avon, near Bristol. JOHN PAVIN PHILLIPS.

Haverfordwest.

Minster Lovel (2nd S. i. 230.) — Andrews in his *History of Great Britain* (1794-5), vol. ii. p. 180. note 17., after mentioning the report of Sir Thomas Broughton's escape from the battle, and living incognito among his tenants at Witherstack, in Westmoreland, states:

"A more singular fate is said to have attended the Lord Lovel. On the demolition of a very old house (formerly the patrimony of the Lovels), about a century ago, there was found in a small chamber (so secret that the farmer who inhabited the house knew it not) the remains of an immured being; and such remnants of barrels and jars as appeared to justify the idea of that chamber having been used as a place of refuge for the lord of the mansion, and that, after consuming the stores which he had provided in case of a disastrous event, he died, unknown even to his servants and tenants. As the author cannot call to mind the topographical work in which this eccentric incident is recorded, it might perhaps have been better omitted. Lord Verulam, however, sanctions the tradition by an intimation of Lovel's living long after in a cellar or vault."

W. H. W. T.

Somerset House.

Consecrations (2nd S. i. 314.) — The Rev. Walter Kerr Hamilton, D.D., Merton College, Oxford, was consecrated Bishop of Salisbury, in the chapel of Lambeth Palace, on Sunday, May 14, 1854, by the Archbishop of Canterbury and the Bishops of Oxford, Winchester, Chichester, and New Zealand.

I regret I have no minute of the consecration of the Bishop of Chester. He succeeded the present Archbishop of Canterbury about March or April, 1848. PATONCE.

Felo-de-se (2nd S. i. 313.) — The forfeiture of chattels in the case of *felo-de-se* is an ancient right of the crown, earlier than the introduction of the feudal principle, which seems to be insinuated in the term *Felonius*. It belonged to the Anglo-Saxon kings, and an example of it occurs in a yet unpublished charter in my possession. I think it is a grant of the manor of Battersea, made to Westminster. Of course this passed with all the other regalia, as *Treasuretrove*, *Wreck*, &c. &c., with the grant of a manor. I. M. K.

Kentish Proverb (2nd S. i. 331.) — The saying referred to by J. Y. appears to be a modification of a couplet frequently quoted by the peasantry in Norfolk:

"If the snake could hear and the slow-worm could see
Neither man nor beast should e'er go free."

The slow-worm (*Anguis fragilis*) or blind-worm is believed to be venomous, and consequently a war of extermination is waged against it, although its sting is as fabulous as its blindness.

G. SEXTON, M.D., F.R.G.S.

Kennington Cross.

A similar proverb to the one quoted by J. Y. exists in the county of Pembroke; but as it libels the character of that harmless reptile, the blind or slow-worm, the persecution which it experiences at the hand of man may in some degree be accounted for; our proverb runs thus:

"If the adder could hear, and the blind-worm could see,
No poor man's children could go their way free."

JOHN PAVIN PHILLIPS.

Haverfordwest.

"*The eagle suffers little birds to sing*," &c. (2nd S. i. 353.) — I beg to inform UNEDA is to be found in *Titus Andronicus*, Act IV. sc. 4. H. C. K.

"*Sir*" as a *Clerical Prefix* (2nd S. i. 234.) — For a further illustration of this old custom, see the comedy *All for Money*, printed in 1578, wherein is this dialogue:

"*Sinne*. I pray thee what is thy name? Art thou either vicar or parson?

"*Sir Laurence*. Sir Laurence Livingles, without either living or mansion.

"*Sinne*. In faith, Sir Laurence, I think you must play the carter, or else you must be a hedge priest, beggars to marie.

"*All for Money*. Do not fear, my priest, for wanting of any living; my chaplin thou shalt be, for here I do thee make. A benefice thou shalt have, none shall from thee it take.

"*Sir Laurence*. Now God reward your lordship, in heaven may you it finde."

JNO. D. ALLCROFT.

The Right Man in the Right Place (2nd S. i. 294.) — It is said that Chaucer in his day had heard of an architect in whose mouth these words were, and who, when he quitted the *globe*, took to politics; hence he wrote:

"Ever sith that the world * began,
Who so liste looke, and in story rede
He shall aye finde that the trewe man
Was put abacke, whereas the falsshede
Y furthered was."

The Complaint of the Black Knight.

W. D.

Systems of Short-hand (2nd S. i. 152. 263. 303.) — The following is the substance of a note on the subject made from Earle's "Microcosmography."

Short-hand writing was first introduced into this country by Peter Bales, who, in 1590, pub-

* Some copies read "globe."

lished *The Writing Schoolmaster*, a treatise consisting of three parts: the first treating of "Brachygraphie, that is, to write as fast as a man speaketh, treatably, writing but one letter for a word;" the second of Orthography, and the third of Caligraphy. "Imprinted at London by T. Orwin, 1590, 4to."

Holinshed describes one of Bales' performances as a "rare peece of worke and almost incredible, brought to passe on the tenth of August, 1575." This consisted in writing —

"within the compasse of a penie, in Latine, the Lord's praier, the Creed, the 10 Commandements, a praier to God, a praier for the Queene, his posie," his name, the daie of the moneth, the yeare of our Lord, and the reigne of the Queene."

And on August 17, following, —

"He presented the same to the Queene's Majestie, at Hampton Court, in the head of a ring of gold couered with christall; and presented therewith an excellent spectacle by him deuised, for the easier reading thereof: wherewith Hir Majestie read all that was written therein with great admiration, and commended the same to the Lords of the Council and the Ambassadors; and did wear the same many times upon hir finger."

There was also another English treatise on stenography, published in 1588 by Dr. Timothy Bright, and dedicated to Queen Elizabeth, but I have no further note of it. R. W. HACKWOOD.

Facetious Writer (2nd S. i. 313.) — "Who is the late facetious writer?"

"It is to be noted, that when any part of this paper appears dull, there is a design in it." — Steele, *Tatler*, No. 38.

A. B.

Hamilton Terrace.

The Tithes Impropriators of Benefices in Capitular Patronage (2nd S. i. 173.) — The information required will be found in a Blue Book of 308 pages, printed by order of the House of Commons (No. 298, session 1848), being a return

"Of all Tithes commuted and apportioned under the Act 6 & 7 Will. IV. c. 71., distinguishing between those assigned to Clerical Appropriators, Lay Impropriators, Parochial Incumbents, Schools and Colleges: — And, of all Tithes commuted but not yet apportioned."

ARUN.

Tau Cross (2nd S. i. 211.) — The monumental effigy which your correspondent desires to recall to mind, is that of Sir Roger de Boys, in Ingham Church, Norfolk, engraved by Stothard, where the mantle of the Order of St. Anthony is seen, with the tau cross on the right shoulder.

C. R. M.

Communion Wine (2nd S. i. 334.) — In the ancient canons a provision is simply made that the oblation and wine should be free from uncleanness and impurity. Theodulf's *Capitula*, 5, A.D. 994.; *Canons*, A.D. 960. c. 39., which forbid the

use of a wooden chalice (c. 41.).; *Canons*, A.D. 740. c. 98. In the Prayer Books of 1552—1559, and 1604, it is ordered that the "bread be such as is usually to be eaten at the table with other meats, but the best and purest wheat bread:" the wine, therefore, was probably also that in ordinary use. "The minister of the altar" was by some of the ancient canons required to superintend the baking of the "holy bread."

MACKENZIE WALCOTT, M.A.

Query about Elephants (2nd S. i. 115.) — The following are two quotations in point. Gwillim's *Display of Heraldry*, London, 1611, p. 124.:

"This beast is so proud of his strength, that he never bowes himselfe to any (neither indeed can he); and when hee is downe (as it usually is with proud great ones), hee cannot rise up againe."

Li Livre des Creatures, by Philip de Thaun, who dedicated his work to Adelaide of Louvaine, queen of Henry I. of England; it was probably written soon after their marriage in 1121. It was printed (with others) by the Historical Society of Science in 1841; edited by Mr. Thos. Wright, F.S.A., with translation in notes:

"Et Isidres nus dit, ki le elefant descrit,

Es jambes par nature nen ad que une jointure,
Il ne pot pas gesir quant il se volt dormir;
Ke si cuchet estait par sei nen leverait;
Pur ço li stot apuier, el lui del cucher,
U à arbre u à mur, idunc dort aseur.
E le gent de la terre, ki li volent conquere,
Li mur enfunderunt, u le arbre enciserunt;
Quant li elefant vendrat, ki s'i apuierat,
La arbre u le mur carrat, e il tribucherat;
Issi faitement le paruent cele gent." — P. 100.

A. H.

Stoke Newington.

The Hangman-stone (2nd S. i. 282.) — It may be interesting to your correspondent, Mr. J. W. PHILLIPS to be informed that at about five miles from Sidmouth on the road to Colyton, on the right hand side of the road, and near Bovey House, is a large stone known by the name of "Hangman-stone." The legend is precisely similar to that noticed by Mr. PHILLIPS in "N. & Q.," 2nd S. i. 282. and by Mr. GREAVES, p. 15.

N. S. HEINEKEN.

Sidmouth.

In Westcote's *View of Devonshire* in 1630, p. 252., there is this statement with respect to the parish of Tatchcomb:

"This parish is separated from Comb-Martin by bound-stones only, one of which they term hang-man-stone: the reason demanded, it was answered, that a thief having stolen his neighbour's sheep, bound the legs together, and casting him upon his shoulders, the legs compassing his neck, he came to the stone (which is some four feet in height, pitched in the earth) and thinking there to ease himself for awhile of his heavy burden, the sheep, laid on

the stone, on a sudden so struggled drew him backward beyond his power to recover that he was choaked."

Can any of your Devonshire readers inform me whether or not this stone still remains, and if it does, whether it is still designated as above?

HENRY KENSINGTON.

Passage in Coleridge (2nd S. i. 254.) — An author's name cited simply is understood to mean the most eminent of its bearers. In literature Coleridge is the poet, in law the judge. The Coleridge referred to by "a Layman" was an English divine of the last century, who seems to have been a learned and pious man. He may have been influenced by Spinoza, but not by Paulus, who was born in 1761, three years after the publication of the *Dissertations*. As the book was published by subscription, and is not common, I copy the passage:

"I would note also that 1 Kings, xvii. 4., הָעֲרָבִים, the Worebim, the ravens, are said to feed Elijah at the brook Cherith, before Jordan. Now there is a town mentioned, Josh. xv. 6., called Beth-Warabah, or simply Warabah, whose inhabitants would be called Worebim, or Haworebim, the men of Warabah. Hence it is probable that the translation, 1 Kings, xvii. 4. 6., should stand thus: 'And it shall be that thou shalt drink of the brook, and I have commanded the men of Warabah to feed thee there. And the men of Warabah brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook.' This observation, which I suppose I may justly claim as my own, will take off one topic of ridicule from deistical men, and be more confirmed by noting that the town is, Josh. xviii. 22., in the tribe of Benjamin, and seems not far from the river Jordan." — *Miscellaneous Dissertations arising from the seventeenth and eighteenth Chapters of the Book of Judges*, by the Rev. Mr. John Coleridge, Vicar of, and Schoolmaster at, Ottery St. Mary, Devon. London: printed for the Author, 1758. Dissertation xxix. p. 234.

H. B. C.

Garrick Club.

Proclamation of Banns (2nd S. i. 270. 341.) — The answer of B. B. (p. 341.) to J. K.'s inquiry (p. 270.) on the subject of soldiers' marriages, is calculated to lead to a false conclusion. B. B. says that "J. K. alludes to the *practice* in England of allowing soldiers [banns] to be proclaimed only two Sundays instead of three before marriage." Now J. K. does not assert that there is any such *practice*. He simply says that "he has been told, that in the instance of soldiers who are suddenly ordered upon service abroad, the banns are *occasionally* published" two Sundays instead of three. I do not believe that such a *practice* exists. If any clergyman has at any time done this, he has acted either in gross ignorance or in open defiance of his duty. Neither the Marriage Act nor the Rubric gives him a discretionary power. The facility with which marriages are solemnised "over the borders" every one knows; and doubtless there have been many families legitimised, and many expectant heirs-at-law disappointed, by

such proceedings as B. B. has instanced. It is satisfactory, however, that the legislature is turning its attention to the law of marriage as it now prevails in Scotland.

Apropos of soldiers' marriages, I was once threatened with condign punishment for having married a private soldier without the consent of his commanding officer. But this threat was "vox et preterea nihil." The soldier, so marrying, subjects himself to certain penalties from the military authorities, but the officiating clergyman commits no offence. GASTROS.

Legal Jeu d'Esprit (2nd S. i. 222., "Gorham Controversy.") — With due respect to Y. B. N. J. he has got hold of but a lame version of this admirable piece of wit, and has left out the conclusion, which is singularly pithy and pointed, and is as follows:

"Chorus and Semi-Chorus of People.

Hurrah for the Bishop! Hurrah for the Vicar!
Hurrah for the row that grows thicker and thicker!
Alas for the Church, that grows sicker and sicker!

Moral.

Odium theologicum to fish up,
In a priest is a curse:
But in Right Reverend Bishop
Ecce ter quaterque worse!

Q. E. D.

If the Vicar's a pest,
The Bishop *Ecce turpior est!*"

Sir George Rose said and wrote so many clever things, that it is natural enough for the bar to have attributed this *brochure* also to him. I don't pretend to deny his claim to it, but only wish to observe that it came out in the *Examiner* newspaper. Y. B. N. J. says it was "handed about," which phrase, I presume, means that it was passed from one barrister to another, either verbally or in MS., which may account for his incomplete version. It puts one in mind of the palmy days of Tom Moore and his political squibs. M. H. R.

Heaven in the sense of Canopy (2nd S. i. 133. 201.) — Is not the use of the word in this sense referable in some degree to the beautiful expression of the psalmist:

"Who stretchest out the heavens as a curtain." — Psalm civ. 2.

Or Isaiah xl. 22. —

"That stretcheth out the heaven as a curtain, and spreadeth them out as a tent to dwell in."

Expressions in which, as Dr. Shaw remarks, allusion appears to be made to the kind of veil or curtain which in the East is expanded over the inner courts of the houses (where upon special occasions, such as at marriages, &c., the company is received), in order to protect them from the heat. R. W. HACKWOOD.

Etymology of Winchelsea (2nd S. i. 190. 241.)
— As the etymology of *Chelsea*, near London may assist W. S. and MR. LOWER, in ascertaining the etymology of *Winchelsea*, I beg leave to refer them to the commencement of the account of *Chelsea* in the second volume of Lyson's *Environs of London*; and pages 2. to 5. in the first volume of Faulkner's *History of Chelsea*, in which works, especially the latter, will be found the various etymologies that have been given of *Chelsea*. The accounts are too long for insertion in "N. & Q.," and could not perhaps be satisfactorily abridged, and therefore had better be seen in the books above mentioned, which are by no means uncommon.
W. H. W. T.

Somerset House.

"*Starboard*," "*Larboard*," "*Port*" (2nd S. i. 335.)
— G. A. J., who inquires about the derivation of these nautical terms, will recollect that the Venetians and Genoese were among the earliest European navigators, and formed during the Middle Ages, and even later, the most powerful maritime states. It is, therefore, extremely probable that the Italian language is that in which we are to look for the origin of most of our nautical terms of old standing. I have long supposed that the terms "*starboard*," "*larboard*," and "*port*" had an Italian origin.

Thus we have "*questo bordo*," *this side of the vessel*, or the side on which the helmsman stood; "*quello bordo*," *that side*, or the one opposite to him; *bordo*, being "*tutta quella parte del vascello, che dai fianchi stà fuor dell' acqua*." These terms would naturally come to be abbreviated to '*sto bord*,' '*lo bord*'.

Then, again, the master, when directing the helmsman to put the tiller over to the larboard side of the vessel, or that opposite to him, would naturally indicate it by the word *portare*, to carry or push: "*porta il timone*," "*port your helm*," as distinguished from *tirare*, to pull.

In process of time, in order to obviate the risk of confusion between the sounds '*sto bord*,' '*lo bord*,' "*starboard*," "*larboard*," inasmuch as porting the helm always indicated the larboard side of the vessel, the word *port* came to express it altogether.

It is a mistake to suppose, as MR. BOSWORTH does, that the Anglo-Sax., *steorbord*, is from *styrán*, to steer.
H. C. K.

— Rectory, Hereford.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have this day to notice two books recently published by *The Camden Society*, which books, but for the

existence of "N. & Q.," would probably never have been given to the world. The first is *Charles I.* in 1646. *Letters of Charles I. to Queen Henrietta Maria*. *Now first printed from a MS. in the Possession of Joseph C. Witton, Esq. Edited by John Bruce, Esq. This valuable and highly curious series of Letters was originally brought under our notice by the gentleman who owns the MS., from which they have been printed. One Letter was printed in our columns (1st S. xii. 219.), when, at our suggestion, Mr. Witton with great kindness and liberality submitted the collection to *The Camden Society*, with permission to place it in the hands of a competent editor. The task was entrusted to Mr. Bruce; and the result is a volume which has been pronounced, by a distinguished historian, one of the most valuable contributions to the history of Charles I. which has yet been given to the world. The second book illustrates an earlier period of our history. It is *An English Chronicle of the Reigns of Richard II., Henry IV., Henry V., and Henry VI., written before the Year 1471*, edited by the Rev. John Silvester Davies, M.A. of *Pembroke College, Oxford*. The original MS. of this valuable addition to our English Chronicles had been used by Stowe, thence passed into the possession of Speed; and is now the property of Speed's representative, John Speed Davies, Esq., the father of the editor. This Chronicle, after forming the subject of several communications in our eleventh volume (pp. 103. 139., &c.), was most liberally placed at the disposal of *The Camden Society* for publication, if it should be thought desirable. Mr. Davies's offer to edit it was at once accepted; and he devoted himself with great zeal and intelligence to produce it in a satisfactory form. Sir Frederick Madden has kindly contributed some important materials to the volume; which is one which reflects great credit both upon the editor and the Society, which has been the means of placing these new illustrations of an obscure period of our annals in the hands of historical students.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

BAILEY'S TOWER OF LONDON. Part 2.

Wanted by Messrs. Jackson & Walford, St. Paul's Churchyard.

Notices to Correspondents.

We propose next week to record particulars and prices of some of the more valuable autographs and MSS. of the Moore Collection, lately sold by Messrs. Puttick and Simpson.

ILLUSTRATIONS OF MACAULAY. We have by accident omitted this week our usual article under this head. We shall resume the series next week, having several very curious illustrations waiting for insertion.

G. L. S. The Rime of the new-made Bacallere was attributed to George John Davie of Exeter College. See "N. & Q." 1st S. xii. 35.

Answers to other Correspondents and Notes on many Books omitted this week in our next No.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, MR. GEORGE BELL, No. 186. Fleet Street.

LONDON, SATURDAY, MAY 24, 1856.

Notes.

FRAGMENTS OF MEMORIALS OF FORMER GREATNESS.

"Sword, I will hallow thee for this thy deed,
And hang thee o'er my tomb when I am dead;
Ne'er shall this blood be wiped from thy point,
But thou shalt wear it as a herald's coat,
To emblaze the honor that thy master got."

King Hen. VI., Act IV. Sc. 10.

It is likely that in the old churches of England there are many fragments of memorials of past greatness and remarkable occurrences similar to the one alluded to by the poet, but now fast decaying, and of which there is scarcely any record. It seems desirable that something should be done to preserve an account of such as are remaining. And as "N. & Q.," "rich with the spoils of time," possessing a great circulation, easy of access, and having numerous goodly contributors, appears to be the best depository, I offer a few remarks on some which have come under my notice, hoping that I may be followed by more competent persons.

On the north side of the chancel of Eling Church, in the New Forest, is suspended a small but ancient iron helmet, which was once accompanied by a banner; but the latter, being of more perishable materials, has long disappeared. Not a vestige of record is preserved to denote who the warrior was. Beneath them was the burial place of the Paulets, an old Hampshire family, remarkable for their "loyaultie."

In the church of St. Michael, Southampton, there was an ancient helmet; and one in the chancel of South Stoneham Church, near that town; but whatever honour their masters got has long since fled; all is swallowed up in death and oblivion.

In Basing Church are several banners, upon which are emblazoned the arms of the Paulet family and their alliances, hanging in the aisle, with fragments of others decayed through age.

Under the window of the chancel of North Baddesley Church, in Hampshire, is a small tomb of freestone rudely carved, with a covering of polished marble, having a large Maltese cross thereon. On the sides are crosses of the same description, with arms and roses intermixed. Of the arms little more can be distinguished than that the shield is charged with a bend, which, as no name, date, or inscription of any sort remains, cannot afford a sufficient clue to the discovery of the individual whose ashes are lying beneath it.

On the floor of the chancel, in Bishops-Sutton Church, also in Hampshire, is a monumental stone with two figures in brass upon it of a knight and lady, both standing, but with their hands clasped as in prayer. The knight is in armour;

the lady in a peaked hood, ornamented down the sides with jewels or embroidery. The inscription is entirely obliterated, the softness of the stone having caused it to be worn down below the level of the brass plate.

On an ancient brass on the ground, in the church of St. Bartholomew, Winchester, is an inscription illustrative of what has been said in reference to the last above mentioned monuments:

"I am the remains of a once beautiful body become dust; then learn from me, friend, who passeth by here the vicissitudes of human nature. I was called by name * * *, but death has even destroyed that, leaving my soul only to exist for ever."

HENRY EDWARDS.

ILLUSTRATIONS OF MACAULAY.

"*The Journal of the Parliament in Ireland, &c., March 25, 1689.*" — I forward for insertion in "N. & Q." a copy of the rare tract, entitled:

"*The Journal of the Proceedings of the Parliament in Ireland. With the Establishment of their Forces there. Licensed July 6, 1689. London: Printed for Robert Clavell, at the Peacock in St. Paul's Church-Yard. M DCLXXXIX.*"

It is a document of which Mr. Macaulay seems to have made considerable use in his *third volume*, although he observes in a note to p. 206, "The reader must not imagine that this journal has an official character. It is merely a compilation made by a Protestant pamphleteer, and printed in London." I think, however, it is a contemporary production of some value and well worth reprinting in your valuable Illustrations. T. B. G.

"A Proclamation issued out for a Parliament to be held in Dublin, May 7, no Popish Bishops summoned."

"May 7. Parliament met in the Inns: Some Lords introduced; Bishop of Meath and Cork amongst the rest; the King enters with Robes and Crown; makes a Speech: Chancellor bids the Commons chuse a Speaker; they go to their House, and having chosen Sir Richard Nagle, present him within half an hour; he is accepted; House adjourns till Ten in the Morning: two Lords called by Writ Chancellor, Lord Nugent, Lord Riverstown."

"May 8. Bishop of Story introduced. Address of Thanks to the King, and Abhorrence voted. A Committee appointed to draw it up. A Message to the Commons for their concurrence."

"The King comes into the House, appoints Four in the Afternoon for both Houses to attend him with it: A Bill brought into the House by C. J. Nugent, and read twice, *Rege present*. Containing a Recognition of the King's Title, and an Abhorrence of the P. of O.'s Usurpation, and of the defection of the English; ordered after to be ingrossed: Committees of Grievances and Petitions appointed: House adjourned till Friday morning."

"May 10. King comes into the House, and stays there all the Session: Bill of Recognition, &c. read the third time; sent down to the Commons by two Judges, who report the delivery of it: A Bill brought in by C. J. Nugent for encouraging Trade, by inviting Strangers into the Kingdom, taking only the Oath of Fidelity, read once. The King directs the House in the Methods of

proceeding; adjourned to Ten next day: At Four afternoon Committee of Petitions and Trade sat; a Petition preferred by Nangle against Gerard Borre, Esq., for Perquisites of the Clerk of Parliament; Borre ordered to appear Monday following at Four in the afternoon.

"May 11. Bishop of Limerick introduced: House ordered to attend the King in their Robes, which they did: The Orders of the House read: Bill for Trade read the second time, and committed: Bill of Recognition brought into the House from the Commons; at Eleven the King comes to the House in his Robes, and passes the Bill; the King goes out. 'Tis disputed, whether the Session was not discontinued by passing the Bill; moved to refer it to the Judges by the Bishop of Meath; over-ruled, and resolved in the Negative. Adjourned till Monday.

"May 13. A Bill brought into the House by C. J. Nugent for altering the Act of Settlement, read once, and motion made for the second reading, but rejected. The King present at Four in the afternoon; the Committee of Petitions and Privileges sat; Borre's Answer put in, and Nangle ordered to reply. Lord Brittas's Petition concerning his Arrest 18 years ago, read; Affidavit ordered to be made, and on the Affidavit the Party to be committed to the Black Rod.

"May 14. The Peers names called; License of absence granted, and Proxies admitted: Two Bills brought up by the Commons, and read once; one for recalling all Grants of Civil Offices from the King, during Life or Good behaviour: Another against Writs of Error, and Appeal into England; and that an Act of Parliament in England shall not bind Ireland. King present all the while.

"May 15. Earl of Westmeath introduced Bill for vacating Offices, &c. read second time, and committed; Speaker quits the Chair: Chief Justice Nugent called up by the King to be Chair-man; the Bishop of Meath against it for two Reasons; 1st. Because able Officers might be turned out without fault. 2d. It was unjust to turn men out of Freehold without trial or compensation, the Lord Chancellor for it, because to the King's prejudice to grant them: the House reassumed, and the Bill read a third time; at every Sentence the Clerk stopt, and the Speaker asks the House, Shall it pass without amendment? It was put to the vote; all consent but the Bishop of Meath, who desired to protest, but was denied, because he offered it too late; viz. after the votes were past; King present all along.

"May 16. Ch. Just. Nugent reports the Alterations made in the Bill of Trade: The Bill against Writs of Error, &c. read the Second time, and committed: Speaker quits his place; Chief Justice Nugent assumes it: Bishop of Meath argues against it, because against his Oath of Supremacy to the King; because prejudicial to the King and Kingdom; robbing the King of his Prerogative, and the Subject of the Liberty of appealing to the King in person: He desires a Clause in the latter end for saving all Writs of Error, and Appeals now depending in England: The Lord Chancellor for the Bill, argues from the Ease and Benefit of the Subject. The House reassumed the Bill, read *seriatim*, as the other before; after that, put to the vote; all consent: The King present at all the Debates. A Bill read once, making it Treason to bring in Counterfeit Foreign Coin into the Kingdom; referred to the Committee. A Petition preferred about Butter-Casks, and referred. At Four in the afternoon the Committee sits, and refers the Bill about Money to the Judges; and that about Casks to the Committee of Trade.

"May 17. The Bill about Trade read twice, and passed *nemine contradicente*: Lord Primate's Summons and Proxy granted to the Bishop of Meath, read and allowed: objected, That the Proxy should be introduced, not allowed,

because the Primate did not appear; but it was carried in the Negative, and presidents were cited for it.

"May 18. Journals of the last day read: A Petition for the relief of some poor Prisoners, read, and referred to the Committee.

"May 20. Journals of the House read; Lord Dillon introduced.

"May 21. Earl of Barrymore's Proxy granted to the Lord Granard, allowed, but not read: Lord Dunfany's Proxy allowed.

"May 22. Lord Trimnestown, and Lord Kilmahar introduced. Motion made by Bishop of Meath against the Sheriffs of Dublin for quartering an Officer upon him; Ordered, That no Peer should be quartered on; and that the Sheriff should be committed to the Black Rod. The Bill for repealing the Acts of Settlement brought up from the Commons by Coll. Macharty, and lodged in the House.

"Observe, That nothing was done in the House for four days before, because the King waited for this Bill from the Commons; and that the King sent frequently for it; the Black Rod having called to the House of Commons six or seven times this very day to send it up, the Lords House and King spent the time in Discourses and News.

"May 23. Journals of last day read. The bill from the Commons lodged yesterday, read this day once: Motion made to have it read again in the afternoon, but rejected: Bishop of Meath moves, That the Lords Bill might have Precedence of it in reading, or at least, that both might be committed: The first rejected, the latter granted: The Commons Bill ordered to be read next morning.

"May 24. Col. Macarty made Baron, Moun Casson introduced. The Commons Bill of Repeal read again, and committed to the whole House; moved the Lords Bill of Repeal might be read and committed; but denied. Several Petitions read, put in by Persons concerned under the Acts; all referred, except Capt. Kelly's.

"May 25. Bill about Counterfeit Foreign Coin amended, and read the Third time: Controversie between Trimnestown and Dunsany about Precedencies, Reported by the Committee, adjudged to Trimnestown, because it was so in 1634; with a saving to Dunsany, if he can shew a better Right. Several Petitions read, preferred by Persons concerned under the Acts of Settlement and Explanation, and by others for Remainders: One by Lord Clan Meleera, to be relieved against the Sale of his Estate to Sir Patrick Trant.

"May 27. Several Petitions read, and Counsel on them heard at the Lords Bar; viz. Lord Galways, Mathews, Lord Kingstown's brothers, Sir Henry Bingham's brother's; the Scope of them all was, To have savings for their Remainders, and consideration for their Improvements; referred all to the Committee of Petitions.

"May 28. Several Petitions read, relating to the Act of Settlement; Bill of Repeal read the second time; the House adjourned during Pleasure, and Resolved into a Grand Committee; the Bill of Repeal read by Paragraphs; some Objections made, which occasioned some Alterations. Motion made for adjourning till Thursday, because Wednesday was a Holiday; the King ask'd, What Holiday? Answered, The Restoration of his Brother and Himself, &c. He replied, The fitter to Restore those Loyal Catholic Gentlemen that had suffered with him, and been kept unjustly out of their Estates; the Motion rejected.

"May 29. Petitions read, and referred to the Committee; the House Resolved into a Grand Committee; the rest of the Bill read by paragraphs; Objections made; some over-ruled, others thought reasonable; King offers a new Preamble to the Bill, instead of that which was sent up from the Commons House; Assented to it. Judge

Daly impeached by the Commons; at four in the afternoon Committee of Petitions sits; Chief Justice Keating's Petition read; Lord Forbe's and Lord Galway's adjourned to the 31st, because the 30th was a Popish Holiday.

"May 31. Judg Daly's Petition read and granted; Scope of it for time to answer the Commons Impeachments, and to have a Copy of it: Lord Galway's heard at the Bar about his Ladies Remainder in Lord Lanesborough's Estate; Proviso granted for it: Lord Rivers-town reports the Alterations made in the Bill of Repeal by the Committee, which were all consented to.

(To be continued.)

CLERICAL DESIGNATIONS.

In the Marquis of Blandford's proposed "New Parishes Act," it is intended to coin a new term for a class of beneficed clergymen, viz. "district rector." But this would be rather anomalous in places like Cheltenham, where the incumbent of the old parish church is a "perpetual curate." I would recall attention to my remarks in "N. & Q.," 1st S. xii. 160., and observe that a new adjustment of terms is needed.

In the Rubric appended to the Communion Service we read, "The parson, vicar, or curate, or his or their deputy or deputies." As parson means "rector," so I presume curate here means what we now call "perpetual curate;" while the deputy means what we now call a "curate," *i. e.* (legally) a "stipendiary curate," or deputy-minister paid by the incumbent. Can any of your readers trace out the rise and progress of the present use of the various terms?

Could the opportunity of any new act be taken for the legal re-adjustment of these things? For example, the incumbents of parishes where the tithes are all appropriated or impropriated, or where there are no tithes at all, might suitably be termed a "pro-rector" (*i. e.* for a rector), instead of perpetual curate, leaving the term "vicar" to the cases where there are vicarial tithes. The term "district rector" would not then be quite so incongruous if applied to incumbents of new "ecclesiastical parishes;" though the one term "pro-rector" would do as well for all such cases as any distinctive title. The stipendiary assistant might be termed a "deputy," or (as I hinted in 1st S. xii. 160-1.) a "clerk in orders;" and the parish clerk be termed a "lay clerk," which term is now legally applicable under the act of 7 & 8 Vict. c. 59. to the person who acts as "parish clerk" (*i. e.* as *responding* clerk), when the office of parish clerk is held by a clergyman who serves as curate, and who is then called the "clerk in orders," as in Liverpool, St. James's, Westminster, and other large places. For the responding clerk is appointed by the clergyman, and not by the parish; so that the term "lay clerk" would

be more correct than the term "parish clerk" is. The term "clerk in orders" would admirably express the position of (what we now call) a "curate," for he is paid by the incumbent to perform the office of a "clerk" (*i. e.* of one who can read and write) in matters requiring a person "in orders," *i. e.* in reading the church prayers and occasional services, and writing and reading sermons; and he stands much in the same sort of a position to the incumbent as a lawyer's clerk does to a lawyer.

In the recent "Church Discipline Bill" of the Lord Chancellor, a good opportunity would have occurred for introducing the legal use of the term "clergyman" for clerk, and perhaps of formally substituting it in all future documents. Could it be done in any future bill? As "clerk" means one who can read, so it seems to me that it may be applied as much to a layman as to a clergyman. And as the census papers complained of the confusion caused by the use of "clerk," so I would beg to invite the clerical readers of "N. & Q." to endeavour at once quietly and practically to introduce the use of the word "clergyman;" thus in all petitions to parliament, in all baptismal and marriage registers, and in all documents where they now usually add "clerk," or "clerk in holy orders," to their names, or the names of others, to denote their occupation, let them henceforth put "clergyman." I am informed on good authority that in the nomination to a curacy, or testimonials to a bishop, there is no necessity for the use of the term "clerk," and that "clergyman" would do quite as well. I have myself adopted the latter term, as more consistent with common sense, for the word "clerk" may mean almost anything.

C. H. DAVIS, Clergyman.

Nailsworth.

P. S. — Perhaps some of your legal readers would kindly point out any cases where "clerk" may be essential to create a legal document? Wherever it is not essential, surely the sooner it is abolished the better.

BOSWELL'S "JOHNSON."

1. As a laudable desire has been shown to illustrate the English Classic, I would ask through your columns if the name of the party who maliciously reprinted the *Marmor Norfolciense* in 1775, with a stinging dedication to Johnson, under the signature of "Tribunus," is known? Enjoying, as the Doctor then was, a pension from the House of Hanover, he could ill afford to have his earlier Jacobite tendencies recalled to public notice; nevertheless, Boswell tells us that he met this attack upon him by one of his *petty adversaries* with great good humour; laying aside both his

bearishness and pomposity, he laughed heartily at the feeble efforts of his unknown enemy. Having seen a copy of this reprint, upon which, in a handwriting of the period, stands "Tribunus, i. e. Samuel Parr," I am induced to inquire if there is any ground for charging the friend of Johnson with such a piece of literary perfidy as this would involve?

2. Another attack upon Johnson, not noticed by Boswell, came from the north, and bore the title of *The Deformities of Dr. Samuel Johnson, collected from his Works*, 8vo., Edinburgh, printed for the author, 1782. Is this scribe known?

3. Boswell records of Johnson that being in a serious mood, and seeing at the Sacrament a poor girl in a bad gown, he privately gave her a crown, *though he saw Hart's Hymns in her hand*. In a note (vol. ii. p. 277., Croker, 1839) we are told that this was the hymn book of the "Rev. John Hart, of the Gray Friars Church, Edinburgh;" but I venture to correct this by substituting the "Rev. John Hart, of Jewin Street, London, whose Hymns, &c., on various Occasions," published in 1759, was undoubtedly the book alluded to by Johnson. The Doctor was a strict churchman, and could not but know something of the heterodox Calvinistic preacher of Jewin Street, whose remarkable *experience* forms part of his hymn book. With this correction I think the obscurity of the passage disappears; for however shocked the Doctor might be at seeing such a sectarian book in the hands of a communicant within the holy precincts of the altar, his humanity prevailed, and the heresy of the poor girl was outweighed by the poverty of her garb. J. O.

NOTES ON THE FLEUR-DE-LIS.

(Concluded from p. 389.)

McCausland, of Strathbane, or, within a R. T. a F.-d.-L. sa.

McGildowny, of Clare Park, az. 3 Fs.-d.-L. or.

Maitland, of Hollywick, or, a L. R., &c. within a R. T. gu.; cr., a lion, in sin. paw a F.-d.-L. az.

Massey, of Pool Hall, (1 and 4) gu. and or, 3 Fs.-d.-L. arg.

Meyrick, of Bodorgan, between 3 brands, &c. a F.-d.-L. gu.; cr., a Cornish chough, in dext. claw a F.-d.-L. gu.

Meyrick, of Goodrich Court, a F.-d.-L. between 2 choughs; cr., a chough holding a F.-d.-L.

Miller, arg. a R. T. (Clarke, 54.).

Money, of Walthamstow, cr., 2 wings az. each semée de Fs.-d.-L. or.

Montgomerie, of Annick Lodge, az. (1 and 4) 3 Fs.-d.-L. or, within R. T.

Montgomery, of Convoy H., az. (1 and 4) 3 Fs.-d.-L. or, &c.

Morley, of Sussex, sa. 3 leop. faces jessants Fs.-d.-L. or (Clarke, 143.).

Murray, of Polmaise, az. 3 stars within R. T. or.

Murray, of Eriswell, az. 3 mullets, do.

Napier, of Pennard H., R. T. (for Scott of Thirlestane).

Newdegate, of Harefield, cr., a F.-d.-L. arg.

Newton, of Cheadle Heath, gu. a cross fleurette, or.

Oakeley, of Plas Tan-y-Bwlch, arg. on a fesse between 3 crescents, gu. 3 Fs.-d.-L. or; cr., dext. arm charged with 2 Fs.-d.-L. or.

O'Shee, of Garden Morres, (1) per bend indented, or and az. 2 Fs.-d.-L. counterchanged (1882).

Owen, of Tedsmore and of Bettws, (1 and 4) cross flory.

Palmer, of Naburn, gu. 3 Fs.-d.-L. arg.

Pattenson, of Ibornden, arg. on a fess sa., a bugle horn, between 2 Fs.-d.-L. or.

Pedder, of Hoo Mavey, on a chief an oriental crown, between 2 Fs.-d.-L. az.; cr., a demi-L. R. holding a lozenge arg. charged with a F.-d.-L. az.

Pennant, of Downing, &c., (4) arg. on a bend az. 3 Fs.-d.-L. arg.

Peppard, of Cappagh H., az. 2 bars or, the upper charged with 3 Fs.-d.-L., and each of 2 towers charged with a F.-d.-L.

Philipps, of Aberglasney, (1 and 4) L. R. between 2 Fs.-d.-L. in chief, az.; cr., L. R. with dexter paw on a F.-d.-L. or.

Philips, of Heath H., per pale az. and sa. within an orle of Fs.-d.-L. arg. a lion, &c.; cr., a demi-L. R., a F.-d.-L. arg. between its paws.

Phillips, of Eaton Bishop, cr., a leop. face jessant de lis, or.

Plowden, of Plowden, az. a fesse dancettée, 2 upper points terminating in Fs.-d.-L. or.

Portal, of Freefolk Priors (French), cr., 2 portals flanked by 2 towers, each charged with a F.-d.-L.

Powell, of Brandelsome H., cr., a lion's head with collar Fl. C. gu.

Price, of Gunley, arg. a L. P. sa. between 3 Fs.-d.-L. gu. (2 and 1).

Probert, see Clifford.

Pryse, of Gogerddan, cr., L. R. holding a F.-d.-L.

Pugh, of Llanerchydal, (1 and 4) a L. P. G. sa. between 3 Fs.-d.-L. gu.; cr., a L. holding a F.-d.-L. gu.

Ramsbotham, of Old Hall, arg. on a fesse gu. between 10 pellets, a F.-d.-L. or.

Ramsden, of Carlton H., arg. on a chevron between 3 Fs.-d.-L. sa. 3 rams' heads; cr., an arm, holding in hand a F.-d.-L. sa.

Rebow, of Wivenhoe P., 4 bezants, each charged with a F.-d.-L. az.; cr., on a breast of a demi-eagle a bezant charged with a F.-d.-L. az.

Richards, of Ardamine, (1 and 4) sa. a chevron between 3 Fs.-d.-L. arg.

Rogers, of Dowdeswell, on a chief, gu. a F.-d.-L. or.

Rogers, on a chief az. a F.-d.-L. or (Pony, 47.).

Russell, of Ilam H., cr. (for Watts), a fesse between 3 Fs.-d.-L. in chief.

St. Clair, of Staverton, (1 and 4) a ship at anchor, &c. within a R. T.

Sarsfield, of Dougheloyne, per pale arg. and gu. a F.-d.-L. counterchanged.

Savile, of Oaklands, cr., an eagle rising per bend sin. or and sa., holding a F.-d.-L. az.

Scobell, of Nancealvarne, arg. 3 Fs.-d.-L. gu. in chief, &c.; cr., demi-lion holding a F.-d.-L. gu.

Serocold, of Cherry Hinton, (1 and 4) per chevron, arg. and sa., in chief 2 Fs.-d.-L. az.; cr., a castle with a F.-d.-L. issuing.

Seton, of Mounie, R. T. gu.

Seton, of Cariston, or, 3 crescents within a R. T. gu., and (for Balfour) a F.-d.-L. in base.

Seymour, of Knoyle, (1 and 4) or, on a pile gu. between 6 Fs.-d.-L. az. 3 lions of Eng., &c.

Sheppard, of Frome Selwood, az. on a chevron between 3 Fs.-d.-L. or, as many mullets, gu.

Shirley, of Easington, arms of Thomas of Woodstock (Edw. III.).

Shirley, gu. a chevron, &c. between 3 Fs.-d.-L. or (Clarke, 55.).

Skelton, of Papcastle, az. a fesse between 3 Fs.-d.-L. or. Smith, of Halesowen Grange, cr., with a R. T. gu. Smith, of Ashlens Hall, cr., an elephant's head, charged with 3 Fs.-d.-L. sa.

Sneyd, of Keel, arg. in fesse point a F.-d.-L. sa. (Cl. 177.).

Soltan, of Little Efford, on sin. side of bend, 3 Fs.-d.-L. az.

Southby, of Carswell, (2 and 3) on a bend sa., 3 Fs.-d.-L. or, &c. (for Hayward).

Stanley, of Cross Hall, France, semée of F.-d.-L. or.

Steuart, of Glenormiston, in base, 3 Fs.-d.-L. az.

Steuart, of Ballechin, (1 and 4) L. R. within a R. T. gu.

Steuart, of Steuart's Lodge, the same.

Stevenson, Bellasis, of Uffington, (1 and 4) erm. a chevron countercompony or and gu. between 3 Fs.-d.-L. gu.

Stewart, of Ardvorlich, (1 and 4) or, a L. R. gu. within a R. T. gu.

Stillingleet, of How-Caple, arg. on a fesse sa., between 3 Fs.-d.-L. gu. 3 leap. heads; cr., of one branch, in dext. paw of a demi-leop. a F.-d.-L. gu.

Stoddyr, cr., $\frac{1}{2}$ F.-d.-L. or (Cl. 114.).

Storie, of Camberwell, a L. R. gu. on a canton az., a F.-d.-L. or.

Stuart, of Aldenham Abbey, or a fesse chequy az. and arg. within a R. T. gu.

Tennyson d'Eyncourt, of Bayons Manor, (2 and 3) gu. 3 leap. faces or, jessant Fs.-d.-L. az.; cr., a L. P. G. arg. on the head a crown of Fs.-d.-L. or.

Thorp, of Ryton, (1 and 4) per pale arg. and or, within an orle of 10 Fs.-d.-L. az. a L. R. gu.; cr., a L. R. in dext. paw, a F.-d.-L. az.

Trench, of Cangort P., arg. a L. P. gu. between 3 Fs.-d.-L. az.

Urquhart, of Meldrum, (3) 3 crescents within a R. T. gu.

Vaughan, of Caethle, &c., (1 and 4) a L. P. sa. between 3 Fs.-d.-L. gu. (2 and 1).

Venn, of Freston Lodge, erm. on a bend gu. between 6 Fs.-d.-L. az. 3 escallops, arg.; cr., L. P., dext. paw on an escutcheon, az. charged with a F.-d.-L. or.

Vilett, of Swindon, on a canton az. a F.-d.-L. or.

Vyse, of Stoke, a R. T. gu.

Walcot, of Bitterley Court, (2 and 3) arg. on a cross Fl. sa., 5 Fs.-d.-L. or.

Wall, of Worthy Park, per fesse or and az. a fesse battellée counter battellée between 3 Fs.-d.-L. all counter-changed, &c.

Ward, of Willey, az. a cross patée erm. between 4 Fs.-d.-L. or; cr., a martlet, sa., in its beak a F.-d.-L. or.

Ward, of Salhouse, arg. on a bend engrailed sa., between 2 acorns, &c. 3 Fs.-d.-L. or.

Plumer-Ward, of Gilston, (2 and 3) party per chevron F. C. gu. and arg. 3 martlets, &c. (for Plumer).

Lee-Warner, of Walsingham Abbey, (2) party per bend indented, gu. and or, 2 Fs.-d.-L.

Watkins, of Woodfield, az. on a chevron, &c. 3 leap. faces "jessant de lis," gu.

White, of Yeovil, (1 and 4) a F.-d.-L. between 2 loz. gu. (2) a d. L. R. sa., on the shoulder a F.-d.-L. or (for Mervin).

Whyte, of Redhills, (4) arg. 3 Fs.-d.-L. between 9 cr. crosslets, and a bordure engrailed sa. (Beresford).

Williams, of Temple House, cr., a chough, in dext. claw a F.-d.-L.

Wilson, of Knowle Hall, (4) az. on a chevron, between 3 Fs.-d.-L. or, 3 estoiles, gu.

Wilson, of Stowlangtoft Hall, a wolf sal. or, on a chief of the last, pale of the first charged with a F.-d.-L. arg.;

cr., a demi-wolf, sin. paw on a pellet charged with a F.-d.-L. arg.

Wolcott, of Knowle House, a Cr. Fl. arg., &c., as an augmentation of honour a F.-d.-L. between 2 annulets; cr., a hawk's head holding a F.-d.-L. or.

Woodforde, of Ansford H., sa. 3 leap. heads reversed gu. swallowing 3 Fs.-d.-L. arg.

Woodyeare, of Crookhill, sa. semée de L. or, &c.; cr., on a wreath, or and sa. a demi-griphon, &c., sa. semée de lis.

Wright, of Kilverstone, sa. a chevron Eng. arg. between 3 Fs.-d.-L. or, on a chief, &c.

Wroton, a triple pile flory (Cl. 42.).

V.

This last list is, as already stated, supplied by the courtesy of Mr. Court of Cotham, his son-in-law, from an unpublished MS., "Heraldic Dictionary, by Thomas Dudley Fosbroke, M.A., F.A.S.":

"No dates are given, neither is it stated whether the families were extinct or not. The work is commenced without preface or remark of any kind, and is merely headed as above. The latter part of the MS. appears to be in an unfinished state."

It is presumed that the vicar of Walford may be cited as sufficient authority for the use of the fleur-de-lis in the subjoined family names. His thorough knowledge of heraldry is exemplified in his *Hist. of Gloucestershire*, which is chiefly characterised by details of the families possessed of the lands in succession; and he was employed by the Duke of Newcastle to unravel the mysteries of the Pelham-Clinton genealogy.

Adams, Aguilon, Angelus, Archas, Areas, Ashton, Aylworth, Ayson.

Bacon, Badd, Balmes, Banester, Barton, Basentyne, Bassett, Bates, Beard, Beaumont, Bereford, Beresford, Billingsley, Birch, Boughton, Brigges, Brigham, Buband, Buckfield, Bukefield, Bishop Burgh, Burgh, Burke, Burhope, Burrough, Burwell.

Campion, Cansey, Cantelo, Cashire, Cheffield, Clamend, Cole, Collingrig, Coneley, Constantyne, Cope, Crake, Craven, Crome, Curling, Curtoys.

Daires, Dawbeney, Deelsome, Disney, Dixwell, Dodson, Dokesworth.

Edgar, Edmonds, Elcotts, Eley, Elsing, Evans, Everton, Eyles.

Fanshaw, Flegh, Frethorp, Fremond, Freny, Frisley.

Gaire, Gayer, Gilbert, Gomeldon, Goodridge, Gouldine, Gouldsmith, Grazebrooke, Green, Grey, Griffin, Gumbleton, Gurdon.

Hamelyn, Hamelton, Hawford, Haylord, Hicks, Hide, Hillary, Hiltot, Hitchcock, Hobart, Holcroft, Holt, Howell, Hutton, Hynell.

Ingleby, Joyner.

Knowles.

Henry of Lancaster, Leigh, Leigham, Lilly, Limings, Little, Losse, Lyndwood.

Macklowe, Mallake, Marke, Marom, Martyn, Mascall, Maundrell, Meryett, Moncklow, Mordant, Morton, Moundeford, Mountford, Mountjoy, Murthes.

Nelson, Normansell, Northampton, Norton.

Ossanna.

Paston, Patesley, Patterson, Peake, Pedley, Penn, Perkins, Pooley, Portman, Price, Pugh.

Quennell, Quiney.

Reynall, Richmond, Robinson, Robyns, Rochcourt, Rochdale, Rogers, Rotheley, Rowles, Rythe.

Saunders, Scory, Seborne, Seymour, Jane Seymour, Shelton, Skynner, Smith, Smyth, Sneyd, Somerset, Somerton, Standon, Stokes, Stone, Sutherland, Swift.

Thorpe, Thwaites, Tonarst, Twenge, Tylley, Vincent.

Walbe, Walsell, Walton, Wameldon, Waniell, Warme, Warrington, Washington, Wateborough, Welby, Welwes, Wennis, Wingo, Wigly.

C. H. P.

Fleur-de-lis: Sir Stephen Fox.—With reference to the notes on the fleur-de-lis (2nd S. i. 348.), I do not see the name of Sir Stephen Fox, who was permitted to place a fleur-de-lis in his coat of arms in the upper left hand corner. This honour is preserved in his family, and still decorates the shield of Lord Holland, his *great-great-grandson*.

A tradition in the Fox family existed, and the late Lord Holland used to mention it, that when in exile Charles II. borrowed 5,000*l.* of Mr. Stephen Fox, who was attached to his family; and that that prince graciously permitted him to place this fleur-de-lis in his escutcheon. The money, it was added, was never repaid, though some of the descendants would have willingly resigned the badge for the money.

In the *Memoirs* of Sir Stephen (London, 1717) may be seen the arms with the fleur-de-lis. Perhaps some of your readers may add information.

VOLPONE.

I have the following, whence culled I know not:—

"Nothing could be more simple than the lily, which was the distinctive badge of the French monarchy; nor, at the same time, could anything be more symbolic of the state of the nobility and gentry, exempted from the necessity of working for a livelihood or for dress, than lilies, of which it is said: 'They toil not, neither do they spin,' *neque laborant neque nunt*,—which was the motto to the royal arms of France."

R. W. HACKWOOD.

Minor Dates.

Jamaica: Interesting Discovery.—The hurricane which passed over Jamaica on April 24, led to many discoveries. Among others, and that probably of the greatest interest, was the iron cage in which the Spaniards, when masters of the island, used to put criminals who were sentenced to death, and hang them alive. It was washed up with the bones inside, about three miles from Uppark Camp, near Kingston; and was examined with great curiosity by the officers of the regiment quartered there.

F. G.

Time taken in writing Black Letter.—I have recently been copying an old legend in the black letter, and have kept a note of the time consumed,

thinking it would be interesting to fellow antiquaries. My work took seventy-nine hours, and consists of twenty-two pages, each page measuring without margin 6½ inches by 4¾ inches broad; the letters are ⅓rd of an inch high, and the lines (twenty-four to a page) are ⅓rd apart. Each of these pages took three hours, thirty-five minutes. This is without taking into account illuminated letters; for these allowance must be made according to intricacy and finish. I think also the old monks might work a little, but not much faster than I. We often talk of their perseverance in writing MSS., and shall now be able to make some calculation as to their labours. Like them I had one to read to me the while. LX.

Sad Advice.—

"Enquire out those tauernes which are best custom'd, whose maisters are oftenest drunk; for that confirms their taste, and that they choose wholesome wines."—Decker's *Hornbooke*, 1609.

R. W. HACKWOOD.

"*The Image that fell down from Jupiter*," *Acts*, xix. 35.—Pausanias (i. 26.) speaking of the statue of Minerva at Athens, says: "It is reported that this statue fell from heaven; but whether this was the case or not I shall not at present attempt to prove." He took the expression literally; but the figurative sense given by Herodian (bk. i. p. 37.) appears to be the most exact; for when speaking of the image of the mother of the gods at Pessinus, he says they call it *διονηρὲς*, "because the material and the artist are unknown, and it must not be touched by human hand." Jamblicus (*apud Phot.*, p. 554.) also says the statues were so called "because the occult art by which they were fabricated by human hands was inconspicuous." Dr. Kitto observes, on the authority of Mucianus, that the statue of Diana was of wood, and not of stone, and could not have been an *aërolite*. The statue at Pessinus, however, was most probably of stone; and that mentioned by Herodian, bk. v. p. 114., was an *aërolite*.

T. J. BUCKTON.

Lichfield.

Grantham Steeple used as a Simile.—In *The Character of a London Diurnall: with severall select Poems*, by the same Author. Printed in the Yeere 1647, there is a poetic address, of fifty lines, to the Archbishop of Canterbury, which thus concludes:

"How could successe such villaines applaud?
The State in Strafford fell, the Church in Laud:
The twins of publike rage adjudged to dye,
For treasons they should act, by prophecy.
The facts were done before the lawes were made,
The trump turned up after the game was plai'd.
Be dull great spirits, and forbear to clime,
For worth is sin, and eminence a crime.
No churchman can be innocent and high,
'Tis height makes Grantham steeple stand awry."

Poetic licence, I readily admit, will fully excuse the above statement; but the truth is, that Grantham steeple does *not* stand awry, and that the appearance of its doing so arises, not from its height, but from the fact that the angles of the tower are not all alike, one of them being made to project, so as to carry the staircase.

HENRY KENSINGTON.

Submarine Tunnel between England and France.

— This project was alluded to in an English song, published thirty-one years ago, called "Bubbles of 1825," tune "Run, neighbours run:"

"A tunnel underneath the sea; from Calais straight to Dover, Sir,
That qualmish folks may cross by land from shore to shore,
With sluices made to drown the French, if e'er they would come over, Sir,
Has long been talked of, till at length 'tis thought a monstrous bore."

BAR-POINT.

Philadelphia.

Provincial Words, Wiltshire.— Among provincial or antiquated words used in this neighbourhood, are two which I have not seen noticed before, viz.:—

Frow, brittle or fragile; applied frequently to full-grown timber.

Froom, luxuriant; applied to crops of grass or corn.

A WILTSHIRE VICAR.

Boy Bachelor.— William Wotton, Bentley's friend, was admitted at St. Catharine Hall some months before he was ten years of age, and actually graduated as A.B. at Cambridge when only twelve years and five months old.

MACKENZIE WALCOTT, M.A.

Burial Clubs among the Saxons.—

"The Saxons had also guilds or clubs, in which the artisans, or such as seem to have consisted of the middle classes, subscribed for the burial of a member, and a fine was inflicted upon every brother who did not attend the funeral. Thus above a thousand years ago were burial societies established in England, a clear proof of the respect which the Saxons paid to their dead."—Miller's *Hist. of the Anglo-Saxons*.

The establishment of these *fraternities* must of course have been subsequent to their conversion to Christianity. The Pagan Saxons *burned* their dead.

F. PHILLOTT.

Querries.

EXPOSITION OF THE BOOK OF COMMON PRAYER.

Will any of your correspondents have the kindness to furnish me with what information they can respecting the following book, the title-page of which is lost. It is a folio volume of 1140 pages, and was published in *numbers of five sheets*

or *twenty pages* in each number. The first page has on it: "*A correct and familiar Exposition on the Common Prayer Book of the Church of England,*" the words in Italics forming a running title or heading to the pages throughout the volume. After the general directions as to the daily use of the Morning and Evening Prayer, it gives a short introduction, and then sets forth the rubric, which stands at the commencement of the Morning Service. Then follows the initiatory sentences, which are not in the Order of the Common Prayer Book, but stand thus: "Hide thy face;" "Enter not into judgment;" "O Lord, correct;" "The sacrifices of God;" "To the Lord our God," &c. On all the sentences there are a paraphrase and remarks. The exhortation is divided into three parts:—1. A Loving Compellation. 2. A Profitable Instruction. 3. An Earnest Supplication. And so it proceeds with every portion of the book. There is a long explanation of the Apostles' Creed, and practical discourses on the 2nd and 3rd collects, and on the prayers which follow. In those for the King and Royal Family, and in the Litany, the supplications are for King George, Queen Caroline, Frederick Prince of Wales, the Duke, the Princesses, and all the Royal Family. A dissertation on the Athanasian Creed occupies fifty-eight pages.

F. B.

Minor Queries.

Ferrara Blades.—When are these first mentioned? I find allusion to them in a professed account of the battle of Drumclog, which occurred June 1, 1679. (See Scot's *Worthies*, edit. 1846, App. vi., and p. 622.)

B. H. C.

"*The History of the Affaires of Scotland.*"—Who was the author of *The History of the Affaires of Scotland, from the Restauration of King Charles the Second in the Year 1660; and of the late Great Revolution in that Kingdom*, 8vo., Lond, T. Salusbury, 1690?

T. S., who dedicates it "To Jane, Countess of Sutherland," calls his book the *Naked Rafters of a History*. The author, from his barbarous orthography of proper names, was evidently no Scot; but he shows that his *Rafters were sound* by sympathising with that nation in their struggle for their own church government.

J. O.

Incense.—When or where was incense first employed in religious worship? It was certainly used in Egypt before the Exodus.

F. A. S.

Punishment in England.—Am I being hoaxed when I read the following? or perhaps I should rather say, am I hoaxed if I believe it when I have read it? If not, and if such a punishment could be inflicted at the date I read of it, about

1770, or at all events during the early part of the reign of George III., may I pause for a reply as to when it was discontinued?

"In the case of such as at their trial refuse to plead guilty or not guilty, the prisoner is laid upon his back, and his arms and legs being extended with cords, and a considerable weight laid upon his breast, he is allowed only three morsels of barley-bread, which is given him the next day without drink, after which he is allowed nothing but foul water until he expires. This punishment is, however, seldom inflicted; but some offenders have chose it *in order to preserve their estates for their children*. Those guilty of this crime are not now suffered to undergo such a length of torture, but have so great a weight placed on them that they soon expire."

R. W. HACKWOOD.

Personage referred to by Pascal.—

"Would any have thought that a man who enjoyed the friendship of the kings of *England* and *Poland*, and the queen of *Sweden*, should at length have wanted a safe retreat, a shelter, and *asylum* in the world?"—*Pascal's Thoughts*, Edinburgh, 1751, p. 155.

Who is the individual referred to in the above?*

G. N.

Submarine Duel.—Some years ago, when Mr. Deane and his corps of divers were employed in clearing the wreck of the "Royal George" from the anchorage at Spithead, two privates in the Sappers and Miners at work under water, squabbled and had a set-to in the briny deep: one of them succeeded in breaking a window in his antagonist's helmet, and the unfortunate diver was dragged up to the surface half drowned. I shall be much obliged to any engineer or marine officer who is well acquainted with the circumstance, to give particulars as to the date, depth of water, name of the men, the occasion of the quarrel, and moreover, if they were brought to a court-martial.

Formerly terrestrial duels were of frequent occurrence, but if this "affair of honour" really happened, such a submarine duel ought to be chronicled in "N. & Q.," and might be added to the list of the seven wonders of the world!

CENTURION.

Athenæum Club.

"*Elucidarium*."—I have a MS. volume in small 4to., which is, according to the note of a former owner, of the twelfth century; and from the consistency of the vellum, and the character (abounding in contractions), probably may be so. It is entitled *Elucidarium*, and is in three books, in the form of a dialogue between Magister et Discipulus, commencing thus:

"Incipit Prologus in libros elucidarii. Sæpius rogatus a condiscipulis quasdam quæstiunculas enodare: importunitati illorum non fuit facultas negando obviare. Præ-

sertim metuens illo eulogio multari: si creditum talentum mallet intra silendo occultari."

This rhyming, however, from which Dean Swift might have borrowed the idea of his own ludicrous long measure, does not extend beyond the prologue, the dialogue being carried on in sober prose.

I shall be much obliged to any reader of "N. & Q." for accurate information respecting the mediæval abridgments of theology called *Elucidaria*, or *Libri Elucidarii*, of which there are, I believe, several extant, one being attributed to St. Anselm.

PHILOBIBLOS.

Prebends of Stow Longa, &c.—I shall be obliged by information, which may be briefly given, when and by whom the Prebend of Stow Longa in the cathedral church of Lincoln was founded, of what the endowment consisted, and where the deed of foundation, or a copy, may be seen?

Also for similar particulars with respect to the prebends of Leighton Bromswold Ecclesia, and Spaldwick *alias* Sanctæ Crucis, in the same cathedral.

STOKE.

Glycerine for Naturalists.—In a newspaper article on glycerine, which I read a few weeks ago, it was stated, among other important properties, that glycerine was the best means known for preserving specimens in natural history, enabling the objects to retain even their natural colour. I have lately been experimenting with this substance on Actinias, Molluscs, &c., but very unsuccessfully: the objects have decayed very rapidly in the glycerine.

Can any readers of "N. & Q." explain this, or instruct me in the mode of using the above? Or can they furnish me with any other method of attaining the same end?

Goadley's recipes I am acquainted with.

I. M. 4.

Churches under Sequestration.—In the time of the Commonwealth I find certain churches, or chancels of churches, repaired at the expense of the sequestrators. Can any of your readers refer me to the act which gave power to the Committee of Sequestrations to expend money for this purpose?

J. A.

Medals of the British Army.—Everything connected with the army of England is now an object of interest to all, and the fact of her soldiers having acquired a new decoration for the Crimea does not supersede the value of respect for previous honours. Some time has now elapsed since the Peninsular war and naval medals were granted, and perhaps there are no instances of the possessors of either wearing similar clasps or bars. I hope that through your valuable pages we may

* It may help to the solution of this Query to state that the reference of Pascal is to the contemporary sovereigns Charles I. of England, John Casimir of Poland, and Christina, Queen of Sweden.]

be enabled to obtain a list of *all* the bars or clasps ever granted to the brave owners of either the naval or Peninsular war medal. A similar favour for the China and East India Company's medals would be highly valued by
W. R. C.
Exeter.

Geddes. — In *Advice to a Young Oxonian*, Oxford, 1781, are the following lines :

"Let puzzled Geddes, in pedantic dream,
Pother o'er that which 'seems yet does not seem,'
And pile up Absolutes, whose curious lot
Is to be that which is and yet is not;
While Like and Unlike are the same, and One,
Embodies Many and amounts to None.
Put no such learned nonsense in thy stock,
Master thy spelling-book — then study Locke."

The phraseology has a modern German sound, but the Kantian philosophy could hardly have reached Oxford in 1781. I should be glad to know who is the Geddes above mentioned, and to what work the lines apply?
A. H.

"*Index.*" — I shall be obliged if any of your correspondents can give me a motto or maxim for an *Index*, as I have a particular object in view.

JOHN NURSE CHADWICK.

King's Lynn.

Did Lord Bacon die without Issue? — Mr. Martin says :

"Most, if not all of Lord Bacon's biographers, positively assert that he died *childless*. Aubrey, however, who had good opportunities of informing himself on this head, both from the time in which he lived, and his position in society, expressly says that he left a daughter, who married her gentleman usher Sir Thomas Underhill, and was living after the beheading of King Charles I." — *Character of Lord Bacon: his Life and Works*, by Thomas Martin, Barrister-at-Law, note (J.), p. 358.

Aubrey's statement is utterly irreconcilable with Dr. Rawley's :

"*Children he had none*; which, though they be the means to perpetuate our names after our deaths, yet he had other issues to perpetuate his name, the issues of his brain; in which he was ever happy and admired, as Jupiter was in the production of Pallas. Neither did the want of children detract from the good usage of his consort during the intermarriage, whom he prosecuted with much conjugal love and respect, with many rich gifts and endowments."

These passages imply that there never was any issue; and it is plain that Rawley's testimony in this matter is conclusive.
J. W. PHILLIPS.

Haverfordwest.

The Devil's Bible. — I copy the following from the Rev. R. E. Hughes's *Two Cruises with the Baltic Fleet*. Speaking of the Royal Library at Stockholm, he says :

"In the same room (*with the "Codex Aureus"*) is the Devil's Bible, an enormous MS. folio, on ass's hide; it contains, in addition to the Bible, a history in twenty-

four books, by St. Isidore Hispalensis. I could not get at the history of the book, or the cause of its strange title. All I could learn was, that Satan is in the habit of perusing its pages in the evening. I have no doubt that there is some interesting legend connected with this strange and enormous work, and I greatly regretted that the crowd and the hurry rendered it impossible to get any information on the subject. The gentlemen whom we knew at Stockholm, and the chief booksellers, stuck to the story I have given; in which however they told me, with much gravity, that they did not believe."

Can any of your readers supply the information which Mr. Hughes was unable to obtain? The legend about such a "strange and enormous work" could not fail to be interesting; and to English people, I believe quite new.

HENRY KENSINGTON.

Hoppus's "Practical Measurer." — What is the date of the first edition of this well-known work? I have now before me the *sixth*, London, 1761. Hoppus has attained nearly as much celebrity as Cocker, and it is likely to continue; for, within the last six months, I have observed the announcement of several new editions by different publishers.
E. TOOC.

Swansea.

Bermuda. — Moore, in speaking of the inhabitants of Bermuda, says :

"The old philosopher who imagined that, after this life, men would be changed into mules, and women into turtle-doves, would find the metamorphosis in some degree anticipated at Bermuda."

Who is the philosopher here referred to, and in what part of his works does the passage occur?

N. L. T.

Drinking on Martyrs' Tombs. — In Dryden's *Astræa Redux*, I find the following :

"Nor could his acts too close a vizard wear,
To 'scape their eyes whom guilt had taught to fear,
And guard with caution that polluted nest,
Whence Legion twice before was dispossessed:
Once sacred house, which when they entered in,
They thought the place could sanctify a sin;
Like those, that vainly hoped kind heaven would wink,
While to excess on martyrs' tombs they drink."

I doubt not I shall be informed, through the pages of "N. & Q.," to what superstition allusion is made in the last two lines.
J. B. R.

Quaker Settlement in Maryland. — There was a Quaker settlement in Maryland (U. S.) as early as 1676. Can any of the Society in England give any facts as to its origin? Among the names in its records are Powell, Howell, Christison, Durdan, &c. Is there any clue thus furnished? The "Society of Friends" began about 1650; and no doubt a correspondence was kept up between those in America and those who remained at home. Are there any letters in existence that would throw light on this inquiry?

MARYLANDER.

Hints or Rules for Training for Pedestrian Matches, &c.—

"The wise for cure on exercise depend,
God never made his work for man to mend."

I shall feel extremely obliged for any wrinkles on the above subject, knowing that you must number many amateur pedestrians among your subscribers and readers.

J. B. N.

Bardados.

"*In necessariis unitas.*"—Whence came the quotation, "*In necessariis unitas,*" etc.? It is ascribed to S. Augustine, and to Melancthon*; but where? N. E.

Minor Queries with Answers.

Meaning of "Ribible" in Chaucer.—In a small edition of the *Canterbury Tales*, purporting to contain the substance of Tyrwhitt's notes, I observe *ribible* to be referred to by the editor as the name of some unknown musical instrument.

"And playen songs on a small *ribible*."

Miller's Tale.

"Rode forth to summon a widow, an old *ribibe*."

Frere's Tale.

In the *Indice sul Decamerone*, contained in the *Parnaso Italiano continuato*, Leipsic, 1833, I notice the following:

"Ribeba.† Strumento di corde a sonare, che più comunemente si dice Ribeca."

Evidently the "*rebeck*."

"And the joyous *rebec's* sound."—*Allegro.*

Probably the name is originally Arabic; at least I have some remembrance of a Syrian or Arabian instrument called *arabebbah* being mentioned in the notes to Southey's *Thalaba*. Perhaps though, both name and thing went eastward in the time of the Crusades.

G. F. B.

New York.

[Dr. Hawkins has the following apposite note on this ancient instrument: "RIBIBLE is by Mr. Urry in his Glossary to Chaucer, from Speght, a former editor, rendered a fiddle or gittern. It seems the *rebeb* is a Moorish word, signifying an instrument with two strings, played on with a bow. The Moors brought it into Spain, whence it passed into Italy and obtained the appellation of *ribeca*; whence the English *rebec*, which Phillips and others after him render a fiddle with three strings. The *rebeb*, or *re-lab*, is mentioned in Shaw's *Travels* as a Turkish or Moorish instrument now in use; and is probably an improvement on the Arabian pandura, described by Mercennus. (*Hist. of Music*, ii. 86.) The *arabebbah* noticed by Southey is a bladder and string, and is in the highest

[* Our correspondent W. S. of Northiam (1st S. viii. 281.), says this celebrated saying is from Melancthon; probably he can furnish the reference.]

† Bruno proposes to Calandrino to win La Niccolosa's heart by bringing his *ribeba*, and playing on it."—*Giornata 9*, Nov. 6.

vogue among the Bedoweens, and doubtless of great antiquity. See Nares's *Glossary*, art. REBECK.]

Visit of the King of Denmark, 1768.—I have in my possession a MS. entitled a *Historical Relation of the Visit of his Danish Majesty to the University of Cambridge, 1768*, with this note on the cover:

"A manuscript intended for our most Gracious Queen Charlotte, but the scribe having made two or three omissions, another copy was made for Her Majesty, and a third for the Queen of Denmark, by the same hand."

I shall be obliged by any clue to the author of the MS., or references to any account of the same visit that may exist in MS. or in print?

BURIENSIS.

[A short notice of the visit of Christian VII., King of Denmark, to Cambridge University, is given in the *Gentleman's Magazine*, vol. xxxviii. p. 442. But a more extended account is left in MS. by William Cole (Additional MS. 5834. pp. 462—466). An account of the illuminated Diploma of the University of Cambridge sent to His Danish Majesty will be also found in Addit. MS. 6772. p. 181. His Majesty's daily expenses whilst in England were computed at 1000*l*. Cole says his tour to the Newmarket races cost 4000*l*.]

Brief Account of the Kings of England.—

"A Brief Account of the moral and political Acts of the Kings and Queens of England, from William the Conqueror to the Revolution in the year 1688, with reflections tending to prove the necessity of a Reform in Parliament. London, 1793."

Such is the title of a work which appears to have been written by a mad republican. Is the author of it known? He seems to have lived in Norwich, for in the introduction he refers to the condition of the poor and working classes there, in the year 1793. The copy I have was presented by the author to "the Norwich Revolution Society;" and on the fly-leaf are written the names of persons who were, I suppose, members of that association. The book is a curiosity as a specimen of the times in which it was written; of the wild opinions then prevalent, and of the vague declamation by which they were sustained.

Perhaps some Norwich reader of "N. & Q." can afford the information I seek for. I would expect to hear that the historian of *The Acts of the Kings and Queens* was such an enthusiast that he figured in some of the state prosecutions of the time.

W. B. MACCABE.

[This work is attributed to R. Dinmore, in Rodd's Catalogue for 1834, which seems probable from another work of a similar character noticed in Watt's *Bibliotheca*, as follows: "RICHARD DINMORE, An Expositor of the Principles of the English Jacobins, with Strictures on the Political Conduct of C. F. Fox and E. Burke; including Remarks on the Resignation of G. Washington. London, 1796. 8vo. 1*s*." The author seems to have wasted his fragrance on the desert air, for nothing is known of his personal history in the ordinary works of reference.]

Replies.

EASTER SUNDAY SUPERSTITIONS.

(2nd S. i. 331.)

Superstitious practices, bearing a great resemblance to that mentioned by MR. HAILSTONE, are, I am sorry to say, far from uncommon in Lincolnshire; several cases have come beneath my own notice. A few years ago, in pulling down an old house in a neighbouring village, a wide-mouthed bottle was found under the foundation, containing the heart of some small animal (it was conjectured a hare), pierced as closely as possible with pins. The elders said it had been put there to "withstand witching." Some time after, a man digging in his garden in the village of Yaddlethorpe came upon a skeleton of a horse or ox, buried about three feet beneath the surface, and near to it two bottles containing pins, needles, human hair, and a stinking fluid, probably urine. The bottles, pins, &c., came into my possession. There was nothing to indicate the date of their interment except one of the bottles, which was of the kind employed to contain *Daffy's elixir*, a once popular patent medicine. The other bottle was an ordinary wine pint. At the time when these things were found, I mentioned the circumstance to many persons among our peasantry: they all said that it had "summut to do with witching;" and many of them had long stories to tell, setting forth how pins and needles are a protection against the malice of the servants of Satan. One anecdote is worth recording as a specimen of popular credulity. About thirty years ago, there lived in this village an inoffensive old man, who was feared and hated by all his neighbours because he had what is called "an evil eye." If the east wind caused rheumatism, if cattle died, or pigs would not fatten, poor Thomas K*** was sure to be at the bottom of it. It chanced once that there had been an unusual run of bad luck in the parish, most of the farmers had had serious losses among their cattle; and, as a consequence, the hatred against K*** was more active than ordinary. The climax came, by his next-door neighbour, who had two young horses making up for Lincoln April fair, finding them both dead the very morning he was about to set out with them. The obvious suspicion of poison, wilful or accidental, never entered his mind; he was sure K*** had accomplished the deed with that evil eye of his. So he went to a person learned in forbidden lore, popularly called a "wise man," who told him that if he cut out the heart of one of the dead animals, stuck it full of pins, and boiled it in a pot, the man who had the evil eye would present himself at the door, and knock loudly for admittance; but was on no account to be let in, for if he once crossed the threshold the charm would fail. The

man did as he was ordered, and used to assert that K*** loudly knocked at the door, and tried every means to effect an entrance; but in vain, all means of ingress had been securely fastened. The result was that the wizard was so badly scalded, that he could not work for several months. The squire hinted that the east wind had given him the rheumatism, but the people knew far better.

Those who are not in daily intercourse with the peasantry can hardly be made to believe or comprehend the hold that charms, witchcraft, wise-men, and other like relics of heathendom have upon the people. EDWARD PEACOCK.

Bottesford, Brigg.

HERALDIC COLOURS INDICATED BY LINES.

(2nd S. i. 354.)

These lines were invented by Father Silvester Petra Sancta S. J., and are used in his treatise on heraldry, entitled—

"*Tesseræ Gentilitiæ, a Silvestre Petra Sancta, Romano Societatis Jesu, ex legibus Feclialium descriptæ.*" Rom., fo., 1638, pp. 678.

At page 59. he gives the following explanation of the lines used to express the tinctures:

"Sed ut monuerim etiam fore, vt soluis beneficio sculpturæ, in tesseris gentilitijs, quas cum occasio feret, proponam frequenter, tum iconis tum aræ, seu metallum seu colorem, Lector absque errore deprehendere possit, Schemata id manifestum reddent; etenim quod punctum inciditur, id aureum erit: argenteum, quod fuerit expers omnis sculpturæ: puniceum, quod cæsium et ductis ab summo ad imum lineolis exarabitur: cyaneum, quod delineabitur ex transverso: prasinum vero, quod obliquè ab angulo dextero secabitur; violaceum, quod obliquè pariter scinditur, sed ab supero angulo lævo; nigrum quod cancellatim et in modum seu crucularum seu plagularum interciditur."

Gibbon Bluemantle, who had a passion for turning everything into Latin verse, explains them thus:

"Aurum puncta dabunt; Argentum parmaq; simplex;
Fascia Cæruleum, palaris linea Rubrum;
Obliquus tractus Viridem; Nigrumq; colorem
Transversum filum dabit et palare vicissim;
Tractibus oblquis sit Purpura nota sinistris."

Or the fourth verse thus:

"Ductus transversi dant et perpendiculares."

Petra Sancta was born at Rome at the end of the year 1590; admitted into the noviciate of the Society of Jesus, Dec. 31, 1603. He was afterwards president of the college at Loretto, and died at Rome, May 8, 1647. (See an account of him in Southwell's *Bibliotheca Scriptorum Soc. Jesu*, p. 471.) THOMPSON COOPER.

Cambridge.

The use of dots to mark gold, and of lines to mark colours, was the invention of Father Sil-

vester Petra Sancta of the Society of Jesuits. He published his invention in his *Symbola Heroica*, small 4to., at Antwerp, in 1634. His great heraldic work, *Tesseræ Gentilitiæ*, he published in folio at Rome in 1638. I possess both these works. Both are rare: the *Tesseræ* extremely so. I could not find the *Tesseræ* in the British Museum. It has never occurred, to my knowledge, in any English catalogue. And some years ago, on inquiry at Payne and Foss's, and at Thorpe's, and elsewhere, I found that no bookseller to whom I applied had ever so much as heard of it. I got my copy at a sale in Rome in 1848.

The earliest English book in which I have seen the invention of Father Silv. Petra Sancta used is Byshe's edition of the three treatises, Sir Henry Spelman's *Aspilogia*, Upton de *Studio Militari*, and a treatise by De Bado Aureo in one volume. This was published in 1656 or 1658. I have not the book at hand: but it may be seen in the Bodleian, where also, I think, there is a copy of the *Tesseræ*. The engravings, each coat being from a separate copper plate, are admirably executed in the *Tesseræ* and in Byshe's volume.

Father Silv. Petra Sancta was also the author of spiritual works. D. P.

Begbrook.

"Né à Rome en 1590, mourut à Rome en 1647."—Vid. *Biblioth. des Ecrivains de la Compagnie de Jésus*, par MM. Backer, tom. i. p. 562.

Ἀλιεύς.

Dublin.

POPULAR NAMES OF LIVE-STOCK.

(2nd S. i. 291.)

VINCENT having broached the subject of the appellations given to live stock on farms in "N. & Q.," it may not prove uninteresting to its readers to complete the list as used in Scotland, with the request that some of your agricultural readers may do the same for England.

Cattle.—The sire of the ox tribe is a *bull*, the dam a *cow*. Their progeny when newborn is a *calf*, the male being a *bull-calf*, the female a *quey-calf*, *heifer-calf*, or *cow-calf*: the bull-calf castrated is a *stot-calf*, and the quey-calf whose ovaries have been obliterated is a *spayed-heifer* or *spayed-quey*. In the second year both young male and female are *stirks*, or the male is a *steer* or *stot*, and the female a *quey* or *heifer*, and both sexes are *yearlings*. In the third year the *steer* or *stot* is an *ox*. Beyond that time the *bull* is aged, the *heifer* assumes the name of *cow*, and the *ox* is still an *ox*. A castrated bull is a *segg*. An ox without horns is *dodded* or *humbled*. A cow or heifer that has received the bull is *served* or

bulled, and the cow or quey is then *in calf*, or are *in-calvers*. A cow that suffers abortion, *slips* her calf. A cow that cannot be impregnated *misses* calf. A cow that slips or misses calf is then an *eill-cow*. When a cow goes dry of milk she is a *geld-cow*. A cow giving milk is a *milk* or *milch cow*. When two calves are born at one birth, they are *twins*, when three, *trins*. A quey calf of twins of bull and quey calves is a *free martin*, and never produces young, but exhibits no marks of a hybrid. The male of the twins breeds. Whether the quey of three at a birth with two bull calves breeds or is barren is unknown. Query, can she, or can she not, produce young? *Cattle*, *black cattle*, *horned cattle*, and *neat cattle*, are all generic terms for the ox tribe. *Beast* is a synonyme of cattle.

Sheep.—The sire of sheep is a *ram* or *tup*, the dam a *ewe*. The new born sheep is a *lamb*, and retains that name until weaned from its mother. It is a *tup-lamb* or *ram-lamb* when a male, a *ewe-lamb* when a female; the *tup-lamb* when castrated is a *hogg-lamb*. After a lamb has been weaned, until shorn of its first fleece, it is a *hogg* (not *hog*, with a single *g*, which is a name belonging to swine), a *tup-hogg*, *ewe-hogg*, or *wether-hogg*. After the removal of the first fleece the *tup-hogg* becomes a *shearling-tup*, the *ewe-hogg* a *gimmer*, and the *wether-hogg* a *dinmont*. Hence Scott's character of Dandy Dinmont. When the second fleece has been removed, the *ewe-hogg* becomes a *ewe*, if she is *in lamb*; but if not, she is a *barren gimmer*; and if never have been put to the ram, a *eild-gimmer*: the *shearling tup* becomes a *two shear tup*, and the *dinmont* a *wether*. A *ewe* three times shorn is a *twinter ewe*, and when four times shorn, an *aged ewe*: when it ceases to breed it is a *draft-ewe*, when it fails to be in lamb it is a *tup-eill* or *barren-ewe*, and when dry of milk a *geld-ewe*. A *gimmer* unfit for breeding is a *draft-gimmer*, and lambs, *dinmonts*, and *wethers*, drafted out of fat or young stock, are *sheddings*, *tails*, or *drafts*.

Horses.—The sire of horses is a *stallion*, or *entire horse*, the dam a *mare*. A new born horse is a *foal*, and a male is a *colt-foal*, a female a *filly-foal*; after being weaned they are simply *colt* or *filly*. A colt remaining as it was born is an *entire colt*, when castrated a *gelding* or *horse*, and the filly assumes the name of *mare*, whether it is allowed to procreate or not. A *mare* when served is said to be *covered* or *stinted* to a stallion, and on bearing a foal she is ever after a *brood mare*. When failing to be *in foal* she is a *barren* or *eill-mare*, and when dry of milk a *geld-mare*.

Swine.—The sire of swine is a *boar* or *brawn*, the dam a *sow*. When new born swine are called *sucking-pigs*, or simply *pigs*; the males being *boar pigs*, the females *sow pigs*. A castrated male pig is a *hog* or *shot*, a female pig whose ovaries have

been removed is a *cut sow-pig*, and a castrated boar is a *browner*. A female pig that has never been cut is an *open sow*. A sow that has taken the boar is *lined*, and after her first pigs she becomes a *brood sow*, and the pigs she brings forth at one birth is a *litter* or *farrow of pigs*. While young pigs are called *porkers* or *porklings*, and when more than a year old they are fit for being made into ham.

HENRY STEPHENS.

VINCENT will find a great deal of curious information on *cattle* and the *etymologies* of their names by consulting several popular Dictionaries and agricultural works extant. In different districts of the country many of these accounts will, however, be found conflicting from the adopting of different rules, views, and practices, one place from another.

In Scotch pastoral districts, such as those with which I have been acquainted, a *lamb* when "*lambled*" in the early part of the year is so, till Candlemas of the following year. It is then a *hog* for a year, and at two years old is a *gimmer*, afterwards passing into the *sheep* or *ewe* till the end of its life. In the larger cattle, after a time of up-bringing, the *calves* become *queys*, which name is indiscriminate, whether to the male or female. Then there are of various ages the *milk cow*, the *stirk* (generally the rising bull), the *stot*, and the *heifer*. Of the last the *cut* and the *splayed heifer* as may be intended for fattening or labour, and so of several other distinctions.

That the appellations of cattle have also given rise to the names of men, is not more curious than what have been woven into nomenclature from trades, occupations, &c. Some persons glory in such as Mr. *Sheep*, and Mr. *Hogg*. I have not yet heard of a Mr. *Ox*, but a whole nation are not ashamed to be called John *Bull*.

G. N.

HIGGINBOTTOM FAMILY.

(2nd S. i. 268.)

"Can you, or any of your kind contributors, supply me with information respecting the Higginbottom family?"

In answer, it appears the Higginbottoms originally came from Germany. Lower, in his *Essays on Family Nomenclature*, says, the English name Higginbottom is a corruption of the German "*Ichen-baum* — an oak tree." The family crest is "a dexter and sinister arm shooting an arrow from a bow, all ppr."

My deceased father, John Higginbottom, gentleman, of Ashton-under-Lyne, informed me that our family came from Hayfield, in Derbyshire, and its neighbourhood to reside in Ashton-under-Lyne. From this intelligence I procured through the medium of a friend some particulars of the

family, extracted from the Hayfield Register from its commencement in 1666. It appeared at that early period, that the family were located there, as there is an agreement between Mellor and Hayfield on the one hand, and Glossop on the other, signed by nine persons, one of the signatures being "Ralph Higginbottom."

In the register the spelling of the name in the same family is various: "Hickingbottom," "Heginbottom," and "Higginbottom," evidently all from one common stock.

The register extends from 1666 to 1741, agreeing with the time the families came to Ashton-under-Lyne and the neighbouring hamlet of Alt Hill. I find in the register similar christian names to those retained at the present time in both families.

My friend informs me that "the register about the year 1666 is very much faded by age, very closely written in bad Latin, and old characters, and strangely abbreviated; it would take some days to make out all that might be deciphered, to say nothing of much that is gone for ever." He also adds, "Higginbottom or Heginbottom seems to be the prevailing way of spelling the name; they appear to have been *respectable yeomen*, some two centuries ago, ancestors not to be despised in these mushroom days of gin shops and cotton lords."

JOHN HIGGINBOTTOM, F.R.S.

Fellow of the Royal College of Surgeons.

Nottingham.

TRADESMEN'S TOKENS.

(2nd S. i. 336.)

I cannot give J. S. S. the present names of all the places he mentions; one I can, *Bodsdell*, which is certainly *Botesdale*, in Suffolk, of which it is the local pronunciation.

I subjoin a list of Norfolk corruptions from tradesmen's tokens:

Tradesmen's Names.	Towns.	Modern Spelling.
Philip Robats.	Aby in Nofocke.	Aldeby.
William Watts.	Alisham.	Aylsham.
William Rix.	Brancastell.	Brancaster.
Hovlt*Hundred*.	Claye*In*Farthing.	{Clay. {Hund. of Holt.
Matthew Rich and}	Dareham.	East Dereham.
John Potterill.	Fackenham.	Fakenham.
William Shildrack.	Helligay.	Hilgay.
John Dey.	Hallt.	Holt.
Francis Shawe.	Licham.	Litcham.
Thomas Feltwell.	Lynn Regis.	{Lynn Regis, or King's Lynn.
Edward Billings.	Lyn Regis.	
Gyles Bredgman.	Len.	
Robert Bull.	King's Lyne.	Marsham.
Edward Tison.	Masham.	Id. (query).
Michael Hawk.	Mousham.	Massingham.
Charles Clarke.	Masinggam.	Thornham.
Thos. Childerhous.	Thornum.	North Walsham.
Stephen Tucke.	Worwalsham.	Watlington.
Joseph Wasey.	Wattleton.	Wymondham.
John Cocky.	Windham.	Great Yarmouth.
John Burrill.	Gret Yarmouth.	
Richard Cratford.		

Perhaps the majority of these are sufficiently obvious, but they illustrate the local pronunciation at any rate.

A copious list of the names of places is given

by Snelling in one of his tracts on the coinage. — I fear they would be too long for the pages of "N. & Q.;" but a complete list of tradesmen's tokens of the seventeenth century is very desirable, with the names of collectors, and the districts which their collections embrace. I have a list of Norfolk tokens, and another contributor to "N. & Q." has, to my knowledge, an equally complete Suffolk list.

E. S. TAYLOR.

Ormesby St. Margaret.

Bvdsdell may be *Botesdale* in Suffolk, pronounced *Budsale* by the native Saxons of the present day. If J. S. S. would name the tradesman of that place to whose token he refers, the matter might possibly be placed beyond doubt; and the like might be done for Walkhampton and Dulverton, by residents in their respective neighbourhoods.

GEO. E. FRERE.

Royden Hall, Diss.

J. S. S. may wish to learn that the places he mentions I take to be *Bvdsdell* (of which I possess one token thus spelt), formerly *Buddesdale*, now *Botesdale*, county Suffolk. *Ostenfield*, most probably was *Austenfield*, county Stafford. *Walkham* is in the Hundred of Wells, county Somersetshire; and I think preferable to *Walkhampton* in county Devon. Also, *Roell*, I should say, was *Rowell*, county Gloucester; but in very many instances, as the names are now so altered, a list would be very useful to all readers of your esteemed periodical.

C. G.

Paddington.

One of the places inquired for is, no doubt, *Botesdale*, in Suffolk, pronounced to this day *Budsale*; which comes sufficiently close to the name as spelt in the Query of J. S. S., *Bvdsdell*.

F. C. H.

Replies to Minor Queries.

Bells of Onzeley (2nd S. i. 213.) — The six famous bells of Osney Abbey, near Oxford, whose names were Douce, Clement, Austin, Hautecter, Gabriel, and John, are mentioned by Hearne in his *Collection of Discourses*, preface p. lvi., and vol. ii. p. 11. 414. The public house acquired its sign from having been built for the accommodation of bargemen and others navigating between London and Oxford. See *Satirist*, vol. i. p. 176. The present name, the alteration in the number of bells, and the heraldic form of the sign, are obvious corruptions.

J. F. M.

Capital Punishments (2nd S. i. 374.) — The information sought for by your correspondent will be found in two books: first, in Grimm's *Deutsche*

Alterthumer, a work very generally known, and prized by all who know it; secondly, in another work, not so well known as it deserves, and the title of which I therefore give in full:

"Jacobi Düpleri Theatrum Pœnarum, Suppliciorum et Executionum Criminalium, Sonderhausen, 1693."

W. B. MACCABE.

"*Lady Alice*," *Ballad of* (2nd S. i. 354.) —

"Lady Alice was sitting in her bower window,
Mending her midnight coif:
And there she saw as fine a corpse,
As ever she saw in her life.

"What bear ye, what bear ye, ye six men tall?
What bear ye on your shoulders?
We bear the corpse of Giles Collins,
An old and true lover of yours.

"O lay him down gently, ye six men tall,
All on the grass so green.
And to-morrow, before the sun goes down,
Lady Alice a corpse shall be seen.

"Giles Collins was buried all in the east,
Lady Alice all in the west.
And the roses* that grow on Giles Collins's grave,
They reach'd Lady Alice's breast.

"The priest of the parish, he chanc'd to pass by,
And sever'd these roses* in twain.
Sure never were seen such true lovers before,
Nor ever there will be again."

This old song was refined and modernised by the late Richard Westall, R.A. EDW. HAWKINS.

Passages in Gower (2nd S. i. 174. 221.) — Of the proverbial saying, "Had I wist," I had collected several examples, but unfortunately have mislaid them. I can, however, supply an instance of its use from an inedited moral poem in the Lincoln MS., A. 1. 17., of the fifteenth century, f. 51 b., entitled "Lamentacio peccatoris."

"In sclewythe I lay, and sclepyd styлле,
I was desavyd throw a tryst,
This dredfule ded I drawe me tylle,
And alle yt torned to *Adywynt*.

"Add I wist that wyll not bee,
I wot I mune never more thweyne;
Vore hym that dyed for 3ow and me
Ryes, and rest not in 3owr synne."

μ.

Forensic Jocularity (2nd S. i. 148.) — As epigrams and anecdotes have a double value when verified with respect to time, place, and circumstances, it may be worth while to note that the cause of Orford v. Cole, to which the above epigram relates, was tried at the Lancaster Spring Assizes in 1818, and the point is reported in 2 Starkie, 351.

J. F. M.

Approach of Vessels (2nd S. i. 315.) — Your correspondent, forgetting that Mauritius was then a French colony, asks if the second-sighted signal man, who used his faculty to the detriment of

British interests, was pensioned by our government. By the subjoined extract from a lively work entitled *A Transport Voyage to Mauritius*, 1851, he will see it asserted that Napoleon not only pensioned him, but tried, unsuccessfully of course, to apply his rare qualification nearer home:

"On the right hand side of the town (Port Louis), viewed from the sea, is the mountain of Morne Fortunée, on which is the signal station. It was from this spot that the celebrated ship-seer, pensioned by Napoleon, made his observations. Much has been said and written about this extraordinary man, who had undoubtedly the gift of seeing vessels at sea long before they were visible to ordinary eyes. That he was so gifted there can be no question. It has been proved by many circumstances, one only of which I will mention. He one day gave notice that he had for some time observed two brigs, keeping precisely the same situation as regarded each other, but moving under sail, and with such extraordinary equality of course, that it was supposed the head of the one must have lain close under the quarter of the other, the four masts retaining their exact distance from each other. The night set in without any other person being able to discover any object whatever on the horizon, and the astonishment of the inhabitants may be conceived when the next morning a four-masted American vessel came into harbour. There could have been no collusion here, for such a vessel had never before been heard of; she was the first ever built; and the man very naturally concluded that it must have been two brigs he had observed, though unable to account for the fact of their so long remaining in close company together. The authorities derived substantial service from this far-seeing individual, as the position of the English cruisers was noted when they considered themselves out of sight, and vessels from the harbour were enabled to go to sea in security. The explanation given was, that he saw an appearance or reflection of the vessels in the sky, long before they came upon the horizon. When removed to Brest by Napoleon, he at once confessed that his powers had left him with the change of climate, and he was consequently sent back to the Isle of France."

I would add, that it must have required a peculiar eye to discover, as well as a peculiar refractory atmosphere to produce, the phenomena described; for I know right well that the invalided military functionaries who have had charge of this same signal post, in these latter days, have never astounded the town below with any such extraordinary announcements, or established a character for prescience; unless, by-the-bye, when fraternising with their old companions in the barracks upon pay day, they have seen double on returning to their post, or through consequent fatigue they have become oblivious of their Flag Vocabulary.

J. O.

Cullet (2nd S. i. 377.)—The Essex oyster-dredgers call any hard rubbish, oyster shells, broken bricks, &c., used to make an artificial bottom for their oyster beds, *cultch*. Are not *cullet* and *cultch* something culled or selected from a larger quantity? To cull a flock of sheep is to take out the *culls* or the worst, or faulty ones.

A. HOLT WHITE.

Blood which will not wash out (2nd S. i. 374.)—Sir Walter Scott, in his *Tales of a Grandfather*, speaking of the murder of Rizzio, and describing the scene of this cruel tragedy, mentions that the floor near the head of the stair still bears visible marks of the blood of the unhappy victim.

N. L. T.

English Pronunciation of Latin (2nd S. i. 383.)—If R. S. will compare my note with the note, p. 151., to which it refers, he will see that I never asserted that "the English pronunciation of Latin" began at the commencement of the present century, but the "usage which was complained of" by E. H. D. D. The English pronunciation of Latin existed in the time of Milton, and was very much disapproved of by him; but the peculiar usage, of which E. H. D. D. complains, did, I believe, begin no earlier than I have stated.

E. C. H.

Fairfax Correspondence (2nd S. i. 337.)—In the answer to the Query respecting these letters, it should have been stated that the larger portion of them came from Mr. Hughes into the hands of Mr. Bentley the publisher, by whom they were sold by auction at Sotheby and Wilkinson's in June, 1852. A considerable number of the letters were purchased for the British Museum, and are now bound up, in chronological order, in the Add. MS. 18,979. It may be added, that before Mr. Bentley bought the mass of this correspondence, many letters were scattered abroad, and passed into the collections of Upcott and others. The publication by Bell in 1848 was continued by R. Bell in 1849, two vols. 8vo. μ.

The Words "Reason," &c. (2nd S. i. 375.)—The author of the work here referred to was the Rev. W. Robertson, born in the year 1705 in Dublin, where his father, a Scotch linen manufacturer, had settled, and educated at the University of Glasgow, whence he afterwards obtained the diploma of D.D. He was collated to various benefices in the church, in Ireland, through the friendship of Dr. Hoadly, Bishop of Ferns, and was just about to be instituted to a valuable living in Killala by a new patron, when an important change in his religious opinions led him to refuse all further preferment, and shortly afterwards to separate from the church, in which he had distinguished himself as a learned, able, and zealous minister. This was in the year 1764, and in 1766 he published, by way of apology, the *Attempt to explain the words Reason, Substance, &c.* In the year 1765 he was nominated by the Company of Merchant Taylors, of London, to the Mastership of the Free Grammar School at Wolverhampton, in Staffordshire, which he held till his death in 1783, having survived his wife and his numerous family of twenty-one children.

See Aikin's *General Biography*, vol. viii. 4to.; *Gent. Mag.*, Sept. 1783. S. D.

Great Bustard (2nd S. i. 314.) — In reply to R. G. T. I beg to inform him that he will find the most authentic and interesting account of the bustard in *Fraser's Magazine* for September, 1854, and a letter in the same work for October, recording the particulars of a great bustard (female) being shot on the estate of the Rt. Hon. Baron Parke, at Lees Hill, in Kingswater, on the 8th of March, 1854. Also in Yarrell's beautiful work, *The History of British Birds*, vol. ii., is an exquisite representation of this king of British birds, with its history, which may now be considered as quite extinct in this country. It may not be out of place here to note that our officers in the Crimea appear to have enjoyed much sport with flocks of these birds in December last, some of which were killed weighing fifteen or sixteen pounds.

J. B. WHITBORNE.

Paraph (2nd S. i. 373.) — Q. will find in a number of *The Times*, which I cannot now refer to, but one published previous to the one he quotes, an explanation of the word *paraph*. It was, I remember, in the Paris letter, and stated that the rough draft of the peace-treaty had been prepared, and that it had been *paraphed* by the plenipotentiaries; but as the word seemed to be new, and not generally understood, a note stated that *paraphed* meant the affixing of the initials of the names of the plenipotentiaries to the bottom of each sheet.

ESTE.

Birmingham.

Rhubarb Champagne (2nd S. i. 293.) — Those who know the advice which a late celebrated physician used to give in regard to this beverage, to patients who had any tendency to calculus, cannot wish it should be made either here or elsewhere.

X. Y.

In answer to your correspondent J. B. NEIL, I beg to say that the experiment has been made in this county (Kent), with the greatest success. I can vouch for the excellence of the liquor thus produced. I regret that, *here*, I cannot supply the facts of the case as they were familiar to me fifteen or twenty years ago; but a reference to the *Records* of the Bath and West of England Society of Agriculture, Arts, Manufactures, and Commerce, if such can now be obtained, will supply all the requisite information. So far as my recollections extend, about twelve to twenty acres of land in the neighbourhood of Bath were planted with rhubarb, for the sole purpose of making wine, by a gentleman well known as an agriculturist. Having, as an old vice-president of the above Society, taken some pains to encourage the experiment and recommend the produce, a case

of one dozen was presented to me; and I can safely say no other imitation had any chance with this. It was then sold by Fortt, in Milson Street, Bath, at a cheap rate. I may, hereafter, be able to supply more particulars on this subject.

C. H. P.

Brighton.

Here is a recipe for a rhubarb draught of some kind which MR. JS. BRUCE NEIL may, perhaps, like to "try his hand at;" whether it is the genuine article which he inquires for, or the French or English method of preparing the beverage, I cannot say:

"Get some fine gooseberry rhubarb, string and cut it in small pieces, and put it in a tub. To every six pounds of rhubarb put one quart of unboiled spring water, and well bruise the rhubarb. Let it stand twenty-four hours; strain off; and to every six pounds of rhubarb add one pound of sugar, dissolved, and one pint of river water. Let it stand a day more; remove all scum that rises quite clean, and put it into a flannel bag; put the liquor into a barrel with the vent-peg not too low; let whatever liquor drains from the flannel bag go into the barrel, and let the whole work three days: now cover the barrel close, and let it stand four months before it is bottled."

As to the first part of the Query, the pleasure of furnishing replies cannot be better left than in the hands of "all honest wine merchants." I trust MR. NEIL will find the number large.

R. W. HACKWOOD.

St. Apollonia's Teeth (2nd S. i. 213. 323.) — There is "yet another" tooth belonging to St. Apollonia's set (which I suppose was never in either of the "hogsheads" mentioned by R. S.), preserved in the chapel at Vienna, erected by Ferdinand III., and dedicated to that saint as patroness of the teeth, in consequence of a vow he had made when his son Prince Leopold cut his teeth.

The tooth here shown is adored and kissed by believers, who imagine the touch of it a cure for the tooth-ache; in this particular, at all events, confirming R. S.'s account and suspicions.

R. W. HACKWOOD.

Notes on Wife-Selling. — Can we blame our neighbours across the Channel for thinking us a nation of wife-sellers when, ignorant of our manners, and with feelings embittered by a long war, they read such paragraphs as the following?

"A fellow sold his wife, as a cow, in Sheffield market-place, a few days ago. The lady was put into the hands of a butcher, who held her by a halter fastened round her waist. 'What do you ask for your cow?' said a bystander. 'A guinea,' replied the husband. 'Done,' cried the other, and immediately paid the money, and led away his bargain. We understand that the purchaser and his cow live very happily together." — *Doncaster Gazette*, March 25, 1803.

"On Wednesday a most disgraceful scene took place in Pontefract. A fellow of the name of Smith brought his wife from Ferrybridge, and had her put up for sale by auction at the market cross, at the small sum of twelve

pence; but after some liberal advances she was knocked off at eleven shillings. On the purchaser leading away his bargain in a halter, they were pelted by the populace with snow and mud, and retreated in more than wedding haste." — *Doncaster Gazette*, February 3, 1815.

K. P. D. E.

This is an indictable offence. You will find on reference to 3 Burr. 1483, that Lord Hardwicke ordered a criminal information to issue against a gentleman (?) for making over his wife, by private contract, to another person. JURIDICUS.

"Fine words, I wonder where you stole them" (2nd S. i. 353.) — In answer to UNEDA's inquiry, the lines —

"Libertas et natale solum;

Fine words! I wonder where you stole 'em" —

are by Dean Swift, written in 1724, upon Chief Justice Whithshed's motto for his coach, after the trial of the Drapier. W. (1.)

Spanish Enigma (2nd S. i. 193.) — Your correspondent Q. Q. apparently does not understand Spanish; or the title would have furnished him with a hint as to the meaning. "Al propio asunto" (on the same subject) refers directly to preceding poems by the same author, *Al Santísimo Sacramento*.

The enigma is in the fifth volume of the *Parnaso Español*, p. 38. It is scarcely translatable. It means plainly the administration of the Sacrament to a sick person according to the doctrine and usage of the Roman Catholic Church.

I must add, that your correspondent is in error when he states that Fray Luis Ponce de Leon favoured the opinions of Luther. Nor is it quite correct to make them contemporaries. Luther died 1546. Luis de Leon, born 1527, lived until 1591. W.

Dublin.

Degrees of Medicine (2nd S. i. 318.) — It does not appear that bishops of dioceses ever had the power of conferring degrees in medicine, and it seems that their authority with respect to physicians and surgeons was derived from an act of parliament passed in 1511.

The act is 3 Henry VIII. chap. 11., by which it is enacted, that in the city of London, and within seven miles of it, none shall practise as a physician or surgeon without having been examined, approved, and admitted, by the Bishop of London, or Dean of Paul's, calling to him, or them, four doctors of physick, and for surgery other expert persons in that faculty, under a penalty of five pounds, and out of those limits no one not thus approved is to practise, unless he be examined and approved by the bishop of the diocese, or he being out of the diocese, by his vicar-general, either of them calling to him such expert persons in the said faculties as their discretion shall think

convenient, "and giving them *Letters Testimonial* under their seal to him that they shall approve."

This statute contains a proviso in favour of the privileges of the Universities of Oxford and Cambridge, and a preamble which shows the very low state of the medical science in the practitioners (such as they were of that period). F. A. C.

Note from a Fly-leaf (2nd S. i. 148. 276.) — The following cutting from the *Doncaster Gazette* of Friday, July 15, 1808, has just come into my hands; it serves as an additional illustration of the wide-spread belief that the first Napoleon was the Beast of the Apocalypse. K. P. D. E.

"*Downfal of Buonaparte*. — A divine of no less eccentricity than erudition, and a great admirer of Fleming's commentaries on the Revelations says that the downfal of Buonaparte is nigh at hand, grounding his assertion on particular texts in the book of Revelation. The beast rising out of the sea (Corsica), with seven heads and ten horns, and upon his horns ten crowns, is evidently Buonaparte. This beast was to have reigned forty and two months. As Emperor of France, Buonaparte has nearly reigned this exact number of months. The dragon (*i. e.* the devil) gave him this power and authority; and he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand; *i. e.* Buonaparte, has caused all persons to submit to his tyranny and slavery. The beast's number was *six hundred three score and six*, which exactly corresponds with the numerical calculation of the letters in Buonaparte's name, reckoning according to the number affixed to each letter, before the use of figures was known. Thus, N equals 40, A 1, P 60, O 50, L 20, E 5, A 1, and N 40 (the letters of his christian name). B 2, U 110, O 50, N 40, A 1, P 60, A 1, R 80, T 100, E 5, being the letters in his surname, amounting together to 666, the identical number of the beast, *i. e.* Buonaparte. This prophetic divine adds, that unquestionably as the truth of Revelation can never be doubted, so the Spanish patriots are destined to put an end to the reign of this beast (Buonaparte)."

"*Ca ira*" (2nd S. i. 353.) — A printed copy of this popular French song, with its music as sung at the Grand Federation at Paris, and its words (five verses) is in the possession of Mr. Carrington, the barrister, who has with it (bound in the same volume) "The Marseilles Hymn, as ordered by the National Convention, and sung at the different theatres in Paris," with its words (six verses); "La Carmagnole," with its words (four verses); and "La Reveil du Peuple," with its words (six verses), all these being printed at the end of the last century. F. A. C.

Jacobites of 1745 (2nd S. i. 354.) — The list inquired for of "*Jacobins* outlawed in 1745," is probably the list of noblemen and gentlemen as named in the statute 19th George II. chap. 26, by which the persons there mentioned are attainted "of high treason if they shall not render themselves to one of his Majesty's justices of the peace on or before the 12th of July, 1746, and subject themselves to justice." The adherents of the House of Stuart were called *Jacobites*, as the "Old Pre-

tender" was by them styled King James the third of England and eighth of Scotland. "The Jacobins" was the name of a faction in France during the Revolution. This name originated in a political club, which, in 1789, assembled in the suppressed convent of the Jacobins, or Dominican monks, in the Rue de St. Honoré, in Paris.

F. A. C.

Peerage Query (2nd S. i. 335.)—If the peerage was forfeited in the year 1435 by the attainder of the then peer, and it was restored by the reversal of the attainder, the peerage would not belong to the person who is then heir to it under the original grant of it; but if it was restored to the family in 1605, by a new grant from King James, it would now belong to the person who is heir to it under the limitations contained in such new grant.

F. A. C.

London Architecture (2nd S. i. 73.)—H. will find, in *The Builder* (vol. x., Nos. 515-16.), and one or two earlier numbers, engravings and descriptions of "The Houses and Shops of Old London." Many of the engravings are from existing examples; and amongst them, I doubt not, he will find the information he seeks.

R. W. HACKWOOD.

"*Folly*," a *Farce* (2nd S. i. 334.)—Your correspondent X. is mistaken in calling *Folly* a farce, a dramatic piece, misled, no doubt, by the title. It is a pamphlet relating to local matters, and is extremely rare. I have never seen but one copy, which is in the collection of a friend of mine.

WM. DODD.

Newcastle.

General James Wolfe (1st S. xi. 257.)—It is stated that General Wolfe, after he received his death-wound, was carried off the field of battle by a grenadier of the 28th regiment, then known as "Braggs." On the other hand it is asserted that the individual who supported the wounded general on this sad occasion was a grenadier belonging to the 58th regiment, then known as "Robert Anstruthers." Can any of your military archaeologists solve this difficulty? In West's picture at Hampton Court a grenadier is introduced; are his facings yellow or black? The former would assign him to the 28th regiment, "The Slashers," and the black facings would lead to the conclusion that he belonged to the 58th regiment, of Gibraltar fame. Is this circumstance mentioned in any life or memoirs of General Wolfe? The name of the soldier in question was James M'Dougal, and at page 47 of Cannon's *History of the 67th Regiment* he is styled "the faithful Highland sergeant who attended him when dying." G. L. S.

Singular Funeral Sermon (2nd S. i. 353.)—This strange, not to say execrable, production has been

many times separately reprinted at Diss. I enclose a copy of the tenth edition (1823). In an advertisement prefixed the *Sermon* is stated to have been taken from the *British Magazine* for November, 1750. The date, 1733, mentioned by M. S., is erroneous. According to Blomefield's *History of Norfolk*, i. 163., Robert Proctor, A.M. was presented to the rectory of Gissing, in 1613, and died in 1668, when he was succeeded by John Gibbs, A.M., "an odd but harmless man." At Burston, which is an adjoining parish, Hugh More, A.M. was instituted, 1626, and held that living until 1674 (*Blomefield*, i. 126.). There was, in 1736, in the churchyard, "at the east end of the chancel, a grave post much decayed, for Hugh Moore, late rector, by which it appeared that he was a Scotchman." Thomas Cole, clerk, also named in the *Sermon*, was rector of Shimpling, another adjacent village. He was instituted 1649, and died 1684 (*Ibid.* i. 155.). Blomefield mentions an alliance between the Proctors and Buxtons (i. 128. 158.; v. 283.), from which it would seem that "Mr. Buxton's worship" was of the family settled in the olden time at Channons Hall, Tibenham, and now at Shadwell Lodge, near Thetford. Whether the so-called *Sermon* is worth preserving in "N. & Q.," I submit to better judgment. Charity forbids the thought that such a burlesque ever disgraced a pulpit of the Church of England; it seems more likely to have been a satirical production, the point of which has been lost among many irrecoverable things of greater worth.

S. W. RIX.

Beccles.

Extraordinary "Liturgy" (2nd S. i. 292.)—Your correspondent P. J. F. GANTILLON wishes to know if there was any technical name at Athens for an extraordinary λειτουργία, in contradistinction to the term ἐγκύκλιος. If he will refer to Lewis's translation of Böckh's *Public Economy of Athens*, bk. III. ch. xxi. p. 451., he will find this remark:

"There was not any separate name for the extraordinary liturgies; Reiske invented the appellation of compulsory liturgies (προστακταὶ λειτουργίαι), in order to correct a passage in a Byzantine decree which confers upon the Athenians an exemption from certain liturgies at Byzantium: it is, however, highly improbable that the extraordinary liturgies are intended, for at Athens the extraordinary liturgies were the only ones from which an exemption was allowed; and moreover the alteration, even if the extraordinary liturgies were meant, must necessarily remain doubtful."

The passage in the Byzantine decree to which he refers is to be found in Demosth. *de Corona*, p. 256-10.

W. T. SHERBORNE.

Cambridge.

Military Costume (2nd S. i. 332.)—The gorget, only recently disused by officers, was the remains of the breastplate. The aiguillette still worn by the superior officers of the household cavalry re-

presents the cords with which they bound up their forage; and the red cord on the front of the cross-belt is the substitute of the string that held the powder-flask for priming. Some of your military readers could add some curious information with respect to the origin of regimental names, the "Half Hundred," the "Black Watch," the "Die Hards," the "Shoulders to Shoulder," and the "Pompadours" (from their purple facings), &c. What regiment wears the plate before and behind the cap? Why did the Lancers adopt the death's head and cross bones?

The sash worn by officers was intended to serve in carrying the wounded from the field of battle.

MACKENZIE WALCOTT, M.A.

Bibliographical Queries (2nd S. i. 289.) —

5. "An Answer to a Book intituled 'The State of the Protestants in Ireland'" [by Charles Leslie].

7. "History of the Dependency of Ireland" [by William Atwood].

12. "A Letter to Deane Swift, Esq., on the Essay upon the Life, &c., of Dr. Jonathan Swift" [by Patrick Delany, D.D.].

For authority see Watt's *Bibliotheca Britannica*.

ἈΛΕΙΨ.

Dublin.

Old Deeds (1st S. xii. 408.; 2nd S. i. 116.) — Will the following be of any service to KARL, who inquires as to the mode of cleaning and restoring old pamphlets used in the Public Record Offices. I take it from amongst some recipes, dated 1749:—

"A liquor to wash old deeds, writings, &c., whereby they are rendered as legible as when first wrote; communicated and used with success by the late Mr. Holmes, Keeper of the Records in the Tower of London:—

"Take five or six galls; bruise them, and put them into almost a pint of the very best white wine. Let it stand in the sun two days. After this time of infusion, dip a brush into the liquor, and wash the part wanted to be cleared up; and you will soon see upon trial whether the tincture be too strong or too small."

R. W. HACKWOOD.

Kentish Fire (2nd S. i. 182.) — The reply of Y. S. M., dating the invention of this term in 1834, and assigning Dublin as the place of its origin, is scarcely satisfactory. At least my impression is strong (though I made no note at the time) that it dates several years farther back, viz. at the time when the question of Roman Catholic Emancipation was still unsettled; that question having been settled, if I remember right, in 1829. The locality of the invention seems also to savour of a bull, — *Kentish Fire* having its origin in *Ireland*! The fact is, the Protestant cause was very strong in the county of Kent, as proved by the well-known monster meeting on Penenden Heath, when the late Mr. Sheil, M.P. made his grand speech, so celebrated for having been reported verbatim in *The Times*, when not a word of it

could be heard by the reporters, owing to the intense row amongst the Protestant mob. Further information on this term is desirable. M. H. R.

Greek Fire (2nd S. i. 316.) — Consult on this subject Libri's *Histoire des Sciences Mathématiques en Italie*, 8vo., 1838, tom. ii. p. 128. μ.

"*The Country Book Club*" (2nd S. i. 353.) — This poetical piece, with a caricature etching on the title, by Rowlandson, representing the club and its members, is by Charles Shillito. See *Literary Memoirs of Living Authors*, 1798; copied into *Biographia Dramatica*, 1812. Mr. Shillito is connected with our Scottish poetry by virtue of *A Sonnet supposed to have been written by Mary Queen of Scots to the Earl of Bothwell, &c.*, published by him, anonymously, at London in 1790, and I should like to hear something about him. His *Sea Fight*, 1780, written at sea, suggests his being a naval man; while his farce of the *Man of Enterprize*, 1789, coming from the Colchester press, and the bulk of his subscribers to the *Book Club* from the same place, leads to the inference that our author belonged to that locality. J. O.

Registers of Births in Scotland (2nd S. i. 335.) — Your correspondent R. T. is recommended to procure a copy of Turnbull's *Memoranda of the State of the Parochial Registers of Scotland*, published at Edinburgh in 1849, price 6s. 6d., 8vo., boards, where, upon examination, he will find full information as to the "Registers," with their dates, of every parish and county throughout Scotland. The "sessions clerk" of each parish was, and in most cases still is, the proper party to apply to when extracts are wanted from their important records. T. G. S.

Edinburgh.

Miscellaneous.

NOTES ON BOOKS, ETC.

It was the penalty paid by Sir Robert Peel for his immense political influence, that he was twice compelled to advocate and carry the very measures of which he had previously been looked upon as the great opponent. His own vindication of his conduct, so far as relates to Catholic Emancipation, is now before us. It is entitled *Memoirs of the Right Hon. Sir Robert Peel, Bart., M.P., published by the Trustees of his Papers, Lord Mahon (now Earl Stanhope), and the Right Hon. Edward Cardwell, M.P.* Part I. *The Roman Catholic Question*, 1828-9. As a chapter of our political history, it will be read with the deepest interest. But with politics, we do not interfere. As the vindication of the character of a distinguished statesman, placed in a position of almost unparalleled difficulty, eventually compelled to sacrifice deep-rooted feelings, long-cherished opinions and private friendship, to a sense of public duty and stern necessity, it must be received with great satisfaction by all the personal and political friends of the writer; and we expect to find

these feelings will be shared by many who were at the time most warmly opposed, not only to the great change in our constitution which the Roman Catholic Emancipation Bill necessarily effected, but to the statesman who was the chief means of carrying that important measure.

It is a long time since we saw a more valuable contribution to bibliography than that which has just been given to the world by the Chetham Society, under the title of *Bibliographical Notices of the Church Libraries of Turton and Gorton, bequeathed by Humphrey Chetham*. The manner in which the editor, Mr. Gilbert J. French, has executed his task—his prefatory notice—his facsimile title-pages—his bibliographical and biographical notes—all are just what they ought to be: and we do not know that a greater service could be rendered to literary history, than by the publication in a similar form of catalogues of all the rarer works in our large libraries. Who will be the first to follow the excellent example of Mr. French and the Chetham Society?

Mrs. Alfred Gatty has just issued another delightful book for the young: holding with Tennyson that Knowledge—

“ . . . is earthly of the mind,
But Wisdom heavenly of the soul,”

the object of her *Worlds not Realised*—like her *Parables from Nature*, to which it forms a fitting companion—is to lead the young to find interest and pleasure in contemplative thought. And we believe few youthful readers, we might perhaps omit the epithet *youthful*, will close this interesting little volume without being “wiser” and better for its perusal.

Mr. Murray has brought to a close the handsome library edition of *The Poetical Works of Lord Byron*, which he has included in his series of *British Classics*. The sixth volume, which completes the work, is fitly terminated by a rather extensive Index to the Poems, notes, &c.

BOOKS RECEIVED.—*Annals of England; an Epitome of English History from Cotemporary Writers, the Rolls of Parliament, and other Public Records*. Vol. II. The second volume of this judiciously compiled, and conscientiously written, *Annals of England*, extends from the accession of Henry IV. in 1399, to the execution of Charles I. A third volume, which is to extend to the accession of the House of Brunswick, with a classified list of authorities, notes, and illustrations, will complete this most useful little Handbook of English History.

Robert Blake, Admiral and General at Sea. Based on Family and State Papers. By Hepworth Dixon. This new and cheap edition of Mr. Dixon's admirable biography of Nelson's great predecessor, has the advantage of professional notes by Lord Dundonald, who in the preface gives utterance to this apothegm, which appears to have been acted upon, though not enunciated by, the admirals already named: “The more impracticable a task appears, the more easily it may be achieved under judicious management.”

Morning Thoughts, suggested by the Second Lesson for Morning Service throughout the Year. By a Clergyman. Vol. II. A volume of graceful and devotional poetry in the spirit of *The Christian Year*.

It is written; or, the *Scriptures the Word of God. From the French of Professor Gausson*. The fact of this being the fourth edition shows the success which has attended this translation of Gausson's most able little book.

Illustrations of the Holy Scriptures, consisting of Eighteen Maps and Plans. A separate issue of the small but beautifully executed maps which were originally engraved for Bagster's Polyglot Bible.

Beza's Introduction to his Translation of the New Testament, with the Latin Original appended. A very useful little work, showing to the mere English reader what were the views which induced this great Reformer to undertake his Translation of the New Testament, and of the doctrines contained in it.

Popular Tales and Sketches, by Mrs. S. C. Hall. There are few pens which can turn a novelet so gracefully as Mrs. Carter Hall. Few can inculcate a moral more pleasantly; and many will receive with pleasure this reprint of eighteen of her pretty tales and sketches.

The Song of Drop o' Wather, a London Legend. By Harry Wadsworth Shortfellow. A clever well-sustained parody, in which Shortfellow makes the slang of the back slums take the place which is occupied by the mythology and nomenclature of the backwoods in Longfellow's beautiful original.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

BOSS ON THE GEORGICS OF VIRGIL. 1830.
VIRGILII OPERA NIC. HEINSIUS, 1664. 1671. 1676 or 1684.

VIRGILIUS BURMANNI. 1746.

TITMARCH'S PARIS SEARCH BOOK. Vol. I. Post 8vo. 1840.

THE MIRROR OF WIT. (A Jest-book, date, &c. unknown, but probably within thirty or forty years since.)

THE PENNY CYCLOPEDIA, complete, bound or half-bound, with Supplementary Volumes.

WEDGWOOD'S CATALOGUE OF ANTIQUE ORNAMENTS, &c.

*** Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of “NOTES AND QUERIES,” 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

GERALDINE, OR MODES OF FAITH AND PRACTICE. By the author of “Private Life.”

PORTRAIT GALLERY. 1853. Ott & Co. Part 18.

HUMPHREY CLINKER. Smollett. Roscoe's Edition.

DICTIONAIRE. Doves's Classic Edition.

MURRAY'S HAND BOOK OF NORTH GERMANY. 1852 or 1853.

MURRAY'S HAND BOOK OF SWITZERLAND. 1852 or 1853.

Wanted by W. Blackwood & Sons, Edinburgh.

NARE'S GLOSSARY OF WORDS, PHRASES, &c. 4to.

Wanted by William Skeffington, 163. Piccadilly.

Notices to Correspondents.

BRITISH MUSEUM. A COUNTRY STUDENT is informed that the officers of the British Museum are not authorized to make searches or transcripts for private individuals. There are many parties frequenting the reading rooms who make a business of attending to such applications.

W. S. R. B. The watermark in question was in use about the year 1720.

E. C. (Glasgow). whose article on Town and Corporation Seals is inserted at p. 312. of “N. & Q.” for April 19 last, is requested to inform us how a letter which we have for him may be forwarded.

VITE-VITE. The General Index to the Twelve Volumes will, we trust, be ready in two or three weeks from this time.

Q. will see by our last two Nos. that Photography is not abandoned. New processes and improvements will be duly recorded. Q.'s hints as to photographic subjects shall have insertion in our next.

J. S. will find a notice of Warreniana in “N. & Q.” 1st S. xi. 446.

ERRATA.—2nd S. i. 379. col. 2. l. 28., for “lle” read “le;” and l. 47. for second “Faire” read “Taïre.”

“NOTES AND QUERIES” is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

“NOTES AND QUERIES” is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of “NOTES AND QUERIES” (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post-Office Order, drawn in favour of the Publisher, Mr. GEORGE BELL, No. 186. Fleet Street.

LONDON, SATURDAY, MAY 31, 1856. :

"RACKE" OR "WRACK : " SHAKSPEARE, "TEM-
PEST," ACT IV. SC. I.

May I be allowed one word more to save *Rack* from *Ruin*?

First, as to the authority on which the reading itself rests : —

"This comedy," says Mr. Knight, "stands the first in the folio collection of 1623, in which edition it was originally printed. The original text is printed with singular correctness; and, if with the exception of one or two typographical errors, it had continued to be reprinted without change, the world would have possessed a copy with the mint-mark of the poet upon it."

Most ably, and, to my mind, satisfactorily does Mr. Knight, in his little tract entitled *Old Lamps or New*, establish the opinion of Horne Tooke and his friends (and among them may be distinguished Dr. Raine of the Charter House, under whom "the two eminent historians of Greece, Bishop Thirlwall and G. Grote, Esq., were together in the same form"), that this first folio of the *Works* of Shakspeare, "notwithstanding some palpable misprints, requires none of their (the commentators') alterations."*

There can be no dispute, then, as to the various readings; there is but this one text, so approved by such judges, to rely upon. But the first question started is: May not this reading be one of the misprints acknowledged to exist in this applauded text? Such as are found in the old editions of *Paradise Lost*, where *rack* is twice written for *wrack*.†

"The starrie cope
Of Heav'n perhaps, and all the elements
At least had gone to *rack*, disturbed and torne
With violence of this conflict."

Book iv. v. 994.

"To save himself and household from amidst
A world devote to universal *rack*."

Book xi. v. 821.

Once we meet in the same edition with *wrack* :

"And now all Heav'n
Had gone to *wrack*, with ruin overspread."

Book vi. v. 670.

In this predicament, the only question that remains is: How is this word *racke* to be interpreted?

Mr. Knight, in his *Stratford Shakspeare*, admits that "there is a doubt, whether a *rack*, as here used, is not a misprint for *wrack*, or wreck." Mr. Singer too, I regret to find, has, in his new edition of *Shakspeare*, adopted this latter reading. In his former edition, influenced by Tooke's "admirable

observations," he reads, "*Rack*, a vapour, an exhalation."

It is, I must confess, this doubt of Mr. Knight, and this reversal of his own judgment by Mr. Singer, that invests this question with a degree of interest, which (with me at least) it would not otherwise possess.*

Though your correspondents refer to Horne Tooke, not one has quoted the "admirable observations," referred to by Mr. Singer. They are these :

"*Rack* means merely that which is *recked*: and is surely the most appropriate term that could be employed by Shakspeare in this passage of *The Tempest*: to represent to us, that the dissolution and annihilation of the globe, and all which it inherits, should be so total and compleat; they should so *melt* into ayre, into *thin ayre*, as not to leave behind them even a vapour, a steam, or an exhalation, to give the slightest notice that such things had ever been."

What, then, is the value of the objection urged by Malone, and fairly stated by Mr. Singer, that the words ("leave not," &c.) relate, not to "the baseless fabric of this vision," but to the final *destruction* of the world, of which "the towers, temples, and palaces, shall (*like* a vision or a pageant) be dissolved, and leave no vestige behind." It is precisely to this—not destruction, but *dissolution*—(for *dissolve* is the poet's word) this melting into thin ayre, of the world itself, that Tooke maintains the word *rack*, i. e. *reck*, to be most appropriate. And I think he was right in so doing. Nor have I met with a single reason, urged from any quarter, that in the least affects this boldly poetical interpretation of the language of the great magician.

I have called attention to the poet's word *dissolve*. His comparative *like* is not unworthy of notice.

Prospero, the magician, had presented to his shipwrecked countrymen a baseless fabric, and the actors and agencies of it are *melted* (dissolved) into thin air, and he pronounces, that, *like* this baseless fabric, the fabric of the great globe shall dissolve, that is, melt away, and, *like* this faded, vanished, insubstantial pageant, shall, by this *dissolution* (not disruption, not destruction), leave not even (the only possible relict, "remain, vestige, or trace," either of such pageant *dissolved*, or of the fabric of the great globe *dissolved*,) a *racke* behind: shall leave not even "a tenuous *reck*," to "use the expression of Henry More †, the "tenuis Nebula" of Virgil.‡

* A more determined opponent to Horne Tooke will, I have reason to believe, appear when Mr. Dyce's edition of the poet is published.

† See in Richardson's *Dictionary*, sub. v. REEK.

‡ I have been asked, "Who ever saw, in any old writer, the expression, a *rack*?" Why the very question is, do we not see it in this very passage? Does not Henry More present us with it, though with an epithet? Suppose

* Tooke's *Diversions of Purley*, vol. ii. p. 388., 4to. edition.

† It is wrong to call *rack* a misprint for *wrack*. It is only a different way of writing the same word.

All the likeness affirmed would be lost by the substitution of *wrack*, a heap of solid materials: the double purpose required, and justly required, by Mr. Hickson would not be fulfilled;—that valued contributor to "N. & Q." (who has so inconsiderately stigmatised the authority of Tooke's "admirable observations," as no better than a showy authority,) is so unversed in the empty results, which are usually all we gain from the disputations of verbal criticism, as to imagine it to be in his power "to settle (the question) at once and for ever."

This is amusing enough; and I more than suspect that the philosophic grammarian of Wimbledon was too "old a soldier" to indulge in so vain a fancy. Neither do I,—though I think I have brought the whole question more fully before the readers of "N. & Q." than it has hitherto appeared in the pages of that "curious miscellany."

I subjoin a few lines quoted by Mr. Singer (previously by Steevens), from the *Darius* of Lord Sterline (1603), containing "evidence of the same train of thought with Shakespeare," and which, I submit, plead strongly against himself:

"Those golden palaces, those gorgeous halls,
With furniture superfluously fair,
Those stately courts, those sky-encountering walls,
Evanish like the vapours of the air."

I also subjoin two examples of the use of the verb "to rack or reek," from Mr. Nares's *Glossary*, strangely misunderstood by him:

"The rivers in their shores do run,
The clouds rack clear before the sun,
The rudest winds obey the calmest air."

B. Jonson. Underwoods. *To Hierome*.
Lord Weston.

"*Cup. Stay, clouds, ye rack too fast; bright Phœbus see.*"—*Beaumont & Fletcher* (Four Plays in One), p. 542.

I will not prolong this article by quoting instances of the use of the word *rack*, as that which is *reeked*. The reader can consult the common books referred to by Mr. Singer, Tooke's *Diversions of Purley*, and the *Dictionaries* of Richardson and Jamieson. Q.

Bloomsbury.

A SHEAF OF PROVERBS.

I do not send the following as unregistered proverbs: they are, many of them, well known ones. My object in taking note of them is twofold, first, for the variations many of them present; secondly, to assist in tracing their origin. W. DENTON.

"(Q^d *Pandarus*.) Thou hast a full great care
Lest the chorle may fall out of the moone."
Chaucer, 1st Book of *Troilus*.

anything remarkable in the *rack*, what more likely than an exclamation, "What a rack?"

"He may say with our parish priest,
Do as I say, but not as I do."

Ib. Prologue to Remedy of Love.

"While men gon after a leche the body is buried."—*Ib. Testament of Love*, book iii.

"Habit maketh no monke, ne wearing of guilt spurs maketh no knight."*—*Ib. ib.*, book ii.

"Stedfast way maketh stedfast heart."—*Ib. ib.*, book ii. § 5.

"Lo eke an old proverbe, 'He that is still, seemeth as he graunted,' i. e. silence gives consent.—*Ib. ib.*, book i.

"For an old proverbe it is ledged, 'he that heweth to hie, with chips he may lose his sight.'—*Ib. ib.*

"If thou dread such janglers thy voyage to make; understand well, that he that dreadeth any raine to sow his cornes he shall have thin bernes; also he that is afearde of his clothes let him daunce naked: who nothing undertaketh nothing atcheveth: after great storines the weather is often merry and smooth: after much clattering, there is mokell rowning: thus after jangling wordes cometh huisht peace and be still."—*Ib. ib.*

"When bale is greatest, then is bote a nie bore."—*Ib. book ii.*

"Eke wonder last but ix deies never in town."—*Troilus*, book iv.

"He that prayeth for other for himself travayleth."—*Ib. Testament of Love*, book iii.

"He counted not three strees
Of nought that fortune coude do."

The Dream of Chaucer.

"Three may keep a counsel if twain be away."—*The Ten Commandments of Love*.

"As digne as water in a diche."—*Reve's Tale in init.*
So

"Dygne as dich-water."—P. Ploughman's *Creed*, 747.

"Dead as a dore-tree."—*Ib. Vision*, 833.

"Naked as a needle."—*Ib. ib.*, 11. 482.

"Friends fail fleers."—Sir Thos. More's *Eng. Works*, p. 55.

"As full of reason as an egge full of mustarde."—*Ib.* p. 582.

"Pride, as the proverb is, must needs have a shame."—*Ib.* 256.

"He should as he list be able to prove the moon made of greene cheese."—*Ib.* 256.

* "He is not gentill though he rich seme;
All weare he mitre, crowne, or diademe."

Henry Scogan.

"What veray nobilitie is, and whereof it toke first that denomination.

"We have in this realme coynes whiche be called nobles; as longe as they bee sene to be golde, they be so called: but if they be counterfayted, and made in brasse, copper, or other vyle mettall, who for the print only calleth them nobles? Whereby it appereth, that the estimation is the mettall, and not in the printe or fygure.

"Thus I conclude, that nobylitie is not after the vulgare opynyon of menne, but is onely the prayse and surname of vertue."—Sir Thomas Elyot, *The Governour*, book ii. c. 4.

"The rank is but the guinea's stamp;
The man's the gowd for a' that."

Burns.

"Lesse like than Poules steple to a dagger shethe." — Sir Thos. More's *Eng. Works*, 595. 672.

"No more like together then is chalke to coles." — *Ib.* 674.

"Let him take myne pie for an apple if he finde etc." — *Ib.* 689.

"He which hath been once at Jerusalem may lie by authority, because he shall be sure seldom to meet any man that hath been there." — *Ib.* 726.

"To seke out one lyne in all hys bookes were to go loke a nedle in a medow." — *Ib.* p. 837.

"To fyshe before the nette, and set the carte before the horse." — *Ib.* p. 920.

"The maid's child is ever best taught." — Latimer's *5th Sermon*.

"Whosoever loveth me loveth my hound." — *Ib.* 1st *Sermon on Lord's Prayer*.

"It is a common saying among the people, 'The law is ended as the man is friended.'" — *Ib.* p. 483,

which is similar to one in Barclay:—

"Aungels worke wonders in Westminster Hall." — *Ship of Fools*, folio 4. ed. 1570.

"It is a common saying there do come as many skins of calves to the market as there do of bulls or kine" [*i. e.* the young die as well as the old]. — p. 416.

"A proverb much used, 'An evil crow an ill egg.'" — p. 42.

"There is a common saying, that when a horse is rubbed on the gall he will kick: when a man casteth a stone among dogs, he that is hit will cry." — *Remains*, p. 40. Parker Soc. ed.

"A common saying, 'When a man will be rich, he must set his soul behind the door,' that is to say, he must use falsehood and deceit." — p. 42.

"Every thing is as it is taken." — p. 140.

"Well, I have fished and caught a frog; brought little to pass with much ado." — *Ib.* p. 419.

"As just as Germains lips, which came not together by nine mile." — *Ib.* p. 425.

"Who may have a more ungracyous lyfe
Than a chyldis birde and a knavis wyfe."
Skelton's *Works*, ed. Dyce.

"A proverb of old, 'say well or be still.'" — *Ib.* i. 17.

"Masid as a marche hare." — *Ib.* i. 386.

"It is a wyly mouse
That can build his dwellinge house
Within the cattes care." — *Ib.* ii. 50.

"Wyse men may ete the fysshe when ye shal draw the pole." — *Ib.* i. 235.

"What, wyll ye waste wynde, and prate thus in vayne?
Ye have eten sauce, I trowe, at the Taylers hall."
Ib. i. 271.

"He hyt the nayle on the hede." — *Ib.* i. 312.

"They are loth to hang the bell
About the cattes necke." — *Ib.* i. 317.

"As wise as Waltons calfe." — *Colyn Cloute*, 811.

"All is fysshe that cometh to net." — *Ib.* 935.

"The blynde eteth many a flye." — *Ib.* i. 213.

"Suche apple tre suche frute." — *Ib.* i. 214. |

"He shot like a gentleman fair and far off."* — *Ascham*.

ILLUSTRATIONS OF MACAULAY.

"*The Journal of the Parliament in Ireland*," &c., March 25, 1689. —

(Continued from p. 407.)

"June 1. John Brown's Petition read and argued at the Bar; the Chair-man Reports the Alterations and Additions made to the Bill of Repeal; which are approved: Judg Daly's Petition, desiring a further day for an answer, read and granted. Mrs. Wall's Bill against her husband read once.

"June 3. Petitions read, and referred to the Committee: Lord Galway's Counsel heard at the Bar, concerning his Ladies Remainder, and Arrears due to the Heirs of Ulick, E. of Clanricard: Lord Riverstown Reports from the Committee several Alterations and Provisoos to be inserted in the Bill of Repeal; which were each twice read. Sir William Talbot came up with a Message from the Commons, which imported their earnest Request to the Lords, to pass the Bill with all the expedition they could, because the Heart and Courage of the whole Nation were bound up in it.

"June 4. Journals read: Petition from the Bishop of Cork for relief for Arrears of Rents: A Bill for Mrs. Wall against her Husband, read the second time: Lord Riverstown Reports new Alterations, new Provisoos in the Bill of Repeal; the new ones read twice; the whole Bill, with all its Alterations and Provisoos, read; after reading the Bishop of Meath speaks against it, Lord Chancellor and Riverstown for it; the Bishops desire leave to enter their Protest, and four of the Temporal Lords, which were all the Protestants in the House. *Mem.* That the King said, That they must not enter their Protestation, but only their Dissent; for Protestation came in in Rebellious Times, and that they should not give the Reasons of their Protestation.

"June 5. The Bishops' Protestation. 'We the Lords Spiritual in Parliament Assembled, which Names are hereafter subscribed, having for divers reasons, then humbly offered to the House of Lords, dissented from passing the Bill into a Law, sent up to this Honourable House from the House of Commons, intituled, *An Act repealing the Acts of Settlement and Explanation*, &c. And having obtained leave from the House of Lords to enter our Dissent against the said Bill, do accordingly subscribe our Dissent from the said Bill.'

"This was brought in Parchment to the Clerk of the Parliament the next morning before the House sat, and signed, Meath, Ossery, Cork, Limerick; the like Protestation in Parchment signed per Granard, Longford, Rosse, Howth.

"I, Anthony, Bishop of Meath, being constituted and allowed Proxy for the most Reverend Father in God Mich. Lord Archbishop of Armagh, do, in his name and behalf, dissent from the said Bill. Mich. Armagh."

"The like signed by Ossory, as Waterford's Proxy.

"Journals of the House read: Lord Clanmaliera's Case against Sir Patrick Trent heard at the Bar, and adjudged against: The Lord Mountgarret petitions the House that Sir John Ivory may commit no waste on his Estate; a general Order made against it. Committees of Trade, Privileges and Petitions revived: A Committee appointed for Mrs. Wall's Bill.

* Archery was, *par excellence*, the yeoman's occupation and delight, not that of the gentleman.

"June 6. Journals read; Officers of the House petition about introduction Fees, read, and referred to the Committee: George Kellya, Constable, ordered to be committed for his insolence to Lord Longford.

"June 7. Journals read: Message from the Commons for a Conference about Exceptions to the alterations made in the Bill of Repeal; four Lords appointed to meet them immediately in the Chamber over the Lords House; the Lords ordered only to hear their Objections, and report them, which they did accordingly. The Order against waste and Spoiling Improvements, read, and approved: Lord Riverstown moves, that Constables and Sheriffs might have power to commit the Possessor that made any waste; Judges Opinions asked; all against it, and the House agrees with them.

"June 8. The House of Commons desire to withdraw their Impeachment against Judge Daly, having accepted his Submission, which was granted: a present Conference desired by the Lords upon the subject of the Last Conference, wherein the Lords of the Committee report what they agree, and what they insist on, together with the Reasons why they insist on them.

"June 10. Journals of the last day read: A Petition of Bridges read, concerning his being turned out of possession by the Proprietor; the House would do nothing in it; the rest of the Morning spent in discourse.

"June 11. A Free Conference between the two Houses concerning the Bill of Repeal; the Commons insist on two things; 1st, That the present Possessors may have time to remove till May next: 2dly, That all Remainders may be forfeited, and vested in the King; Journals read."

ESTABLISHMENT,

May, 1689.

<i>d. p. diem</i>	<i>p. mens.</i>		<i>Men.</i>
6½	16 3	1 Troop of Granadeers contain - - -	50
6½	16 3	7 Regiments of Horse contain - - -	2750
5¼	13 1½	7 Regiments of Dragoons contain - - -	3800
		The Royal Reg. contains 22 Comp. 90 in each Comp. - - -	1980
4	10	42 Reg. of Foot, 13 Comp. 62 men each - -	33852
Total -			42432

Deductions:

3 *d. per Pound* for the Hospital, from all Soldiers and Officers.

1 *d. per diem* for the Cloaths, ½ for Shoes, and ½ for Cloaths: Foot.

1¼ *per diem* from Dragoons, ½ for Furniture, ¾ for Horses: Dragoons.

1½ *p. diem* from Troopers, ½ to the Captain for Furniture, 1 *d.* for the Clerk: Horse.

	<i>Horse.</i>	<i>Dragoons.</i>	
7 Reg.	Duke of Tyrconnel.	Lord Dungan.	7 Reg.
	Lord Galmoy.	Sir Neil O Neil.	
	Coll. Sarsfield.	Coll. Dan. O'Brien.	
	Coll. Southerland.	Coll. Nich. Purcell.	
	Lord Abercorne.	Coll. Clifford.	
	Coll. H. Luttrell.	Sir James Cotter.	
	Coll. Parker.	Coll. Simon Luttrell.	

"Foot 42 Regiments.

Col. John Hamilton	Col. John Bourk.
Ramsey.	Col. Char. Moore.
Earl of Clancarty.	Col. Corn. O Neil.

Regiments continued.

Col. Ant. Hamilton.	Col. Cavenagh.
Earl of Clanricard.	Col. Gordon O Neil.
Earl of Antrim.	Col. Nich. Brown.
Lord Gormanstown.	Sir Mich. Creagh.
Lord Clare.	Col. Brien Mac Maghon.
Lord Galloway.	Col. Tool.
Lord Slane.	Col. Oxbrough.
Lord Lowth.	Col. Maccarty Moor.
Lord Duleek.	Col. Barret.
Monsieur Boislon.	Col. Farrel.
Sir Val. Brown.	Col. Bagnall.
Sir John Fitzgerald.	Lord Bagnall.
Sir Maur. Euslaw.	Lord Tyrone.
Col. Wil. Nugent.	Col. Cha. O'Brien.
Col. H. Dillon.	Lord Iveagh.
Col. John Grace.	Col. O'Donavan.
Col. Rich. Butler.	Col. Dom. Brown.
Col. Edw. Butler.	
Col. Walter Butler.	

(To be continued.)

WHITNASH CHURCH, CO. WARWICK.

As curiosities in the way of epitaphs, or mementos, I send you the following, which were carefully copied on a visit to this church, when there was scarce a road to the village, and when once there, you appeared to have no means of egress; in fact, you seemed to have reached the world's end. Since this period an excellent road has been made through the village, direct from the town of Leamington Priors; a new and handsome house on an elevated spot, having beautiful views, has been erected for the clergyman, from whence you overlook the old *Roman Foss Way*, which is the boundary on one side of the parish. The handsome stone windmill, built in 1632, from designs by the celebrated architect Inigo Jones, stands conspicuously in view from the front of the residence; altogether, it is a very charming spot. But I am forgetting the epitaphs: in the interior of the old tumble-down chancel wall, which has been recently taken down in order to save it from falling, on a mural monument is inscribed:

" M. S.
Nicol^{ai} Greenhill
in Artibus Magistri
Huj^d Ecclesiæ per annos 40
Rectoris
Qui defunctus
Die 3^o Aprilis An. Dⁿⁱ 1650
et ætatis suæ 70
Felicē hic expectat resurrec^{ta}.
Charissimo Conjugi
Posuit
Maria Uxor."

The foregoing is sent, not as a curiosity, but on account of this gentleman appearing to have been the first *head master* on record (1602) of the now celebrated Rugby School, although its founder died in the year 1567, and may prove interesting to many Rugbæans.

On a small brass plate, beneath the above, is the following :

"This Greenhill Periwigd with Snow
Was leavild in the Spring:
This Hill y^e Nine and Three did know
Was Sacred to his King.
But he must Downe, although so much Divine
Before he Rise never to Set but Shine.
Ri. Boles, M^r Art, 1689."

On another small brass plate, near the foregoing :

"This Mirrour makes me Slight a Life Halfe Dead,
Because a Better comes when this is Fled.
The Time and Place, where I doe Live are knowne:
My Death and Grave, none knows but God alone.
My Death is Certaine and Uncertaine, Then
Mortalls Beware, Death comes you know not when.
I value not a Tombe. Obscure to lie
With Virtue is an Immortalitie:
My Life runns on Five yeares beyond Four Score,
Once I must Die, and then shall Die no more.
R. L. Boles, Ano. Dni. 1689, Ætat. Mææ 85."

Mr. Boles, the "M^r of Arts," as he records it, appears to have had an extraordinary poetic fit come over him in his extreme old age: not satisfied with recording the talents of his predecessor in the rectory, and however much he seems to have "valued not a tomb," he was nevertheless determined to leave some record behind him, as it is evident that the foregoing elegant effusion of his muse was placed there during his life: as I find no other memorial of him, he probably anticipated that such would be the case, unless he erected one to his own memory. I think you will allow that the orthography is not much to the credit of the Master of Arts.

The chancel of the church has just been rebuilt, and will be re-opened to-morrow; and greatly to the credit of the present respected rector of the parish, the Rev. J. R. Young, the brasses and monuments have been restored to their proper places.

J. B. WHITBORNE.

April 28.

Minor Notes.

Heraldic Visitations in Ireland.—Please to place on record in "N. & Q." the following :

"Record Tower, Dublin Castle,
May 12, 1856.

"My dear Sir,
"There is in my office a 'Visitation of Wexford,' made in 1618, as well as a 'Visitation of the County of Dublin.' These are the only two Visitations existing for Ireland.

"Yours ever truly,

"J. BERNARD BURKE (Ulster).

"Rev. J. Graves."

There can be little doubt that there were visitations of other counties made by the heralds at that period, the records of which have not remained in Ulster's office. Kilkenny, Meath, Louth, Kildare,

and Tipperary, would hardly be omitted, however chary the heralds might be to commit their safety to the keeping of the "wild Irish" in other districts. Query, does the British Museum, Lambeth Library, or any private collection, contain the visitations of any of these counties?

JAMES GRAVES.

Kilkenny.

[Our correspondent will find the following MSS. in the British Museum: "Liber Regalis Visitationis in tribus provinciis Hiberniæ, viz. Lagenia, Momoina et Conatia," A^o 1615, Add. MS. 19,836; "Extracts from Narbon's Visitation of Ireland," Add. MS. 4789. f. 40. b.]

Proverbial Sayings.—Early in the third week of April I said to a Worcestershire labourer, "I have not yet heard the cuckoo." His answer was, "No, sir! it won't be Tenbury fair for four days to come. You never hear the cuckoo before Tenbury fair, or after Pershore fair." Tenbury fair is on April 20, and Pershore fair is on June 26, which two dates pretty correctly mark the duration of the cuckoo's note.

Here is another Worcestershire saying, *apropos* to the present season :

"When elm leaves are as big as a shilling,
Plant kidney-beans, if to plant 'em you're willing.
When elm leaves are as big as a penny,
You must plant kidney-beans, if you mean to have any."

CUTHBERT BEDE, B.A.

Inscriptions in Books.—In a work entitled *Ecclesiastical Costume; a brief Discourse against the outward Apparrell and Ministring Garmentes of the Popish Church*. Small 8vo. B. iv. 1578.

"The Pope's attyre, whereof I talcke,
I know to be but vaine;
Wherefore some men that wittie are,
To read me will disdaine."

The Booke to the Reader.

Written on a fly-leaf at the end of a copy of *Aristotelis Ethicorum Explicatio accuratissimum*. J. Camerarii. 4to. Francofurti. 1578 :

"This boke it is one thing—the halter is another,
And he that stealeth the one—he must be sure of the other.

"JOHN HUNTDATE."

C. MANSFIELD INGLEBY.

Birmingham.

Matthew Buchinger (or *Buckinger*) was rather a remarkable character, who travelled England and Scotland to exhibit his performances. In a well-engraved *broadside* (by Elias Beck) he appears in the centre in a richly-laced coat and cocked hat, surrounded by representations of his feats :

"Draws pictures with a pen—Playing at Dyce—A writeing—Makes a pen—Plays on y^e Hautboy—Threds a Nedle—Plays at Cards—Cups and Balls—Plays on y^e Dulcimore—Charges a Gun—Blows y^e Trumpet—Live Birds from under y^e Cups—Plays at Skittles."

At the bottom he gives a specimen of his writing equalling the finest engraving, to the following effect:

"Edinburgh, Febr'y the 5th, 1723. This was Written by Matthew Buchinger, born Without Hands or Feet, in Germany, June the 3^d, 1674."

I believe some accounts of him are extant, and one ingenious piece of penmanship he executed for the magistrates or city of Edinburgh may yet exist.

He is a singular instance of how much may be done to overcome the defects of nature. In modern times we have seen Miss Beffin, and others similar, but not apparently possessing half the dexterity of the German. G. N.

A Scottish Characteristic. — The following lines I have copied from an old newspaper. Those well acquainted with that characteristic of the working people of Scotland, which is ever ready with a plausible justification of error, will not fail to enjoy the sly satire which runs through every line. Elspa will insist that it is the twa moons she sees, and not the drappie she has had, that cause her auld head to rack in pains. Is any one acquainted with the literary history of Andrew Park?

HENRY STEPHENS.

Edinburgh.

"AULD ELSPA'S SOLILOQUY.

"*Curious Effect of Multiplying Glasses.*

"There's twa moons the night,
Quoth the auld wife to hersel',
As she toddled hame fu' cautie,
Wi her stamach like a still!

"There's twa moons the nicht,
An' watery do they glower,
As their wicks were burnin' darkly,
An' the oil was rinnin' ower!

"An' they're aye spark, sparkin',
As my ain auld cruirie did,
When it blinket by the ingle,
When the vain drapt on its lid.

"O but I'm unco late the nicht;
An' on the cauld hearthstane,
Pair Tammie will be croonin',
Wae an' wearie a' his lane.

"An' the wee bit spunk o' fire I left,
By this time's black and cauld;
I'll ne'er stay oot sae late again,
For I'm growing frail an' auld.

"I never like to see twa moons,
They speak o' storm an' rain;
An' aye, as sure's neist mornin' comes,
My auld head's rack'd wi' pain!"

"ANDREW PARK."

The Upas Tree. — M. Kossuth, in a very elaborate and eloquent speech at Birmingham on the 8th inst., upon the subject of the Austrian Concordat, uses the following metaphor:

"However, that the Vatican should not cease to aspire to political despotism, and by it to political supremacy,

would as little astonish him as that *the upas tree should poison the air*, or the vulture should hover about its carrion. Nature was nature. Who could wash white the Ethiopian?" — *Birmingham Mercury*, May 9.

Now it may be a common, but it is a certain error, that the upas tree poisons the air, as any one may satisfy himself about by a visit to Kew Gardens; and many have passed close to this tree, about ten or twelve feet high, in one of the conservatories, where it flourishes, without the slightest indisposition. Those who desire to know more of the upas tree, and of the origin of the popular delusion on the subject, will find a drawing of it, and all that is worth knowing to the naturalist, in the *Penny Magazine* of 1833, vol. ii. pp. 321—323., and a brief account in the *Penny Cyclo.*, art. "Antiaris." T. J. BUCKTON.

Lichfield.

Epitaph on a Polish Exile. — The following remarkable description of a banished Polish patriot's activity was lately copied from a cemetery at Auxerre, where it is engraved on a cippus, surmounted by a whiskered bust:

"D. O. M.
Mauritius Mocenacki
Civis Polonus
Hostem Moscoviensem
Consiliis clandestinis
Libris in vulgus editis
Actionibus publicis
Vehementissimis armis
Obsidiabatur, circumrodebat,
Persequebatur.
Pro Patria
Vincula, Vulnere, Exilium
Passus
Republica eversa
Dum res gestas Polonorum
Conscribendas, novi
Bellii materiem conflandam
Rationem instituendam
Curat,
Corpore tantum
Animum deficiente
E medio opere
abiit
ANNO MDCCCXXXIV.
ANNO [sic] natus XXX.
Commilitones.

Æ. c.

D. D. D."

J. C. R.

Anglo-Saxon Charters. — The dispersion of the publications of the English Historical Society during the present week, including the exceedingly valuable collection of Saxon Charters, edited by Mr. Kemble, suggests the appropriateness of the columns of "N. & Q." for a collection of such as may still remain unpublished. I. M. K. (2nd S. i. 401.) mentions the possession of an early unpublished charter. Possibly some of these charters may still exist in the collections of our old nobility and landed gentry, as well as in private hands; even a few may still lurk in our public

and collegiate libraries, which a hasty search has overlooked, or indolence passed by, as also in the archives of our cities and boroughs. In fact, Mr. Kemble has mentioned in his introduction the omission of several which should have appeared in his collection, and their present owners or location. Who that has read *The Saxons in England* can for a moment doubt their great historical value?

It need scarcely be added that the publication in "N. & Q." will not do all that the historical student requires in reference to documents of this class; but without some such medium (and which I heartily hope circulates amongst every literary antiquary) how shall we get hold of our materials? J. P. O.

Queries.

EDWARD COLSTON, THE PHILANTHROPIST.

In the Convocation books of the corporation of Wells are the following notices of Colston the philanthropist, to which I shall be glad to give early publicity in the pages of "N. & Q.," in the earnest hope that I may be enabled to obtain some definite information on the subject of his "great charity and benevolence" to the city of Wells, the particulars of which are altogether unknown here. I find that on Dec. 2, 1706, Mr. Colston was elected a burgess of Wells; and, as will be seen below, was soon after admitted into one of the seven trading companies of the city, which, by ancient custom, entitled him to vote in elections of Members of Parliament for the city. I have transcribed the following entries as they stand in the books:

"22 April, 1707.—At this Convocation Edward Colston, Esq., pursuant to a late power given him by this House, made choice to be a Member of the Woolcombers' Company.

"The same day the said Edward Colston, Esq., was admitted a Burgess of this City or Borough, having first taken the oaths and subscribed the underwritten Declaration:—

"I doe declare that there lies no obligation on me, or on any other person, from the oath commonly called 'The Solemn League and Covenant;' and that the same is in itselfe an unlawfull oath, imposed on the subjects of this Realme against the known laws and liberties of this kingdome.

"EDWARD COLSTON.

"At the same time the said Mr. Colston gave one dozen paire of gloves, according to the Custome of this City; which were distributed so far as they would go amongst the Burgesses then present; and which, being not sufficient for each Burgess that then appeared to have a paire, the said deficiency was voluntarily made up by the said Mr. Colston, but not the fees of this House."

"20 June, 1709.—At this Convocation it was put to the vote of this House (Mr. Colston, Sen., being now at Bristol), whether the thanks of this House for his late great Charity and Benefaction to this City should be sent him thither, and at the same time to give him an invita-

tion to this City; and also to give him the offer of being made a Freeman and Burgess hereof or not; And it passed in the affirmative, and at the same time this House made their request to Mr. Recorder to make a Journey to Bristol for the purpose aforesaid, and promised to reimburse him the charges and expenses thereof."

That this "great charity and benevolence" was of considerable value, is evidenced by the fact that the Recorder was deputed by the corporation to make a special journey to Bristol to invite Mr. Colston to Wells, and to offer him the freedom of the city. INA.

THE WEATHER.

Among the numerous contributors to "N. & Q." I hope there is one, if not many, who, by long experience and recorded observations, can tell us something about the late extraordinary weather. Has any parallel case occurred, say during the last thirty years, to that of last week? During six days in succession there was a strong gale from the N.E., varying occasionally for an hour or two in force and direction, and then returning with still greater violence. The gale commenced on the 5th instant, with a falling barometer, which reached its minimum depression (28.93) on the evening of Wednesday the 7th. On that day the wind and rain and the heavy clouds were more like those of November than May, and the temperature was 42°. On Thursday the 8th the mercury rose rapidly, but the wind continued to blow as fiercely as ever. On Friday the mercury had risen very nearly one inch (29.92), and then began to recede. From that time the gale gradually abated. On Saturday the temperature rose to 56°. In the evening there were some thunder clouds upon the horizon, but they passed away; it then fell calm, and the wind changed to S. and S.W. On Sunday the wind was again at N.E., but blew very gently. There were fine hours of bright sunshine, the temperature was 70°, and the wind again changed to S.W.; in the night it returned to the old quarter (N.E.), but has now changed again to S.W., with a maximum temperature of 63°. For the first time for more than ten days we have a moist atmosphere.

From my own observations, extending over a period of more than thirty years, I am impressed with the wonderful changes during the last five years as respects the duration of E. and N.E. winds, and compared with anterior periods. Formerly we used to reckon upon the prevalence of S.W. winds during more than nine months in every year. Latterly the prevailing winds have been from the opposite quarter. Can any more careful observers supply accurate information on what appears to be an important question in seasonal meteorology?

N. H. L. R.

Brighton, May 12.

Minor Queries.

"*Oswald*" in *Corinne*.—Who was the original of Oswald in *Corinne*? M. J. Glasgow.

Stratton of Bremble.—

"Stratton of Bremble, in Wiltshire, who came out of Norfolk, with the undermentioned coat: Ar. on a cross, sa. five bezants."

Such is the entry in Harl. MSS., British Museum, No. 1166., fol. 89. Will any genealogist favour me with the connecting link between the Stratton of Norfolk and the Stratton of Bremble (Bremhill) in Wiltshire?—of which last family, pedigrees are entered in Harl. MSS., No. 1165., fol. 99b., and No. 1443., fol. 200b. H. C. C.

Zachary Jengilier.—Can any of your readers give me any information regarding Zachary Jengilier, author of *The Ghost*, a farce in three acts, 8vo., 1815? X. (1.)

Custom at Christ Church, Oxford.—In the cathedral of Christ Church, Oxford, *after the Anthem*, the chaplain repeats the versicle, "O Lord, save the Queen;" to which the congregation respond, "And mercifully hear us when we call upon Thee." As these versicles have been used so shortly before, in their accustomed place, the object of their repetition does not seem obvious. Can it be explained? Does the same practice prevail in any other church? J. G. T.

Original Poems.—Can any of your readers inform me who wrote the following volume of poems? *Original Poems, by a Young Gentleman*, 8vo., 1780. This volume, which was published at Edinburgh, contains "George's Natal Day," a masque. I find a volume of poems published at Edinburgh in this year (1780), (though under a different title), the authorship of which is attributed to a Mr. Nisbet. X. (1.)

The Works of Mercy.—In the *Commentary* of S. Jerome on the 32nd (Vulgate) psalm, I read:

"*Athaia deorsum habet cavamen et sex chordas habet opera sanctorum intelliguntur per citharam, quæ sunt sex opera misericordiæ. Et de illis chordis aliæ benī cantant, aliæ murmurant.*"

In older writers, the corporeal works of mercy are generally reckoned as six, the first two being reckoned as *one*. When were they changed to seven? WILLIAM FRAZER, B.C.L.

Alton, Staffordshire.

English Version of "Veni Creator Spiritus".—Can any of your readers tell me who translated the *Veni Creator Spiritus*, as it appeared in the "Ordering of Priests" in the English Prayer Book? There are two forms, which seem to have been translated by different persons. The longer is

published in the earliest editions of the Prayer Book, but the shorter was not incorporated in the service until nearly the end of the seventeenth century. E. M. P.

Cliefden House.—G. S. S. begs to inquire through "N. & Q.," when—

"Cliefden's proud alcove,
The bower of wanton Shrewsbury and love,"

was built? He has a letter, without date, which speaks of the progress made by the workmen, and in which is the following allusion to the Duke of Buckingham:

"He has been as successfull at the assize at Buckingham as he was at Westminster, victorious over all his enemies."

If the duke's success and victory were known, the date of this letter and the age of Cliefden House (the late) would be established.

Knee-holme, Butchers'-broom, Jews' Myrtle (*Ruscus aculeatus*).—This evergreen shrub, so remarkable for its tiny wax-like flowers, and bright-red berries, which grow upon the upper surface of its stiff sharp-pointed leaves, is not uncommon in the woods about Canterbury. In some parts of Kent, it is called "Jews' Myrtle;" and it is the popular belief, that the crown of thorns, which was placed upon the head of our Saviour, was composed of its branches. Is there any authority for this belief? FRAS. BRENT. Sandgate.

Crooked Naves.—Could any of your correspondents favour me with any explanation of the crooked form of the nave of St. Michael's church, Coventry? I am well aware it is generally supposed to be an emblem of our Blessed Lord's body bent by the spear thrust; but as I have never seen any other instances of it in church architecture, I think this explanation very unsatisfactory. Perhaps some of your correspondents might give other instances of it, and so corroborate the supposition which I have mentioned. At any rate I think it worth inquiring into. K.

The Cornish Motto.—Can you inform me of the origin of the Cornish motto of "One and all?"* A CORNISHMAN.

Broken Hearts.—Last Good Friday in a sermon I heard it positively stated that the immediate cause of our Blessed Lord's death was of a broken heart; and on considering the matter it is almost absurd to suppose that natural death (whereby I mean without miraculous agency) should follow so quickly by the simple fact of pierced hands and feet. Now up to the time I heard this statement,

[* This query appeared in our 1st S. iv. 174., with a notice of the Cornish arms, but remains unanswered.]

I had always been led to regard death by a broken heart as a vulgar error, no such cause of death being possible. Can any one give any instances of this having occurred, and in what books such instances are given? for it is well worthy the trouble of examining them, and comparing them with the great case, which I have ventured to bring forward. K.

"How sweet is the song," &c. — I wish to know who is the author of the well-known lines commencing, —

"How sweet is the song of the lark, as she springs,
To welcome the morning with joy on her wings."

FR.

Odments. — The other day in the Waterloo Road, at an *omnium gatherum* shop, I saw the above word written in legible characters upon a piece of pasteboard suspended in the windows. Never having met with this expression before, I went in and asked the master what it meant, and he at once replied, "that it showed people that he bought and sold odds and ends." Is this an old word revived, or is it one freshly invented for the present day? CENTURION.

P.S. — I have looked into *Ayscough's Index* to Shakspeare, and do not find it in that volume.

John Howe. — In the edition of this celebrated Nonconformist divine's works (published during his lifetime), in three vols. by Tegg in 1848, the editor states in the "advertisement" that the publishers intended a three volume edition of Howe's *Posthumous Works*. Was this last edition ever published? If not, where can I procure a list of the posthumous works? Also, what has become of the portrait of Howe, stated to have been recently in the possession of the late Dr. Thomas Gibbons of Hoxton Square? MAGDALENENSIS.

J. Larking. — Among the readers of "N. & Q." is there any one sufficiently versed in the history of paper manufacture in England to inform me what would be the date of a sheet of 4to. letter paper, gilt edged, with the name of J. Larking on it as the manufacturer? The *presumed* date is about 1780. Can any particulars be added relative to the said J. Larking? An answer to this Query would much oblige CHARTOPHYLAX.

Quentin Bely — Mörweg — Laale. — In the *Comparaison des Langues*, par J. P. Brebeuf, Paris, an. vii., among examples of the similarity of Dutch to English is, —

"Dan mogt sy haer tonge roeren,
Als de hoeren,
Quick-quack-queet ick segget al."

Quentin Bely, 19.

Two Danish writers, Mörweg and Laale, are quoted. Can any of your readers say who they

and Quentin Bely are, and what they wrote? Some of the quotations are very curious. P. S. F. Creil.

Skillfull Serjeant Corderoy. — Would Mr. Foss or any of your correspondents give me any information respecting this gentleman, his arms or family? See Bliss's *Life of Anthony à Wood*, ed. 1848, vol. i. p. 133. W. H. LAMMIN.

Fulham.

Plants in Sleeping Rooms. — I believe it is pretty generally thought, that sleeping in a room where plants are is hurtful: and that plants give out gases necessary to the preservation of human life, and use others that not so used would harm us. How are the two notions reconciled?

C. F. B.

Minor Queries with Answers.

"*Jamie frae Dundee.*" — What is known of the authorship of the following song, which either belongs to, or was introduced in an opera named *Marian*, about seventy years since? I should be glad to learn who were the authors of the words and music of that opera, as I have never been able to obtain a copy of the libretto of that opera:

"I canna like ye, gentle sir,
Although a laird ye be;
For weel I like the bonnie lad
Wha brought me frae Dundee.
And I'll gang awa' wi' Jamie, Oh,
I'll gang awa' wi' Jamie, Oh,
I'll gang awa' wi' Jamie o'er the lea;
I'll gang awa' wi' a free gude will,
For he's a' the world to me.

"I'll gang wi' Jamie frae Dundee,
To cheer the lanesome way:
His cheeks are ruddy o'er wi' health,
He's frolicsome and gay.
And I'll gang, &c.

"The laverock mounts to hail the morn,
The lintwhite swells her throat;
But nane o' them 's sae sweet or clear
As Jamie's tunefu' throat.
And I'll gang, &c."

JUVERNA.

[This dramatic piece is entitled, "*Marian*, an Opera as performed at Covent Garden. The music composed and selected by William Shield, the words by Mrs. Frances Brooke. Oblong folio, 1788." The words of the airs, songs, &c. were republished separately in 1788, 8vo. The following is the original version of the song:

"I canno' like ye, gentle sir,
Altho' a laird ye be;
I like a bonny Scottish lad
Wha brought me fra' Dundee.

"Haud away! Haud away!
Wi' Jamie o'er the lea
I gang'd along wi' free gude will,
He's a' the world to me!

"I'se gang'd wi' Jamie fra' Dundee,
To cheer the lonesome way:
His cheeks are ruddy o'er wi' halth,
He's frolick as the May.
Haud away! &c.

"The lavrock mounts to hail the morn,
The lintwite swells her throat;
But neither are sa sweet, sa clear,
As Jamie's tunefu' note.
Haud away! &c."]

Early Reformers. — Who were Pomeranus and Cruciger? Mentioned in connection with Luther and Melancthon. A. M. E. I.

[JOHN BUGENHAGIUS, or BUGENHAGEN, surnamed from his native place POMERANUS, was born at Wollin, in Pomerania, July 24. 1485, studied at the University of Grypswald, and was appointed teacher of a school at Treptow. After his introduction to Luther, he was chosen pastor of the Reformed Church at Wittemberg. In 1537 he was solicited by Christian, King of Denmark, at whose coronation he officiated, to assist him in promoting the Reformation and erecting schools in his dominions. He assisted likewise in 1542 in the advancement of the Reformation in the Dukedom of Brunswick and other places. At length, after a life devoted to these objects, he died April 20. 1558. He wrote a *Commentary on the Psalms*; *Annotations on St. Paul's Epistles*; *A Harmony of the Gospels*, &c. He also assisted Luther in translating the Bible into German, and used to keep the day on which it was finished as a festival, calling it "The Feast of the Translation." For a sketch of his conversion and history, see Milner's *Church History*, vol. iv. p. 181., edit. 1847; also Jöcher, *Gelehrten-Lexicon*, and Rose's *Biographical Dictionary*. — CASPAR CRUCIGER, born at Leipsic in 1504, was much esteemed by Luther, and assisted at the dispute held at Worms with Eckius. To his profound knowledge in the languages and divinity, he added an acquaintance with mathematics and botany. He died Rector of the College of Wittemberg, in 1584. See a list of his works in Watt's *Bibliotheca*, and some account of his life and works in Jöcher, *Gelehrten-Lexicon*.]

Gorse. — Can any lover of folk lore tell me what is the meaning of a sprig of gorse, when introduced into a bridal bouquet? Something more is intended (as I am informed) than the "enduring affection" of "the language of flowers;" but, *what is that something?*

A propos to gorse: the following extract seems worthy to be made a note of. It is taken from an article by Frederika Bremer, contributed to *Sharpe's Magazine* during the time of its editorship by Mrs. S. C. Hall. The Swedish novelist is describing her visit to Windsor:

"There grew upon the height where we stood, and I had seen the same in many fields of England, bushes not unlike our Swedish juniper, but which bore remarkably beautiful yellow flowers, of the pea-blossom form. Mrs. — told me, that Linnaeus, when he first came to England, and saw a field covered with these bushes, then in full bloom, threw himself on his knees, and kissed the earth for producing flowers so beautiful." — Vol. ii., New Series, 1853, p. 41.

CUTHBERT BEDE, B.A.

[Is not the 'something,' which our correspondent inquires for, an allusion to the old saying, "That when the furse is out of bloom, kissing is out of fashion."]

The Poet Gower. — In *Rambles round Nottingham*, p. 3., it is stated that "old Gower" wrote only once in English, viz. that part of his great poem, *Confessio Amantis*, which Warton slightly modernized. Is this so? And why is Gower set down as an English poet? Have we any complete version of his works in English? If not, would it not be desirable for a London publisher now re-issuing the old authors, to provide an edition even of the Latin poems of this ancient author? S. M. D.

[The moral Gower's claim to be set down as an English poet, might have been seen by a reference to Warton's *English Poetry*, Ellis's *Specimens*, &c. His *Confessio Amantis*, in eight books, first printed by Caxton in 1483, fully establishes his right to be so designated. We are glad to be able to announce that a handsome library edition of Gower's writings is in the press.]

"The incomparable Orinda." — In a MS. genealogical volume in my possession the following entry occurs:

"Lewis Wogan, Esq., married Katherine, daughter and heiress of James Philipps, Esq., of the Priory, Cardigan. Her mother was the incomparable Orinda."

Mrs. Katherine Philipps was a distinguished poet of the period of the Restoration, was honoured by the praise of Cowley and Dryden, and had a *Discourse on Friendship* dedicated to her by Jeremy Taylor. Under her poetical name of "Orinda," she was highly popular with her contemporaries, and fell a victim to confluent small-pox in 1664, at the early age of thirty-three years. Query, what was her maiden name?

JOHN PAVIN PHILLIPS.

Haverfordwest.

[The maiden name of "the matchless Orinda" was Catharine Fowler. Her father was a London merchant, where she was born in 1631.]

Gentlemen-at-Arms to Henry VIII. — Perhaps some one of your correspondents will oblige me by stating whether any printed list is inserted in any antiquarian work of the gentlemen-at-arms to Henry VIII. I imagine, from their being a chosen body of men, they were persons of some note in their day. JAYTEE.

[The names of the persons forming the Muster-Roll of the fifty gentlemen pensioners to Henry VIII., A.D. 1526, will be found in the Statutes of Eltham, Cottonian MS. Vespasian, C. XIV. 218, and also in Curling's *Account of the Ancient Corps of Gentlemen-at-Arms*, pp. 26, 27.]

"Wonderful Characters." — There is a publication called *Wonderful Characters*, by H. Wilson; another called *Eccentric Biography* (query by Caulfield). What is the title of a similar work in one volume, with plates? D.

Leamington.

[Our correspondent is probably thinking of John Thomas Smith's *Vagabondiana*; or, *Anecdotes of Mendicant Wanderers through the Streets of London*. 4to. Lond. 1817.]

A "Paalstab." — What is a paalstab? X.

[In Worsaae's *Primeval Antiquities of Denmark translated*, &c., by Thoms, on a passage at p. 25., which speaks of *Paalstabs* as instruments of bronze "from three to nine inches in length, of the shape of a chisel expanded towards the edge," we have the following note:

"This term *Paalstab* was formerly applied in Scandinavia and Iceland to a weapon used for battering the shields of the enemy, as is shown by passages in the *Sagas*. Although not strictly applicable to the instrument in question, this designation is now so generally used by the antiquaries of Scandinavia and Germany, that it seems desirable, with the view of securing a fixed terminology, that it should be introduced into the *Archæology of England*."]'

Replies.

QUEEN OF BOHEMIA'S JEWELS.

(1st S. xii. 494. ; 2nd S. i. 195.)

I now send the result of some additional information I have obtained since my last communication. These jewels were the subject of a litigation in the Court of Session in Scotland, in 1665,* from the reports of which it appears that Col. Cunningham was in possession of them in 1636, when, on the occasion of his return to Germany, he gave them in charge to Mr. James Aikenhead, advocate, who granted an obligation to restore them, according to an inventory which he made out. Soon after going abroad, he drew bills on Aikenhead, who honoured them, and thereafter assigned the bills and jewels to his brother-in-law, John Ramsay, who, along with Mr. Robert Byres, advocate, son-in-law of Aikenhead, granted a bond for the colonel's use, to make the jewels forthcoming. Col. Cunningham having died abroad, Ramsay was in 1646 confirmed executor *quâ* creditor to him, in order that he might be repaid for his advances to Aikenhead out of the value of the jewels. In 1650, "after the incoming of the English," Byres abstracted the jewels from a coal-cellar in Ramsay's house, in Edinburgh, where they had been concealed, and some years after, being in necessitous circumstances, pledged them to several persons. After his death, Ramsay raised an action against those individuals for exhibition and delivery of the jewels, on the ground that Byres had no right to dispose of them, as they had come illegally into his possession. It was objected, *inter alia*, that Ramsay was *in morâ* in not having claimed them sooner, and he alleged in answer that he did not do so, "because he feared the English should have seized upon them, if he had pursued for them." The Court decided in his favour, and ordered delivery of the jewels, which are described as "certain

jewels of considerable value." Nothing appears as to how they came into the colonel's hands. He seems to have served under Gustavus Adolphus, King of Sweden, as in the list of Scottish officers who served under that prince, mentioned in *Monro his Expedition* (Lond. 1637), is the name of "Alexander Cunninghame, Lieutenant-Colonell, since a Colonell to foote."

It would be curious to ascertain what was the final destiny of these jewels, which must have passed through so many hands. It is probable that the five pieces of gold coined at the battle of Leipsick, mentioned in the Inventory (p. 196.) were received by the colonel in consequence of his presence at that engagement. R. R.

HANGMAN STONES.

(2nd S. i. 282. 402.)

Some years ago, there was still to be seen in a meadow belonging to me, situate near the north-western boundary of the parish of Littlebury, in Essex, a large stone; the name of which, and the traditions attached to it, were identical with those recorded by your correspondents treating of "Hangman Stones."

This stone was subsequently removed by the late Mr. Jabez Gibson to Saffron Walden, and still remains in his garden at that place. I have a strong impression, that other "hangman stones" are to be met with elsewhere, but I am unable to point out the exact localities. There are a great many stones of different sizes called Boulders, in North Essex, generally to be met with near the road side. The common idea is, that they have been disinterred, and left near the spot where they were discovered.

A very large one occasioned lately a good deal of trouble to the vicar of Rickling, who met with it in sinking a well, at a considerable depth from the surface; and was obliged to have recourse to puncturing a hole through it, before he could get rid of the obstacle.

The largest Boulder stone in that neighbourhood may be observed on the east side of the turnpike road, leading from Audley End to Newport, at the entrance of that village; but I never could hear anything of its history, nor does any tradition exist on the subject; but from its situation, it may have been placed there to mark the boundary between the parishes of Newport and Wenden. I hope some of your readers may be able to furnish information of a more satisfactory nature. BRAYBROOKE.

* Ramsay v. Wilson, Dec. 12, 1665, reported by President Gilmour, Visc. Stair, and Lord Newbyth.

On the right hand side of the road, between Brighton and Newhaven (about five miles, I think, from the former place,) is a stone design-

nated as above, and respecting which is told the same legend as that which is quoted by HENRY KENSINGTON.
H. E. C.

GUNSTONS OF STOKE NEWINGTON.

(2nd S. i. 375.)

Some information respecting this family may be found in Milner's *Life, Times, and Correspondence of the Rev. Isaac Watts, D.D.* (Lond. 1834), at pp. 163. 167. 179. 310. 520. 524. The book is, unhappily, without an index.) See also Watts's *Works*, Barfield's edition, 4to., 1810, iv. 494.; and Robinson's *History of Stoke Newington*, pp. 36. 56.; and an earlier but less ample account of that parish in *Bibliotheca Topographica Britannica*, No. ix. Lond., 1783, pp. 25. 38. 40. The arms of Gunston are Or, on a bend sable 3 stars (mullets?) of six points argent. Milner says the arms of Gunston and Abney were painted by Dr. Watts on the window shutters of an apartment in the mansion built by Thomas Gunston at Newington, the site of which now forms part of Abney Park Cemetery. From a private note, made at the time by my great-grandfather, Joseph Parker, who was Watts's amanuensis, and afterwards steward and almoner to Lady Abney (previously Mary Gunston) and to her daughter, Elizabeth Abney, I find that her ladyship died January 12, 1749-50, and "was interred in a vault in Newington Church, under the iron rails near the pulpit." In a paragraph drawn up by Mr. Nathaniel Neal of the Million Bank (son of Daniel Neal the historian of the Puritans), and inserted in the *Daily Advertiser* of January 13, 1749-50, Lady Abney is described as "eminent for true greatness of mind; in prosperity cheerful but not elated; in adversity humble but not dejected; ever studious of her own duty and the welfare of others." It is added, "Her piety was free from superstition, her charity from ostentation; despising the vain things of this life, yet having no contempt of those who esteemed them; seeking and expecting her own happiness in a future state, yet duly attentive to all the relations and concerns of the present." Another memorandum by Mr. Parker, mentions that Mrs. Elizabeth Abney "was buried, agreeably to her desire, by her mother, in Newington Church; and sixty-eight rings were given on the occasion." The newspapers of the day stated that she was "greatly and justly lamented, and most by those who knew her best." A few years ago (I believe in connexion with some repairs or alterations) the vault containing the remains of Mrs. Abney was opened, and the brass coffin-plate taken away. After remaining some time in private hands it was fixed in the church as a mural tablet. It is inscribed "Mrs. Elizabeth Abney, died Aug^t 20th, 1782, aged 78," and

has the arms of Abney and Gunston quarterly on a lozenge.

Have any of the decorations of the "painted room" in the Abney House been preserved? Where are they?
S. W. RIX.
Beccles.

ORIGIN OF PANTOMIMES.

(2nd S. i. 313.)

The following is a second-hand answer to J. D.'s Query, it being the reply given in a popular periodical some years back to a similar question. Perhaps some of your readers will authenticate the information it gives:

"Pantomime was known to the Greek and Roman stages, being introduced on the latter by Pylades and Bathyllus in the time of Augustus Cæsar. From that time to the present different modifications of this kind of representation have taken place, and the lofty scenes of ancient pantomime are degenerated now to the adventures of harlequin, pantaloön, &c. The first pantomime performed by grotesque characters in this country was at Drury Lane Theatre in 1702; it was composed by a Mr. Weaver, and called 'The Tavern Bilkers.' The next produced was 'The Loves of Mars and Venus.' In 1717 the first harlequinade, composed by Mr. Rich, was performed in the theatre in Lincoln's Inn Fields, and called 'Harlequin Executed.' This performer, who acted under the name of Lun, was so celebrated for his compositions, and skill as a harlequin, that they soon became established in public favour. The harlequin of the French stage differed from ours, for he had license of speech. Many of the witticisms of Dominique, a celebrated harlequin in the time of Louis XIV., are still on record. The old character of zany was similar to our clown. The name of pantaloön is said to have been derived from the watchword of the Venetians, *piantalone*; and that of harlequin has originated, as some say, from the following event: A young Italian actor came to Paris in the time of Henry III. of France, and having been received into the house of the President, Achilles de Harlai, his brother actors called him *harlequin*, from the name of his master. Others that there was a bad knight named Harlequin, who was saved from perdition by fighting against the infidels, but condemned to appear nightly."

R. W. HACKWOOD.

The following brief and interesting notice of pantomimes appears in *Dramatic Table Talk*, vol. i. p. 117.:

"The inventors of this extraordinary art were two obscure Romans, named Pylades and Bathyllus, who, as we are told by Zosimus, were rivals in its profession, in the reign of Augustus Cæsar. Pantomime was the name given to the performer, not to the piece, and the admiration bestowed on this rank and species of comedian was, at one time, carried beyond that given to any other performer. Cassiodorus, indeed, has thus designated them: 'Men whose eloquent hands had a tongue, as it were, on the top of each finger — men who spoke while they were silent, and knew how to make an entire recital without opening their mouths — men, in short, whom Polyhymnia had formed, in order to show there was no necessity for articulating, in order to convey our thoughts.' There is

an abundance of anecdote handed down by Lucian, and other writers of that age, which sufficiently proves the high opinion then entertained of them. Pantomime flourished in Rome, for about two centuries, with very great success, and finally sunk in the general annihilation of the sciences and literature in general, in that country. It lingered, however, and still does, in Italy. In our own country it has arrived to a great degree of perfection; and for the attainment of excellence in this art, we are indebted to the late Mr. John Rich, the original patentee and manager of Covent Garden Theatre. In this particular department Mr. Rich was possessed of the greatest taste. He had acquired considerable reputation by his own performance of the motley hero under the assumed name of *Lun, Junr.* (being thus designated in the bills of the day, and in the titles of the pantomimes which he published); and it is most probable that the great reputation he obtained as *harlequin* might have arisen, in some measure, from the splendour with which he produced these pieces, and from his being the first performer who had rendered the character at all intelligible in this country. Since the period of Mr. Rich's exhibitions, pantomime has increased rapidly in popularity; and, at Covent Garden Theatre more especially, has attained its chief eminence. This may be easily accounted for, as it is much easier to find both managers to comprehend, and actors to personate, the vagaries of *harlequin* and clown than the sublimities of Shakspeare and Otway."

J. Y.

They were invented by John Rich, who produced one annually under the assumed name of *Lun*, from 1717 till his death in 1761. See his life in the *Georgian Era*, vol. iv. p. 341., and *Biographia Dramatica*. THOMPSON COOPER.
Cambridge.

THE LORD OF BURLEIGH.

(1st S. xii. 280. 355.)

My two valued *collaborateurs* in the pages of "N. & Q.," Messrs. C. M. INGLEBY and the clergyman who adopts the pseudonym of CUTHBERT BEDE, will, I trust, pardon my endeavour to set them right where they have unintentionally lapsed into error. In the autumn of 1855 it was my good fortune to enjoy the hospitality of a dear friend resident at Stamsford, Lincolnshire, in whose company I visited Burleigh Hall, the seat of the Marquis of Exeter; and I there learned some particulars relative to "the Peasant Countess," with whose history the pages of my favourite Tennyson had long made me familiar. Her ladyship's portrait gives the spectator the idea of a buxom, ruddy-faced woman, stout and well proportioned, just the last person whom I should suppose to have died of consumption; indeed her *physique* would rather indicate fever or apoplexy as the disease by which her life would be terminated,—a circumstance to which I shall have occasion to revert.

The few corrections that I have to make are derived from an authentic source. Mr. Henry

Cecil, afterwards Earl and Marquis of Exeter, was born March 14, 1754, and married, May 23, 1776, Emma, sole daughter and heiress of Thomas Vernon, Esq., of Hanbury Hall, Worcestershire, by whom he had an only son, who died in the following year. After fifteen years of married life, Mr. Cecil was divorced from his wife in 1791; and it is probable that he and she had separated some time previously, prior to his commencement of proceedings at law for a divorce. During this time he retired to Bolas Common, disgusted with the world, or from a love of solitude; and feeling that legal proceedings would soon rid him of the *vinculum matrimonii* by which he was bound to his giddy and faithless wife, he paid attentions to Miss Masefield, which were discountenanced by her parents, in consequence of the mystery connected with his mode of life at Bolas Common. My reason for thinking that his proposal for the hand of Miss Masefield occurred prior to the dissolution of his marriage with Miss Vernon is that the latter event took place in 1791, by act of parliament, and he was married October 3, same year, to Miss Sarah Hoggins, of Bolas Common, whose pride, as one of the fair sex, would scarcely have allowed her to marry "Mr. John Jokes" immediately after his abrupt rejection by the Masefield family, a circumstance, and the causes leading to it, which must have been the subject of gossip at Bolas at the time. I am inclined to believe that the "debt," if any, which MR. INGLEBY mentions as the cause of Mr. Cecil's *hejira* to Bolas Common, was produced by the extravagance of his first wife, and that he did not become free from pecuniary embarrassments until he was freed from their cause. But here arises a difficulty. All agree that his family was ignorant of his abode, and his means of supporting himself were unknown or misinterpreted at Bolas Common; why, then, should he disappear thence periodically? I say, in order to visit his steward, and receive money from the estate which he received at his marriage with Miss Vernon. I look on "debt" as hardly connected with his reason for choosing a retreat at Bolas Common, and should rather ascribe his residing there to a wish to avoid the unenviable notoriety which follows injured husbands.

I now proceed to another point. Miss Sarah Hoggins, "The Peasant Countess," was married to Mr. Cecil, Oct. 3, 1791; her husband succeeded to the earldom of Exeter December 27, 1793; and the countess died January 18, 1797. The earl married August 19, 1800, a third wife, the Dowager Duchess of Hamilton, who survived him and died January 17, 1837, exactly forty years after the death of "The Peasant Countess." The Earl of Exeter was created a marquis February 4, 1801, and died May 1, 1804, leaving no issue by his first wife or by the Duchess of Hamilton. By the Countess of Exeter he had four children, not

three, as stated by Tennyson. For the benefit of CUTHBERT BEDE I give the names of these children, with the dates of the births of all except one. They were:

1. Sophia, born February 4, 1793 (before her father became a peer), and died Nov. 2, 1823.

2. Henry, Lord Burleigh, born and died 1794.

3. Brownlow, now Marquis of Exeter, born July 2, 1795.

4. Lord Thomas, born January 1, 1797, seventeen days prior to his mother's death.

Her ladyship probably died of scarlatina, which frequently supervenes on childbirth, and of puerperal fever, and may have thus occasioned the error into which Tennyson fell as to the cause of her ladyship's death. It is plain that her husband, Mr. Cecil, could not have taken her, on his marriage, to Burleigh Hall as his *residence*; for he married Miss Hoggins in October, 1791, and did not become the owner of Burleigh Hall until December, 1793, more than two years after his marriage. The countess survived her marriage six years and three months; and I agree with your talented correspondent (1st S. xii. 581.) that "the 'fading' of the countess must have been unusually slow, and that the 'shock' was protracted beyond the customary limits." For confirmation of the above-mentioned dates, see Lodge's *Peerage*. G. L. S.

Conservative Club.

PHOTOGRAPHIC CORRESPONDENCE.

M. de Caranza's Waxed Paper Process.—The following account of the process employed by him has been presented to the Société Française de Photographie by M. de Caranza:

"The paper which most photographers reject is precisely that which I employ in preference. All my negatives are obtained with paper very much pressed, and pierced through with an infinite number of small holes. These papers appear to me to retain more wax than those of a more compact texture, where the wax cannot so easily lodge and rest on the surface. The *papier pelure* in which I find all the qualities which I have just mentioned, has furnished me with pictures which are second to nothing in delicacy to collodion and albumen, without having their dryness. I commence, then, by choosing those sheets which have an even grain and thickness, and which contain no metallic dust. After having cut them large enough to extend three or four centimetres on each side beyond the plate of my frame, I submit them to the operation of waxing.

"I have obtained good results with both white and yellow wax; I prefer, however, the white. I melt it in a very clean vessel, which is used entirely for this purpose. As soon as it is melted it should be strained through muslin to get rid of the impurities which it may contain, placed again on the fire; then as it is on the point of evaporating by the heat, by the aid of a large brush called *queue-de-morue*, I cover a sheet of paper on both sides. If I have a certain number of sheets to prepare, sixty for example, I cover ten sheets with wax on both sides, and these serve to wax the fifty others.

"These ten sheets being waxed on both sides, I place

five sheets of unwaxed paper on a portfolio of blotting-paper, covered with a sheet of ordinary paper, then that waxed on both sides, and lastly five others not waxed. I cover all with a large sheet of ordinary paper, rather stronger, and I pass over it a moderately hot iron until the heat has melted the wax, and the two first sheets on both sides of the waxed sheet have perfectly imbibed the wax: I change the sheets, and I obtain them equally well waxed.

"The absorption of the superfluous wax, which many photographers perform with blotting-paper, is tedious and defective; in many sheets the wax is found to be too completely removed, or they retain on the surface some of the fibres of the blotting-paper. These sheets ought to be rejected, as, in the first place, the proofs are granulated, and in the second they are stained.

"For the purpose, then, of *unwaxing* my selected negative paper, I place alternately on a cushion of blotting-paper an unwaxed and a waxed sheet, to the number of about forty. Then, with a moderately hot iron, I make the excess of wax pass to the new sheets. One operation will ordinarily suffice, and by this process in half a day I can easily prepare a hundred sheets of paper.

"*To Iodize the Paper.*—In 1000 grammes of distilled water I put three grammes of starch, and boil it till it is perfectly dissolved. Having taken it off the fire I add—

Sugar of milk	-	-	-	40 grammes
Iodide of potassium	-	-	-	15 do.
Cyanide of potassium	-	-	-	0.8 do.

This solution is that indicated by M. G. Legray; I have omitted the fluoride of potassium, which, without adding to the sensitiveness of the paper, makes it granulated. Whilst this solution is still tepid, I strain it and pour it into a porcelain or gutta percha dish, and I introduce one by one a dozen sheets of wax paper, taking care to let the liquid run all over them, and with a badger brush I remove the bubbles of air which would otherwise adhere to the sheet.

"The paper ought to remain thus for about half an hour, but it is necessary to agitate the dish frequently, in order that the combination of the wax and the salts should be as complete as possible; after this the sheets should be taken out one by one, and hung up to dry.

"Care must be taken not to put the waxed sheets into the solution without first making it tepid; I insist on this point, because in a hot atmosphere, if the paper has not been treated in this manner, the wax reappears again in about fifteen or twenty days, and the sensitizing becomes difficult. The dry sheets ought to be very white, and of a very granulated appearance. It should be remembered that in order to obtain good pictures, iodized paper should not be kept more than a month; after that time the iodizing should be renewed. It would be better not to use the iodizing solution more than once or twice; beauty of the pictures depending on the recent preparation of this solution.

"*Sensitizing the Paper.*—The following solution is to be prepared in a blue or black bottle:

Distilled water	-	-	-	500 grammes.
Nitrate of silver	-	-	-	35 do.
Crystallisable acetic acid	-	-	-	40 do.

This may be used an hour after it has been made. The sensitizing the paper should be done in a dark room, or by the light of a candle.

"Filter this solution into a porcelain dish rather larger than the paper, and plunge a sheet of paper into it, taking care to agitate the dish continually. After four minutes of immersion the sheet becomes of a milky colour, and resembles opal glass. It should then be taken out of the acetate and immersed in a dish of rain water, or what

is better, distilled water. Another sheet is then placed in the acetate, and the first sheet strongly agitated in the water, and placed in another dish of distilled water. After taking the second sheet out of the acetate, the first is removed from the water, passed between two sheets of blotting-paper, and placed upon the plate of the frame; the plate is then put into the frame, the edge of the paper being folded back so as to stretch it as much as possible. In a few seconds the paper has become very much stretched, and the surface very even. This method insures a high degree of finish, and prevents the paper contracting by the heat.

"The paper thus prepared and placed in the frame can be kept for three days at least even in hot weather. I have obtained very beautiful pictures with paper that has been prepared fifteen days, and with a constant heat of from 86 to 95 degrees of Fahrenheit.

"The solution of acetate having been returned to the bottle, it is necessary to add ten grammes of animal charcoal, shake the bottle well, and allow it to rest until it is required again.

"With a single lens of seven centimetres diameter, thirty-five centimetres of focal length, and a diaphragm of fifteen millimetres, I have obtained negatives in four minutes, under the conditions of the light in the east.

"I develop with a solution of gallic acid, prepared immediately before using. I filter it, and add a few drops of fresh acetate. As soon as the picture has appeared I wash the paper, and then plunge it into a solution of hyposulphite of soda, of the following strength:

Hypsulphite of soda	-	-	100 grammes.
Rain water	-	-	600 do.

Half an hour's immersion is sufficient: the picture is then taken out and left for twelve hours at least in water, which should be frequently changed."

Replies to Minor Queries.

Horse Talk (2nd S. i. 335.)—It would be a very curious inquiry, in a *philological* spirit, to extend this inquiry. A native of the West of England myself, I was struck by hearing the identical word of *wog* or *woag*, there used for the word of command to go to the right, prevailing in the same sense in several parts of Southern Germany.

Our *Come hether*, *Come hether ho*, is also nearly identical with *Kum kum hier*; our *Wo*, or rather *Who*, *Whoa*, has scarcely any difference in intonation, none in meaning. The Southern German urges his horse to greater speed by the phrase *Hip-Hee*, with the usual accompaniment, and frequently adds the French word *allez*.

I wonder whether your Scottish correspondent Mr. STEPHENS ever heard in the west of Scotland a refractory steed called a *d—d Tory*? as I very well remember to have done more than once in Galloway (Wigtonshire). A. M.

Has not HENRY STEPHENS confounded the terms addressed to horses with those addressed to oxen? In some of the western counties, "haup up" is only applied to the latter, meaning to keep to the right. "Wag along," "chope up," and some

others which have escaped my recollection, are used exclusively to oxen: "gee up" and "com-eather," to horses. J. P. O.

Stubbins (2nd S. i. 391.)—The incident occurred in Lob Lane, Oxford. John Stubbins, of Christ Church, proceeded D.D. June 22, 1630. Corbet had been dean of that college, and there probably became intimate with him.

MACKENZIE WALCOTT.

Hengist and Horsa (2nd S. i. 375.)—There is not the slightest ground for supposing that the "sign on the banner of Hengist and Horsa was a white horse;" and as far as this goes, *cadit quæstio*. Horsley is no doubt whatever a territorial name, derived from a *place*, Horseley, A.-S. horsleat or horsa leat, the pasture-ground where the horses were kept. Of these there are still many, and in the Anglo-Saxon times, there must have been one attached to every village, and every manor. We really must have done with Hengist (the stallion) and Horsa (the horse). And still more we must have done with the fantastic heraldry of the school of Randal Holmes. There is no reason to believe the Frisian heroes Hengist and Horsa to be a bit more genuine than Cadmus or Romulus; they merely adumbrate in the usual way the historical fact that Kent was peopled by Frisian tribes. The *banner* and *arms* of Kent are a mere fiction derived at a very late period from the names themselves. J. M. K.

Running Footmen (2nd S. i. 9., &c.)—Beckford, in his *Letters from Italy* (vol. i. p. 109.), writes from Piacenza:

"It was from hence, in the spring of the year 1766, that I sent my running footman with a letter to Mantua: he could not have set out before six o'clock in the morning, for till that time the gates were not open. The answer was dated Mantua, two o'clock at noon. I received it early the next morning before I was up, and he made many excuses for not returning the same day. It is wonderful what these fellows are capable of doing, but it is cruel to put it unnecessarily to the trial."

The distance between Piacenza and Mantua appears from the map to be exactly sixty miles as the crow flies, and the road by no means direct.

J. F. M.

Strachan of Craigcrook (2nd S. i. 272.)—I regret that at present I am unable to give R. S. any great or full information "as to the family or pedigree of John Strachan of Craigcrook."

In Wood's *History of Cramond* will be found "Deeds of his Mortifications," in which mention is made of the names and residences of various of his relations. These deeds are dated 1710 and 1712, and duly recorded in 1719 and 1721. He was, by profession, a "writer to his Majesty's signet," and possessed of large real and personal

property in the city and county of Edinburgh, which he mortified for charitable purposes; but not, as R. S. states, "for the benefit of the poor of the parish of Cramond."

Mr. Strachan died about the year 1719; and as he had omitted to make any regulations for the management of his valuable "Mortifications," his trustees did so themselves, resolving that the pensioners were to consist of "Poor old men, women and children."

Should I fall in with any other information, as to his history or connexions, I will with pleasure communicate the same.

T. G. S.

Edinburgh.

Wooden Chalices (2nd S. i. 340.)—F. C. H. denies that Pope Zephyrinus made any decree "about chalices at all," and says, on the authority of the *Liber Pontificalis*, that he speaks only of patens. The *Liber Pontificalis* is very untrustworthy (Oudin. ii. cols. 345. &c.), and the decretal epistles of Zephyrinus are forged (Id. ii. cols. 46. &c.). But Becon had plenty of authorities, such as they were, for his assertion that Zephyrinus "commanded chalices of glass to be used."

Thus Platina, *De Vit. Pontif.*, says:

"Statuit item ut consecratio divini sanguinis in vitreo vase, non autem in ligneo, ut antea, fieret. Ilac quoque institutio sequentibus temporibus immutata est."

Stella, in *Vit. Duc. et Trig. Pont.*, uses nearly the same words:

"Statuit ut consecratio divini sanguinis in vitreo vase, non autem in ligno, ut antea fiebat, consecraretur."

Polydore Vergil, *De Invent. Rer.* lib. vi. cap. xii., adds a similar testimony:

"Zepherinus postea mandavit, ut in vitreo vase, non in ligneo, ut antea, sacrificaretur."

More authorities might readily be found.

J. A.

Double Christian Names (1st S. *passim*; 2nd S. i. 384.)—Your correspondent P. B. states that the earliest instance of three names within his knowledge occurs in 1588. I can supply one forty years before. In 1547 John Dudley, Viscount Lisle, had licence from Henry VIII. to alienate the "house of the dissolved hospital of St. Giles in the Fields" to John Wymonde Carew, Esq. Vide Dobie's *History of St. Giles and Bloomsbury*, p. 24.

G. J. SAGE.

Upper Holloway.

Calvary (2nd S. i. 374.)—The height of the small Mount Calvary was about fifteen feet: the whole of it is inclosed in the present church, the keys of which have been the cause, *ex concessio*, of enormous blood-shedding the last two years. Its name is Golgotha in Hebrew (Matt. xxvii. 33.; 2 Kings, ix. 35.; Ex. xvi. 16.; Judg. ix. 53.), and Calvaria in the Latin version (Luke xxiii.

33.), which is a translation of the Hebrew word, as well as of *κρανιον* in the Greek (Mar. xv. 22.; John xix. 17.). Dr. Kitto has an interesting discussion on the site of Calvary at the end of the epistle to the Hebrews; see also his note on Mark xvi. 2. Recent travellers disagree on this subject, and some write as if they had seen the spot, when probably they have not been admitted within the precincts. See La Martine's *Travels in the East*, p. 84., Chambers' ed. 1839.

T. J. BUCKTON.

Lichfield.

Church and State (2nd S. i. 375.)—The passage inquired for by GASTROS is probably the following:

"My opinion is, that the establishment is framed not for the sake of making the Church political, but for the purpose of making the state religious."

This occurs in Lord Chancellor Eldon's letter to Rev. M. Surtees, Feb. 1825. I quote from Dr. Wordsworth's *Theophilus Anglicanus*, pt. iii. ch. ii.

A. A. D.

Hiding-places of Priests (2nd S. i. 182.)—There was at Weybridge, . . . Lord Thomas Howard, who, . . . leading me about the house made no scruple of showing me all the hiding-places of the priests, and where they said mass.—Evelyn's *Diary*, April 25, 1678.

MACKENZIE WALCOTT, M.A.

The Ten Commandments (2nd S. i. 379.)—Your correspondent F. C. H. says that in most French Prayer-Books the commandments are given at length in prose. Perhaps so; but in the example adduced it is not the case. As this topic has been introduced into "N. & Q.," it may be worth printing the following concise and accurate statement from Professor Browne's *Exposition of the Articles*:

"The second commandment is joined with the first according to the reckoning of the Church of Rome. This is not to be esteemed a Romish novelty. It will be found so united in the Masoretic Bibles; the Masoretic Jews dividing the tenth commandment (according to our reckoning) into two. What the Roman Church deals unfairly in, is that she teaches the commandments popularly only in epitome; and that, so having joined the first and second together, she virtually omits the second, recounting them in her catechisms, &c., thus: 1. Thou shalt have none other gods but Me. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath Day, &c. By this method her children and other less instructed members are often ignorant of the existence in the decalogue of a prohibition against idolatry."—P. 527. note (edition 2nd.).

A. A. D.

"Starboard," "Larboard," "Port" (2nd S. i. 335.)—In nautical language *board* means the space comprehended between any two places where the ship changes her course by *tacking*; or, it is the line over which she runs between *tack* and

tack when turning to windward, or sailing against the direction of the wind. The non-nautical inquirer may conceive the extent of the *board* by imagining a zigzag of any length, the extreme angles of which are points in the *board*. If a ship by such zigzag course makes only a little advance forward, she is said to *make a short board*; but if instead of advancing, the current or other accident cause her to recede, she is said to *make a stern board*.

When the helm is put to starboard, or to the right side of the ship or board as the helmsman looks to her head, the vessel goes to the left. When the helm is put to larboard, the vessel's course is to the right of the board, or zigzag. These words closely resemble each other amongst the chief maritime nations of the North Sea:

<i>Starboard, larboard</i>	-	-	English.
<i>Stribord, basbord</i>	-	-	French.
<i>Steuerbord, backbord</i>	-	-	German.
<i>Stuurbord, bakboord</i>	-	-	Dutch.
<i>Steorbord, bæcbord</i>	-	-	Danish or Ang.-Sax.

It therefore appears that starboard has reference to the *stern*, whilst larboard refers to the *stem* of the vessel. *Bak* in Dutch means the forecastle. *Port* used in lieu of larboard refers, I conceive, to the direction in which the *port* of destination lies. The probability is that when boats and ships were first moved by oars, one oar would be at the stem to pull the vessel out of her straight course, say to the right, whilst another oar would be at the stern to pull her to the left. In the Thames, bad sailers, such as the heavy barges, are often to be seen thus directed, the more necessary where any strong current runs, or where quickness in turning or tacking is much needed. I consider that the term *larbord* is a corruption of *basbord*, as that is a corruption of *bakboord*. The word *stower* means a boat-hook when used instead of the oar.

T. J. BUCKTON,
Lichfield.

Doorhead and other Inscriptions (2nd S. i. 379.) — Alphonso Fonseca, Archbishop of Toledo, founded a college and chapel at Salamanca, and placed on it the following inscription:

"Ad Dei omnipotentis gloriam; ad Virginis matris honorem; ad beati Jacobi Zebedæi laudem; ad Divini numinis purissimum cultum; ad reipublicæ perpetuam utilitatem; ad propriæ civitatis magnificentiam et splendorem; ad pauperum nobilium ingenia sublevanda; ad cleri augmentum; ad sui animi piam memoriam et corporis perpetuum domicilium."

A certain proud knight, we read, caused these lines to be inscribed over the gateway of his castle:

"Decretum detur ne dormiat aut epuletur
Hic gens villana, sed Achilles, Plato, Diana,"

meaning that no one should be received into his

house but knights, philosophers, or noble ladies. Afterwards he repented of his vanity and pride, and resolved to entertain chiefly the poor. So he removed the former inscription, and substituted the following:

"Muta decretum, Sanctorum suscipe cætum
Nudum Martinum, Lazarum, Jacobum peregrinum."

by which names he signified that henceforth the naked and poor, the sick and infirm, the exile and the pilgrim, would be his guests. (Joan. Major, *Magnum Speculum*, 501.)

In the country-house of Giacomo Gianfiliazzi, near Marignolle, where Leo X. was received to hospitality on his journey to Florence, the memory of the visit was perpetuated by these lines, inscribed on the bedroom of his holiness:

"Dulcis et alta quies decimo pergrata Leoni
Hic fuit: hinc sacrum jam reor esse locum."

CEYREP.

Arboreal and Floral Decorations of Churches (2nd S. i. 267.) — The parish church of Hordley in Shropshire is always profusely decked with birch boughs on Whitsunday; and this is not any revival, but a custom from time immemorial in that parish. It is also decked with evergreens on Easter Sunday. A friend writing from Auckland, New Zealand, says of the church in which he officiates, that on last Christmas Day "it was beautifully decked with ferns, with the beautiful Pohotokana with its crimson blossoms, and with other flowers." One is rejoiced to hear of the traditional customs of Old England being kept up on the Midsummer Christmas Day of the southern world.

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

With reference to the remarks of your correspondent CUTHBERT BEDE on this subject, it may be interesting to some of your readers to know, that the practice of decorating churches at Easter with evergreens and flowers prevails to a great extent in the city and neighbourhood of Oxford. The custom also survives in the parish of St. Margaret, Westminster. Perhaps some of your readers may be able to say why Easter is so much less generally observed in this way *now* than Christmas? and also, whether in early days both festivals were in this respect observed alike?

J. G. T.

Facetious Writer (2nd S. i. 313. 402.) — Let me suggest Swift's *Tale of a Tub*, preface:

"There are certain common privileges of a writer, the benefit whereof I hope there will be no reason to doubt; particularly that where I am not understood, it shall be concluded that something very useful and profound is couched underneath," &c.

A. B.

Horsley Family (2nd S. i. 375.) — Will your correspondent E. E. BYNG have the goodness to

furnish me with a more detailed blazon of Bishop Horsley's arms, than his mention of "a horse's head bridled" would enable me to note.

In reply to his Query, I beg to say, that I do not think any attempt was ever made to trace the late Bishop of St. Asaph to the Saxon leader; and that the bearing of horses' heads bridled is, as he will see, by reference to any heraldic dictionary, common to several families of the name of Horsley and Horsey. W. K. R. BEDFORD.

Sutton Coldfield.

"*A sunbeam passes through pollution unpolluted*" (2nd S. i. 114. 304.)—The same idea is expressed in Lillie's *Euphues*. I quote from the edition of 1617, in which, at sign B. 2., occurs the passage:

"The sunne shineth upon the dunghill and is not corrupted."

I know not whether it occurs in the earlier editions, of which four appeared previous to Bacon's *Advancement of Learning*. J. F. M.

Crafty Innkeeper at Grantham (2nd S. i. 232.)—Did this practical joke originate at Grantham? I have heard two or three versions of the tale, neither of which correspond with that given by H. KENSINGTON; unfortunately I omitted making any note of them: but I recollect that one, the most ludicrous, set forth how an elderly gentleman, who had long been kept to his room by an attack of the gout, was instantaneously cured—at least so far, as to enable him to take to his heels—through witnessing the sudden descent of an imp of darkness similar to that mentioned by your correspondent, into his bedroom; such imp having, after a lengthened tour of observation on the roof of the house, mistaken, on his return to the lower regions, the pot from which he emerged on his ascent.

Whether the fact narrated by H. KENSINGTON gave rise to this version, or whether some such story as this enabled "mine host" to decide on what may be called the most *sootable* method of expelling his unwelcome customers, deponent knoweth not. R. W. HACKWOOD.

Signal Whistle (2nd S. i. 374.)—This instrument, on its introduction to the public, was called the "Proteus whistle;" and PFEIFER is quite right in saying that it was a powerful one. I believe it is still to be procured at most shops where articles for the use of sportsmen are sold, gunsmiths, &c.; and if my memory serves me rightly as to place, I have seen it very lately at a gun-makers on the south side of Cornhill.

I do not know about the "three miles," that is a long whistle; but I *can* say thus much, that when they first came out, I had the pleasure of hearing the effect produced by one at a distance of about three yards; and I sincerely hope, that

the next time I am treated to any exhibition of their power, I may be not far short of three miles distant from the performer.

Although they are really so effective, from what I recollect, I do not think that any purchaser has to pay dearly for his whistle, the price of course varying as the power, make, &c.

R. W. HACKWOOD.

Sardinian Motto (1st S. xii. 509.)—The letters F. E. R. T. were stamped instead of a motto on each of the fifteen links of the collar worn by the Knights of the Annunciada, which order was instituted by Amadeus VIII., first Duke of Savoy, "at what time he defended Rhodes from the Turks, 1409."

Heylin says, and he takes them to stand for "Fortitudo," &c., adding afterwards:

"So from this victory (for every repulse of the besieger is a victory to the besieged) there *arose* a double effect. First, the institution of this order; second, the assumption of the present arms of this duchy, where are gu. a cross arg; this being the Cross of St. John of Jerusalem, whose knights at that time were owners of the Rhodes."

R. W. HACKWOOD.

Captain McCluer (2nd S. i. 353.)—In 1803, a thin quarto volume of seventy-two pages, intitled *A Supplement to the Account of the Pelew Islands*, by the Reverend John Pearce Hockin, of Exeter College, Oxford, M.A., was printed by Messrs. W. Bulmer & Co., for Captain Henry Wilson (sold by Messrs Nicol, and J. Asperne); in which your correspondent UNEDA will find the sequel of Captain McCluer's history. It appears that the East India Company, in the month of August, 1790, sent two vessels under his command to the Pelew Islands; and after some intercourse with the natives and other occurrences, one of these having sailed for China, Captain McCluer, from whatever cause, in February, 1793, gave up the command of the other for the express purpose of remaining as a settler on the islands. After continuing in them, however, about fifteen months, he contrived to get over to the English factory at Macao, hoping to be again employed, and in 1797, having regained his health which had suffered, and procured a vessel, removed his family and property from the islands, a part of which, having been transferred to another ship, arrived in safety at Bombay; with the remainder he proceeded in his own vessel to Bengal, "from whence he again sailed, and was never more heard of, nor any of his crew."—P. 55. Ovis.

Hydrophobic Patients Smothered (2nd S. i. 362.)—From the nature of the calamity and the secrecy sometimes observed in regard to it among the relations of the deceased, it is difficult to adduce specific instances; but in Scotland I believe that it was once held more than a "popular de-

lusion" to use means to hasten the end of persons afflicted with this cruel malady when there was no hope of relief. Inhumanity was not at all the motive, rather the reverse; nor do I think the practice proceeded from any superstitious feeling, but from the general terror struck around through the operations of the disease, and the mischief it might occasion. What is said to have been the common mode of terminating their sufferings was to smother them between two feather-beds. An old gentleman mentioned to me thirty years ago, in such a manner as if he had entertained his suspicions, of a young man belonging to a respectable family who died in the last rabid stage of hydrophobic delirium. In Scotland the want of coroners' inquests as in England prevents many interesting circumstances connected with extraordinary cases from coming to light. No doubt matters are now better managed than in bygone times by the diligence of sheriffs and of other authorities, in making investigations and thorough legal examinations and "proofs," but the result of whose labours are little known unless the subject of criminality be such as to induce a public trial. Some discussion has occasionally taken place on this as a topic for legislation, but nothing has ever been done, and the country wags on.

G. N.

Spelling of Names Uncertain (2nd S. i. 372.) — P. B. has started a subject very suitable to the pages of "N. & Q.," and its investigation may explain some of the incongruities of nomenclature. As a small contribution this way, I may mention that I have a couple of books before me which furnish an example, viz. *The Highland Spectator*, 8vo., 1744; and *The Chain of Fate, &c., or, Adventures of a North Briton*, 8vo., 1756. On the title of the first the author calls himself *John Breuhowse*, of Perth; while in the latter, although anonymous, we can clearly trace the same individual as *John Breues*. He seems to have given his friends in the north the slip, but in a dedication "To my worthy and much honoured creditors," engages to set aside for them the profits of *The Highland Spectator*. The man who could thus reduce *Breuhowse* to *Breues*, might commit the atrocity of deriving both from Bruce. J. O.

Holly Fences (2nd S. i. 335. 398.) — I omitted to answer the inquiry of W. P. A., because I thought it most likely the owner of those initials was resident, about ten years ago, within a hundred miles of Blackheath, and knew a great deal more about planting holly or anything else for fences, than I, or most of your other correspondents, could tell him. As, however, three of your correspondents have answered his inquiry, and not one of them has given a direction which I have found most essential to the growth of the plant, I am induced to send it to you for their

benefit. It is this: Plant in September and October in *damp weather only*, not before the rains have penetrated far enough into the ground to moisten it, and whilst the ground is yet warm. Be very careful of the roots; and if the supply comes from your own nursery, or from a nursery close adjoining, never lift more plants at one time than can be again planted before their fibres become affected by drought. If supplied from a distant nursery, the lifting and packing should be done with great care, the roots should be covered and packed in damp moss, and on no account exposed to the air during their transport; and on their arrival be carefully covered with earth for the present, and planted as soon as possible.

ALGERNON HOLT WHITE has surely forgotten the yew, the box, and the spurge laurel, when he writes "holly, the only indigenous English evergreen."

GEO. E. FRERE.

Royden Hall, Diss.

Macaulay and the Editor of the Sidney Papers (2nd S. i. 266.) — DR. ROCK is quite right in stating that the editor of the *Sidney Papers* was not Serjt. Blencowe; but he is mistaken in supposing that the gentleman is not in any way connected with the profession of the law. He was called in due course to the Bar by the Hon. Society of the Inner Temple; and, but for his other qualifications as a county magistrate, it might be thought this circumstance had some influence in his selection for the office of Deputy Chairman of the Quarter Sessions for East Sussex, the duties of which he continues to discharge with his accustomed ability. This communication has been delayed, thinking DR. ROCK would discover his error and correct himself.

W. S. W.

Perpetual Curates not represented in Convocation (1st S. ix. 351.) — I have received an answer to this Query from the Rev. J. M. Neale, and I insert it for the advantage of other readers of "N. & Q." Mr. Neale writes to me that, —

"In the contested election for Ely Diocese of 1734, the numbers were, Perkins 40, Hetherington 36, Colbatch 36. Colbatch protested, on the ground that a perpetual curate had voted for Hetherington."

He says also that he had other instances in his mind when he wrote the passage which occasioned my query on the right of perpetual curates to convocational suffrages. Can any of the readers of "N. & Q." supply me with them?

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Minster Lovel (2nd S. i. 230. 401.) — W. H. W. T. will find a long account of Lord Lovel of Tichmarsh in Hutchins's *History of Dorset*, and also in Anderson's *House of Yvy*, in both of which the legend of his being found walled up in Minster Lovell is given.

M. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

If another Sir Thomas Browne should arise up among us, to discourse of the *Vulgar and Common Errors* of our own days, he would certainly devote a chapter to the exposure of that fallacy on which wittlings delight to exercise themselves, namely, that the writings of Shakspeare have been injured by the labours of the Commentators. A grosser perversion of the truth has never been put forward. Great as was the genius of Shakspeare, who wrote not for his own age, but for all time, his writings are so marked by the characteristics of his own age, by allusions to the manners, customs, habits, mode of thinking, of those by whom he was surrounded, that it would require a genius as great as his own to appreciate those writings, unassisted by the labours of the men whom these false critics venture to denounce. These remarks have been drawn from us by two admirable volumes: *Shakspeare's England, or, Sketches of our Social History in the Reign of Elizabeth*, by G. W. Thornbury, in which the author has, in "a series of elaborated groups carefully studied from old plays and forgotten pamphlets, and illustrated by nearly all existing contemporary literature," endeavoured to "lead his readers a long, rambling, gossiping walk through Ludgate, up Cheap, and into Paul's; then away to the Beargarden in Southwark, and the 'Globe,' where *As You Like It* is acting; and back to make a night of it at the 'Devil Tavern,' where the players and poets meet, just under the chimes of Saint Dunstan;" and this "in the days of gilt rapiers and roses on the shoes, of ruff and fardingale, of peaked starched beards and slashed hose—when forks were a novelty, and tobacco-smoking the last caprice of fashion." The task which he has thus undertaken, Mr. Thornbury has certainly accomplished, and most effectually; and in his two volumes presents us with a most instructive comment on the manners of the people whom Shakspeare painted. In his compilation, Mr. Thornbury appears to have ransacked the literature of the time with great industry; and to have put together with great ability and exquisite word-painting the materials so accumulated. As a pleasant and most graphic introduction to the study of Shakspeare, these volumes are clearly destined to fill a foremost place on the shelves of every student of the great dramatist. While to those, if there be any such, who care not to devote themselves to this study, but yet would fain know how the world wagged in England when Elizabeth—that lion-hearted woman, and English-souled—sat on the throne; and what was the social condition of the nation at that eventful period of our history, we can promise that they will find the information they desire told in a most instructive manner in these two pleasant volumes.

Mr. Bohn has just issued two volumes, which must be all but indispensable to the library table of every reading man. The first is a *Dictionary of Latin Quotations, Proverbs, Maxims, and Mottos, Classical and Mediæval, including Law Terms and Phrases, with a Selection of Greek Quotations*, edited by H. T. Riley, B.A., which we have no doubt will be found what it professes to be, namely, "more copious, correct, and complete than any yet published." We have in some cases tested its correctness; and as to its copiousness, that is shown by the fact that the number of Latin Quotations given in previous collections has in this edition been quadrupled, while the Greek Quotations have been extended from about twenty-five to upwards of five hundred; the whole together amounting to upwards of eight thousand.

The second work to which we have referred to is, however, of still higher utility. It is a double volume of

Bohn's *Scientific Library*, and although professedly a new edition of a well-known work, *Blair's Chronological Tables*, all that remains of that original is the general outline. In the present work, which is entitled *Blair's Chronological Tables, Revised and Enlarged, comprehending the Chronology and History of the World from the Earliest Times to the Russian Treaty of Peace, April, 1856*, by J. Willoughby Rosse, the editor has consulted, examined, and tested the labours of preceding chronologists; and certainly he exhibits in his preface such a series of blunders and misstatements in their writings, as completely justify the charges of want of accuracy which he brings against them. That Mr. Rosse himself may have nodded we shall be quite prepared to learn, because looking to the thousands of facts and dates which he has collected together, we believe it to be impossible that errors should not have crept in among them; but a perusal of his preface will show the conscientious zeal with which he has undertaken his task, and we believe an examination of the volumes will show that his general accuracy has equalled his zeal. The book is certainly a very useful one, and will as certainly be rendered most complete when accompanied by the proposed *Index of Dates*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

LOYD'S TREATISE ON LIGHT AND VISION. 8VO.
MACKINTOSH'S ETHICAL PHILOSOPHY, WITH WHEWELL'S PREFACE.
THE PLATES ILLUSTRATING CHARLEVOIX'S HISTOIRE DE L'ÎLE ESPAGNOLE OU DE S. DOMINIQUE.

Wanted by W. B. Kelly, 8, Grafton Street, Dublin.

DANIEL'S VOYAGE ROUND GREAT BRITAIN. 1818. Folio. First Vol. wanted.

ASIATIC JOURNAL FOR 1839.

TURNER'S HISTORY OF ENGLAND DURING THE REIGN OF HENRY VIII. 8VO. 1828. First Vol. Wanted.

ANNUAL REGISTER FOR 1826, 7, 9, 31, 51.

Wanted by Thos. Millard, 10, Newgate Street, City.

Notices to Correspondents.

Owing to the necessity of going to press on Wednesday instead of Thursday, in consequence of the general holiday, we have to apologise to several friends for the postponement of their communications.

ANDREW HAY (Lewick). The inscription on the Russian medal is thus translated: "TO THE CONQUEROR. PEACE CONCLUDED WITH THE PORTE, JULY, 1774." It was doubtless struck to commemorate the Treaty signed at Kutchuk Kainardji, July 21, 1774.

C. MANSFIELD INGLEBY. The French envelope kindly forwarded by our correspondent is one of a form well known to the manufacturers of this country, but not considered by them peculiarly secure. We are informed by what is probably the best authority on this subject that a perfectly secure envelope has yet to be discovered. The greatest security at present attainable is by the use of a well made adhesive envelope, carefully closed, and then sealed with the best wax.

STAMFORD BULL RUNNING. We have a copy of the song asked for by EIN PRAGER. How can we forward it?

MR. BARNES' DRY COLLODION PROCESS. The length of the photographic article in the present No. has compelled us to postpone our notices of this process, and of the two admirable pictures produced by it, which have been sent to us by the author.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher, MR. GEORGE BELL, No. 186, Fleet Street.

LONDON, SATURDAY, JUNE 7, 1856.

MR. BELLENDEN KER'S "ARCHÆOLOGY OF POPULAR RHYMES AND PHRASES."

The reference to this extraordinary work by my friend E. G. [of] R. (2nd S. i. p. 240.), prompts me to make the following Query:—Is it meant to be merely a *jeu d'esprit*, or have we all been wandering about, like the Shakspearian annotators, in a foundationless and uncertain system of conjectural criticism, as regards these matters, while a sure and unerring guide unexpected as Mr. Collier's unknown corrector of the folio of 1632, stood ready to direct us into the true path? The basis of the argument is, that our ancient language, at some uncertain period which Mr. Bellenden Ker does not define, was identical with the Low-Saxon, Alt-Sachsisch, Platt-Deutsch, or Deudisch; which still survives, as to the main, in what we now call Dutch; and that this assumed language is the parent of the sister-dialects, English and Anglo-Saxon. Upon this theory he explains many of our nursery rhymes, proverbs, and provincial words to be merely corruptions of Dutch expressions; corresponding in sound, though not in orthographical form, and not always in sense, with what we are in the habit of using, however appositely, as we think. "If this view," therefore, as Mr. Bellenden Ker remarks, "I have presented of the sources of such phrases and terms is the true one, the former etymological basis of the lexicography of our language vanishes, to be replaced (Query) by a sounder one." Now, most etymologists admit that much additional light might be thrown upon our colloquial expressions, and especially on provincialisms, by a comparison of the Friesic and Low-Dutch dialects with the Anglo-Saxon; but certainly I am unprepared for the extent which Mr. Bellenden Ker alleges. "To kick against the pricks," with him is not a translation of *πρὸς κέντρα λακτίζειν* in the inspired narrative, but "*Tu kicke, er geen's't die bruick's*;" q. e. "Keep it to yourself, if it is nothing that custom admits to be said." "Great cry and little wool," is popularly believed to be the result of an abortive attempt to shear a pig; but with Mr. Ker it becomes "*Gereedt kraetje aen littel wool*," "The crow gets ready upon a slight disturbance."

A "Will of the wisp," becomes "*Er! wild af de wijs'p*," "There! a spontaneous production which lights forwards." "Old Harry" is divested of his terrors, and is simply "*Hold arrighe*," "A deceitful vassalage."

"Teach your grandmother to suck eggs," "*Dies uwer geraeden moed, Heer, 'te soeck is*," "In this case, Sir, whatever you can devise is no service." "He has got the wrong sow by the ear," "*Hie haest gij holtte dij wrongh so by die*

hier." And, lastly, a jackass is "*Er j' ack aes*," "There's the creature of chance food!"

I can give no opinion upon instances such as these. Mr. Ker complains bitterly of the remarks of *The Athenæum* and the editor of *The Times* (Qu. reference?); but at the risk of being accused "of want of argument," and other more severe charges, I fear, with no more light than I see at present, I should be compelled to join them. I conclude with Mr. Ker's version of "Hie! diddle diddle:"—

"Hye' died t'el, died t'el
De guit end de vied t'el.
De kauw j'hummt; 'Hoeve eer; dij moë aen,'
De lij t'el doghe laft tot sij sus sport;
Hou yl te dies: Ran! haft er dij spaë aen."

His translation I refrain from, in hopes that *De Navorscher*, or some one versed in the language, will give us the locality where it is prevalent. E. S. TAYLOR.

THE OLDEST INSURANCE NEWSPAPER.

[The following, headed as above, appeared in the *Provident Times*, No. 1., Feb. 1854. As the paper lived through but five numbers, and scarcely sold at all, it is but fair to conclude that in a few years not a single number will remain. There are some good articles in No. I., but this alone I extract as likely to be useful to some readers of "N. & Q."]

"Numb. 398. THE BRITISH MERCURY. Printed for the Company of the Sun-Fire-Office, in Threadneedle-Street, behind the Royal-Exchange, London; where Policies in due Form are deliver'd out for Insuring Houses, moveable Goods, Furniture, and Wares from Loss and Damage by Fire in any Part of Great Britain, to the Value of 500l. each Policy, to any Person who shall take them, paying the Stamp-Duty, and the first Quarter, viz. Two Shillings if they desire no British-Mercury, or Two Shillings and six Pence if they will have it.  Either of which Quarteridges they are to pay within fifteen Days after every usual Quarter-day of the Year. The rest of the Conditions of the Insurance are contain'd in the Company's Proposals, printed the 4th of July last, which are to be had gratis at their said Office. Wednesday, February 18, 17¹²/₁₃."

Such is the heading to the 398th number of the first insurance newspaper ever published. Whether it was the means or not of making the "Sun" the most successful of the fire-offices we cannot tell; but we may venture to assert that it tended not a little to make it publicly known. But to the paper.

It then gives a continuation of the "History of the World," extending over three pages, having been begun in a previous number. On the fourth begin extracts from the *Amsterdam Courant*, the *Leyden Courant*, and the *Hague Courant*; brought over by three mails from Flanders, and giving an account of the war in Holland. But one piece of

news is worth extracting, as bearing on the Russian question :

"VIENNA, Feb. 8. — Letters from Adrianople, of the 28th of January, advise, that the whole Ottoman Army was to rendezvous there the 28th of March, and immediately to march to Jassy in Moldavia, 40 Leagues from Bender. The Sultan, who was there with his whole Court, had sent a principal Aga to the King of Sweden, for his Majesty to move with his whole Army, which, it was believ'd, would be done before the End of January. The Cham of Tartary had Orders to conduct his Majesty, and to fall upon his Enemies wheresoever he met them. Many Polish Noblemen were lately come again to Bender, who assur'd, that most of the Poles would declare for Stanislaus and join the King of Sweden as soon as his Majesty appear'd in Poland. It is believ'd at Adrianople that the Sultan's Design is to drive the Muscovites out of the Ukraïn, to make the Natives of that Country independent of Muscovy, and by that Means to obstruct the Czar's raising any Recruits of Foot there, as also to secure Crim Tartary. We are not here without Apprehensions of the Turks attempting something against the Emperor, because of his obliging the Imperial Minister to depart before his Time, on Pretence that he gave Advice to the Polish Envoy Goltz, who lay at his House, and to the Muscovite Ministers, against the King of Sweden, and appear'd partial for them."

It is now matter of history, that the king of Sweden (Charles XII.) did penetrate into the Ukraine, but was defeated at Pultawa (1709), and that he took refuge in Turkey; that the Sultan (Ahmed III.) tried in vain to get rid of him; that he deposed his Grand Vizier, Ali Chorlili, who had brought the king into the Ukraine, and raised Baltagi Mohammed to the Grand Vizirship; but that the intrigues of Charles prevailed in the Divan, and war was declared with Russia. Peter the Great, flushed with his late success, allowed himself to be surrounded on the Pruth, and eventually purchased the peace of Falczy by the restoration of Azof, and by other humiliating concessions. Here, however, it seems that a more severe blow might have been struck had it not been for the usual policy of Russia, corruption by bribery, the timid policy of the Porte, and the treason of Baltagi Mohammed. The emperor here spoken of, in the last paragraph, was Charles VI., against whom the Porte declared war, unwisely fancying that, because Austria was then weaker than Russia, it was more to his benefit and that of his country to subdue her. The result, however, was the defeat at Peterwaradin, the disbanding of the Turks at Belgrade, and the peace of Passarowicz, by which the Sultan ceded to Austria the banat of Temesvar, the western parts of Wallachia and Servia, with Belgrade, as well as all his Venetian conquests, except the Morea. From this blow, Turkey never recovered her influence in Europe.

Then follow extracts from the *Gazette à la Main*, and a postscript (equal to our second editions) containing the latest news from Holland. We have also a list of Sermons for the week

["Mr. Sherlock" among the preachers], the bills of mortality ["christen'd 313, bury'd 343! decreas'd in the latter 69"]; the prices of corn, the assize of bread, prices of stocks (speet prizes*), standing orders for the lotteries, course of exchange, and state of the exchequer. A few advertisements follow; the first for a periwig-maker's shop in Threadneedle Street, and the other three for quack medicines of the all-heal kind: the last being singular for stating, that "acute rheumatism and gout are cousin-german in degree," and are therefore only to be cured by a "German gentlewoman at a linendraper's shop, next door to the 'Fountain Tavern.'" The imprint runs thus:

"London: Printed by Hugh Moore [Meere] at the Black Fryer in Black Fryers. Where, and at the Sun-Fire-Office, Advertisements are taken in."

The whole newspaper amounts to six pages of foolscap, which might easily be got into a column of the *Times*, if set in their smallest type.

I have compared the extracts in the above with the original, and have made a few corrections.

AVON LEA.

OLD JOKES.

"When Porson was told that Prettyman had been left a large estate by a person who had seen him only once, he said, 'It would not have happened if the person had seen him twice.'"—*Table Talk of Samuel Rogers*, "Porsonian," p. 319.

"I owe, says Metius, much to Colon's care;
Once only seen he chose me for his heir.
True Metius, hence your fortunes take their rise,
His heir you were not had he seen you twice."

The epigram is in most collections. The names Metius and Colon suggest a Latin original, but I have not been able to find it.

Horses and men (2nd S. i. 114.) —

"A society called the Hippophagi has been established in Paris. That well-known writer, Alphonse Karr, says, 'The horse has carried the man long enough; it is now time for the man to carry the horse.'"

"Bene me admonuit domina mea. In prospectu habuimus ursinæ frustum, de quo cum imprudens Scintilla gustasset, pæne intestina sua vomuit. Ego contra plus libram comedi, nam ipsum aprum sapiebat. Et si, inquam, ursus homuncionem comest, quanto magis debet homuncio ursum comesse?"—*Petronii Arbitri Satyricon*, cap. lxxvi. p. 196., ed Anton.

"Δ. Μικρός γὰρ μᾶκος οὗτος.
Β. 'Αλλ' ἅπαν κακόν."—*Acharnenses*, l. 909.

Expanded by Dryden :

"With all his bulk there's nothing lost in Og,
For every inch that is not fool is rogue."
Absalom and Achitophel, pt. ii.

Spoiled by Bulwer :

"Dicaeopolis, in the *Acharnenses*, in presenting a gen-

* What does this mean? Query, is it not a misprint for "spelt prizes." It is spelt so in orig.

tleman called Nicharchus to the audience observes, 'He is small, I confess; but there is nothing lost in him: all is knave that is not fool.' — *The Cartons*, c. ii. p. 24.

One of the stalest jokes is that of the poet, who left the first two lines of a stanza on his desk, —

"The sun's perpendicular height
Illumined the depth of the sea, —

and on his return found that a friend, who called in his absence, had added, —

"The fishes, beginning to sweat,
Cried, 'D—— it, how hot we shall be!'"

Yet Sturzenbecher tells it of our contemporaries Fahlkranz and Atterborn:

"Fahlkranz wollte eines Tages Letzerem einen Besuch machen, fand ihn aber nicht zu Hause. Als er das Zimmer verlassen wollte, bemerkte er auf dem Pulte des Dichters ein Papier mit einem angefangenen Gedichte: es waren nur zwei Zeilen, welche in dem wohlbekannten phosphoristischen Style beschrieben, wie die Sonne einen Fluss in ein 'Feuermeer' verwandelte. Sie hießen:

"Die Sonnenstrahlen brannten und schufen
Aus dem Fluss einen Feuerpfuhl" —

"Fahlkranz nahm die Feder und schrieb weiter:

"Und die Fische schwitzen und rufen,
Potztausend, wie wird's hier so schwül!"
Die Neuere Schwedische Literatur, p. 111.

Horace Twiss is said to have replied to somebody who told him a very "old Joe" as the last good thing, and asked if he had heard it before: "Never, with those names."

The compilers of the "Varieties" columns for provincial newspapers are bold violators of chronology in their *Millerisms*, of which I have a collection. Some day I will put together a few specimens for your amusement. H. B. C.

Garrick Club.

ILLUSTRATIONS OF MACAULAY.

"*The Journal of the Parliament in Ireland*," &c.,
March 25, 1689. —

(Concluded from p. 428.)

"A LETTER FROM DUBLIN,
June the 12th, 1689.

"I, for some particular reasons, resolved not to write to you any more, especially being uncertain whether you received my former, or if you did, whether they were of any use; but the particular reason of my not writing, being partly ceased, I consider it is no great matter if I lose my pains. I hope to send you an Abstract of what has been done in the House of Lords and Commons, having a promise of such an Account from those that know them. We have had three Expresses from England; John Browne the Lawyer came over about a Fortnight ago from Millford, and landed at Waterford; Sir J—— C——'s Son came in a Wherry, and landed about Wickloe, but that which was most material, was from the Lord M. by some Quakers that came last Week hither in a Wherry; some the like went yesterday back to you, we have several Expresses sent over to you that way; and a strict Imbargo, least any should follow and discover them.

You must not expect the secret of their Messages from me, only 'tis reported, that John Browne brought no Letters with him, but come over with a design to save his Iron-works from the new Proprietors: I hear that upon his Petition to the Parliament, the Possession is secured to him by a Proviso, he paying Rent: He reports that England is unanimous, and that we must expect an invasion by the next Easterly Wind: The Quakers and Crossby talk likewise of an Invasion, but represent the People of England as dissatisfied. I find there is still an expectation and dependance on Scotland, tho' not so strong as at first: we talk very confidently of a Fleet and fifteen Thousand Fusileers from France; the French Fleet to consist of eighty Men of War: I verily believe there is something in it; without some such aid, Ireland does appear but an easie Conquest, which is not the French Interest. The misery of this Town is very great, some being little better than Dragoon'd by the Quartering of Souldiers; some have ten, some twelve, some twenty or thirty quarter'd on them; and yet I cannot find, that besides what came in to day, there were above three thousand and odd Men in Town; but the reason is plain, each man has many Quarters, and some Captains make thirty or forty Shillings a Week by them; they come in by twelve, one, or two of the Clock by night, to demand Quarters, and turn people out of their Beds, beat, wound, and sometimes rob them. There are two or three hundred Priests in Town, and they are quarter'd likewise as the Souldiers; and so are generally Noblemen and Gentlemen, with their Retinue, tho' not actually in the Army. I have sent you the new Establishment of the Forces, only I think four Regiments of Horse, and some of Dragoons, are not yet raised. I hear all those People call'd Rapparees, or Half-Pike-men, are to be muster'd and arm'd; Commissions are signing for all that can bear arms in the Kingdom. Duke of Tyrconnel disbanded 2000 a few Weeks ago, which are all entertained again, or at least as many as will come in; but we are most strangely uncertain in all our Counsels, which is visible not only in this, but in every thing else: One day the Camp near Dublin is to go on, and they work close at it, then it is intermitted and laid aside: one day we are to go into England, and send a Declaration before us, and to be restored; another day we are frightned with a rumour of an Army landing out of England, to drive us out of all; yet the King seems very well contented, and pleasant; he sleeps, eats, and is in better health than usual. Tuesday the 4th instant, we had an Alarum that Derry was burnt with Bombs, that the King's Army had taken it, and put all in it to the Sword; Nugent of Carlandstown brought this News into the House of Commons, just when they were putting to the Vote, whether they should prosecute the Impeachment against Judge Dally; some think Nugent, being his Friend, did it designedly; the News was received with loud Huzzas, and in that good and jolly humour they acquitted the Judge: But our Friday's Express brought us another account, which was, That the King's Forces had endeavoured to regain the Wind-Mill-hill, out of which they had been beaten by the Sally when Ramsey the King's General was kill'd, but that they were beaten off with great loss; this was on Tuesday, and by computation about the same time the Huzza was made in the House of Commons. Col. Dorrington and Col. Nugent, two of the briskest Officers of the King's Army, are desperately wounded, if not dead. 'Tis reported, that seven Field-Officers were killed or taken, and about thirty other Officers. We have no certain account of the Souldiers, the best account says, three hundred fell: 'Tis said they run away, and left their Officers in the lurch. I am promised a List of the Officers that were killed: It is said that there are not above five thousand in the King's Camp at Derry, notwithstanding

all that have gone down, a great many having run away as soon as they had loaded themselves with Plunder, and above two thousand being killed or dead since their first going down; they shake and tremble so when they come to charge, that they cannot fire; they that have Matchlocks cannot be brought by any means to Discipline, or to use them aright; this I have from a good hand. We hear that some English Ships are in the Lough of Derry, a Boom with Trees and Masts is made cross the River at Culmore Fort, to hinder any Succours, that a Ship who attempted to get up is stranded. I believe their greatest want in Derry is Firing, and Coals will be a very pretious Commodity with them; and I believe in a little while they will want cloaths for wearing, and Drink. They talk if old Sir Charles Coot were alive, and had but a thousand Horse, to the Foot that are in the Town, he would not fail to fight the King's Army in the Field. About the beginning of this Month, a Party of Horse and Foot from Enniskilling, made an inroad into the County of Cavan, they drove all the Cattle of the County, they did not spare Protestants who were under Protection, only such as would go with them, they help'd away with their Bag and Baggage; those that would not go, were first to part with all to them; which they said they did, least the King's Forces should make a Prey of them: they took all Provision, Horses, and Arms they could meet with; they disarm'd some of the King's Forces that lay at Belturbet, Bally-Carrig, and elsewhere; they burnt only such places as were of strength, and capable of being garrison'd; they kill'd none; they came as far as Finagh and Virginia, which you'll find in the Mapps: The Party is said to have been two Thousand; we were alarm'd at this here, and General Monsieur Rosen went down to Trim with four Field-Pieces, and several Regiments, amongst the rest the Lord-Mayor's of Dublin, who led his men himself; twelve Regiments I hear were design'd; I hear the Bullets both for the Field-Pieces and Muskets were found to have been too big; which made General Rosen storm horribly: Since the Defeat at Derry, I hear he and the Forces designed for Enniskilling are commanded to Derry; two of the Field-Pieces are come back. General Hamilton is suspected and rail'd at by the Commonalty; but I do not believe that there is any ground for it, or that the King does entertain any thoughts of it. It is reported from good hands, that the People of Enniskilling have made up their Horse near 1500, and their Foot near 6000; a Party so considerable, that it is fear'd England may think it self concerned to save them by hastening their Invasion, if they intend any. There are many Discontents among the Roman Catholics about the Acts of Settlement, and the French, for the Natives look very suspiciously on them, and many do publicly say, that they are sold to the French; at least, that Cautionary Towns are to be given them. If an Army should invade us before these Discontents are quieted, 'tis to be fear'd that they would soon gain the Submission of a considerable Party of the Roman Catholics upon good terms; and perhaps, if their help were accepted, would joyn to drive out the French: but England is so exceedingly slow, that it is believed they will lose the hearts of all, and even such as wish it well, will not think it safe to depend on it. 'Tis observed, that putting French Officers in the place of the Irish who rais'd the Men, causes great discontents, many of the common Souldiers run away from their Colours upon it. Several Protestant Gentlemen in the North had Commissions from the P. and have fairly run away with them into England, or come to Dublin upon Protection or Pardon; but the Country People have chosen Commanders for themselves who have no Commissions, and have form'd themselves into Troops and Companies; of this sort are generally those in Derry and Enniskilling;

they all expect to be continued in the Commissions they have given themselves, when any Army comes out of England: and the hope of this, 'tis believed makes them obstinate to all offers from the King; They say, the Gentlemen that left them deserve no countenance at all, but rather, that some part of their Estates that went away should be given as a Reward to such as staid and defended them. June the 13th, to day the House of Commons agreed to the Amendments made by the House of Lords to the Bill of Repeal, so that affair is over, and wants only the Royal Assent. An Express came in from Cavan, which gives us this account: That General Rosen had order'd the Sherrieff of that County to make a kind of a Magazine of Corn and other Provisions, in the Town of Cavan, to supply the King's Army in their March to Enniskilling, and had appointed two Companies to guard it, and that a Party from Enniskilling had surpriz'd the Guards, and taken it: Enniskilling People are certainly there, but whether they took the Men is a doubt, but the Provision is certainly taken. It is said there is now in Dublin nine Regiments of Foot, and eight more are expected; many of them are raw, and never handled Arms; there are about two Troops of Horse, I can't learn whose Regiments they are: You may wonder I can't give an exact account of what men are in Dublin, but the reason is, their frequent removals, sometimes in one day three Regiments will come to Town, and two go out; sometimes those that are expected in Town will be countermanded within six or seven Miles; they often come in and go out by night, and every thing is so chang'd and huddled, that it is impossible to give any good account. We do not confide much in these men, tho' the whole seventeen Regiments expected were with us, because they are very raw and undisciplin'd. There is a general Press for all Horses, without exception of Papists, who had favour before, but there must be no distinction, the occasion being very urgent: for the King is said not to have above a 1000 good Horse in all the Army, most of which are in the North. The miserable usage in the Country is unspeakable, and every day like to be worse and worse; many alledge that the Rapperees have secret Orders to fall a new on the Protestants that have any thing left: the ground of this may be their pretending such an Order, for they commonly pretend an order for any Mischiefe they have a mind to: You have had my sense of this matter before; Corke is most vilely abused by their M. Governour Boysloe. The Bill for Liberty of Conscience is come to the House of Lords; it repeals every Statute made in favour of the Protestant Religion, and if Lawyers may be believed, it settles Popery as legally as it was in H. 7th's time: You may guess from the inclosed Brief, what Authority Roman Catholic Bishops will claim over Protestants. The Commissioners have seized all Goods of Absenters and are actually disposing of them: It is reported, that they are about procuring an Act of Parliament to put Penalties and Oaths upon the Concealers of any of them, and to Indemnifie themselves for their Proceeding hitherto; which the Protestants reckon Plundering, and say is against all Law: The same Commissioners set Leases of all Absenters' Estates, tho' no legal Inquisition is yet past on them; some say that they set even Estates of such as are in the Kingdom, upon presumption that they will find some way or other to intitle the King to them: one way is, to get two or three named Commissioners, who slip into some blind Alehouse, and privately find a Title for the King, by returning that the Possessors are absent or Rebels, tho' they live then upon the Lands, or are in the Courts of Dublin, and all this without any Summons to the Parties concerned, or Possessors, or Oaths of Jurors; all this is said, and further, that several of those have come to inform the Commissioners how they have been abused, but can't

yet get admittance, the Commissioners are so busie setting Leases. The Bishop of Corke's Case, which you will find in the Votes, and wherein the Parliament refused him Redress, was this: Several of his Tenants owed him arrears of Rent, the King seiz'd upon their Goods because they were absent; he desires to be paid his Arrears out of the Goods found on the Lands, which he desired leave to Distrain on; but he was told, he must Sue the Tenants on the Covenants of their Leases, and recover his Rent as he could. This is like to be a President, and no Creditor, Landlord, or Mortgagee, whose Tenant is absent, is like to get any thing, because the King has seiz'd the Goods and Lands which were his Security. I hear likewise where the Landlords are absent, Lessees are disturb'd and left to seek Redress from their absent Landlords. The Commons Quarrel to Judge Dally, for which they impeached him, was, upon some private Discourse he had with Sir Alick Bourk, and some other Gentlemen, in which he disapprov'd of the Commons Proceedings, and said, they were a kind of Massanello's Assembly, and that it could not be expected that men from whom the King took Estates, would fight for him, or to this effect.

FINIS."

POPIANA.

Pope and Allan Ramsay.—To the edition of Allan Ramsay's *Poems*, printed by Thomas Ruddiman, Edinburgh, 1721, there is prefixed a long list of the names of the principal nobility and gentry of Scotland subscribers, among whom are "Mr. Alexander Pope, Sir Richard Steele, Savage," &c. It would now be curious, if it could be ascertained what was the opinion of the great English poet, Mr. Pope, in respect of his Scottish brother Allan. The latter does him due honour by his quotations, but we never hear of the former in any shape repaying or acknowledging the compliment. G. N.

Passage in Pope (1st S. xi. 65.; 2nd S. i. 41.)—I am obliged to G. R. S. for his kindness in attempting to answer my Query, but his explanation does not meet my object. In the first place, the text does not, I think, warrant his version; and secondly, there is no difficulty as to the general meaning which G. R. S. understands as we all do; but the puzzle is, how Ben Jonson and Dennis could concur on the same affidavit, and why "The Lord's Anointed" should be contrasted with a "Russian bear," and why a "Russian bear," and what "Russian bear?" Pope, as far as I have been able to trace his obscurities, never wrote at random. It is evident that an antithesis between Kings Charles and William and a Russian bear, probably the Czar Peter, is meant; and between royal dignity and royal taste, we all see that; but where have Ben and Dennis said anything about it? and how could they, who wrote an hundred years apart, have concurred in the same exclamation—given as a quotation, and as if *ipsissimis verbis*? C.

Pope's Ode for Music.—I agree with Mr. BOLTON CORNEY, that the Ode ought to be inserted in all editions of Pope's *Works*; but not because it is a distinct ode from that in honour of St. Cecilia; or because recomposed twenty years later, and therefore exhibiting "the more mature taste of the poet." It appears to me that the omissions and alterations were made to suit the requirements of the musical composer, and the time which only could be allowed for performance: in the same way that Hughes, in 1711, was asked by Steele to alter "Alexander's Feast,"—"Alter this poem for musick, preserving as many of Dryden's words as you can" (Malone's *Life of Dryden*, p. 302.). Such alterations and curtailments are, under like circumstances, matters of course. Fortunately, in 1730, Pope was living, and therefore altered the poem himself; but that he considered it a mere alteration to suit a special purpose is proved, I think, by the fact that in 1736, when he published his collected works, he neither substituted it for the "Ode to St. Cecilia," nor published it at all. P. O.

Curl's "Corinna."—Having just met with a passage in "N. & Q." (1st S. xii. 277. 431.), signed W. M. T., in which an article in *Chambers's Edinburgh Journal*, No. 131., New Series, for July 4, 1846, is supposed to have had no other source for its materials than a little book entitled *Pylades and Corinna*, and to have been written without reference to any biographical dictionary, I beg to state that the *little book* was never seen by the writer of the article; and also that the twelfth volume, or *Supplement to the General Biographical Dictionary*, was consulted for some account of Mrs. Thomas; some pages from which may be found in Dodsley's *Annual Register* for the year 1767. E.

LONGHOUGHTON REGISTERS.

"The short and simple Annals of the Poor."

The following extracts cannot be said to be historically interesting, except as they give some insight into the morals of the rural population in the place and at the period to which they relate; but they are curious and singular. It is but just to remark that purity and simplicity of manners are generally characteristic of the present generation of the inhabitants of the same parish.

J. MN.

"Extracts from the Register of Marriages, Baptisms, and Burials, in the Parish of Longhoughton, Northumberland.

"1699, Oct. 27. Jane, the wife of George Doncan (the Dr. of Mr. Brown, Dean Elect of Glasco), vic. of Longhoughton, buried.

"1701, July 17. George Doncan, vic. of Longhoughton, and Margaret, the youngest Dr. of Littleden Ker*, a very ancient Barron of Teviotdale near Kelso, were married by Rev. Mr. Edwards of Embleton.

"1723, May 28. Margret, the (best of wives, the sister of Littleden Ker, an antient Baron in Scotland, near Kelso) wife of George Doncan, vic. of Longhoughton, was buried.

"1701, Oct. 15. Robert Shipherd (valde senex et cœlebs), one of the antients of LongH., buried.

"1702, Feb. 15. Eliz., wife of Luke Pringle (ambo valde impii), Joynⁿ of LongH., was buried.

"1704, Dec. 15. Marg., Dr. of Luke Pringle (obstinately vicked) of LongH., xtned.

"1705, May 15. Rich., son of Wm. Thompson (honestus homini, sed prophanus Deo), Milner of Littlemiln, xd.

"1705, Oct. 14. Isabel, wife of Thomas Story (obst., ign., and wick.), herd, was buried.

"1706, Jan. 22. William, son of William Morton (a gross ign. and wick.) herd, was xtned.

"1711, Aug. 8. Thomas, son of Luke Pringle (homo pess.), of LongH., was xtned.

"— Feb. 15. Jane, wife of Wm. Grey (a quack and warlack doctor), of Littlehoughton, was buried.

"1712. John Egden (a very dissenter in his life, and yet a very good charitable man; he was some years before his death brought to be a sincere member of y^e Ch.) was buried.

"1712, Oct. 14. Mary Taylor (an old), widow of G. Taylor, a very mean blacksmith, was buried.

"1716, Feb. 15. John Weddill, a (bungler, but a) free mason, and Ann Scott of LongH., were married.

"1717, Oct. 4. Eliz., Dr. of John Weddill, a cower, yet a free mason, was xd.

"1717. Thomasin, the good widow of John Egden, the said good dissenter who came into the Ch., was buried.

"1723, Feb. 2. John Ferret, an (obstinate, ignor., and wicked) cadger of Boulmer†, was buried.

"1724, Jan. 20. John Muirs, a very old herd (somewhere), now of LongH., was buried.

"1725, May 10. Roger, the son of Roger Pearson, a (brutish ignorant) hind of LittleH., was buried.

"— Sept. 10. George Hymers (a Tergivers Janus Whig), herd of LittleH., was buried.

"1726, Feb. 13. Margaret, wife of John Brown (uxor prob. marit. prob.), hind of LongH., buried.

"1727, April 28. Susan, Dr. of R. Pringle, a (imp. ignor. peccat.) day laborer, xd.

"1727, May 14. Ann, Dr. of George Pollit, a (triste ignor. et proph. peccator) fisher, buried.

"— Aug. 22. Peter, son of H. Elder (infelix valde nuptiis), an ingenious smith, xd.

"— Sept. 7. Robert, son of J. Facus (vah salutis neglig.), a fisher, was xd.

"— Dec. Thomas, y^e base son of Thomas Curry (vilissimus peccator), begotten on Eliz. Curry, was xd.

"1727, May 23. John, son of R. Glastanes (a Janus Tergiverse Whig), buried.

"— July 27. Robert Daveson (vah valdè incuriosus salutis), fisher, of Boulmer, buried."

THE FIRST HATTER, ETC.

Apropos to a portion of MR. HACKWOOD'S Note (2nd S. i. 332.) on "the Origin of Fashions," I

quote the following passage from "A Day at a Hat-factory," in the *Penny Magazine* for 1841, page 44.

"At what time felted wool was first employed for making hats it would be difficult now to say; but there is a legend current among some of the continental hatters which gives the honour to St. Clement, fourth Bishop of Rome. Most fraternities love to have a patron saint when they can find one; and those hatters who regard St. Clement in this light, inform us that this holy man being forced to flee from his persecutors, found his feet to be so blistered by long-continued travel, that he was induced to put a little wool between his sandals and the soles of his feet. On continuing his journey, the warmth, moisture, motion, and pressure of the feet, worked the wool into a uniformly compact substance. Finally, the wanderer, observing the useful nature of this substance, caused it to be introduced in the manufacture of various articles of apparel."

In Butler's *Arithmetical Questions on a New Plan* (1806), is the following:

"Hats for men were invented at Paris by a Swiss, in 1404. They were first manufactured at London by Spaniards in 1510. Before that time, both men and women in England commonly wore close-knit woollen caps. F. Daniel relates, that when Charles II. made his public entry into Rouen, in 1449, he had on a hat lined with red velvet and surmounted with a plume or tuft of feathers. He adds, that it is from this entry, or at least under his reign, that the use of hats and caps is to be dated, which henceforward began to take place of the chaperoons and hoods that had been worn before in France." (P. 340.)

An amusing and suggestive article, entitled "A Hint to Hatters," will be found in *Household Words*, viii. 419.

The comfortable "wide-awake" is said to have been thus facetiously named because it never has a nap. What was the origin of the saying "As mad as a hatter?"

The following is extracted from the *Poetical Note Book and Epigrammatic Museum* (1824), p. 115.:

"THE WHITE HAT.

"On being asked the reason of wearing one.

"You ask me the reason I wear a white hat:
'Tis for *lightness* I wear it, what think you of that?
So *light* is its weight, that no head-ache I rue,
So *light* its expense that it wears me out two;
So *light* is its colour that it never looks dusty,
So *light* though I treat it, it never 'rides rusty';
So *light* in its fashion, its shape, and its air,
So *light* in its sit, its fit, and its wear;
So *light* in its turning, its twisting and twining,
So *light* in its beaver, its binding, and lining;
So *light* to a figure, so *light* to a letter,
And, if *light* my excuse, you may *light* on a better."

Dr. King, in the *Anecdotes of his own Times*, says:

"In the civil war, my grandfather, Sir William Smyth, was governor of Allesdon House, near Buckingham, where the king had a small garrison. This place was besieged and taken by Cromwell. But the officers capitulated to march out with their arms, baggage, &c. As soon as they were without the gate, one of Cromwell's soldiers snatched off Sir W. Smyth's hat. He immediately com-

* I. e. Ker of Littledean.

† Boomer.

plained to Cromwell of the fellow's insolence, and breach of the capitulation. 'Sir,' says Cromwell, 'if you can point out the man, or I can discover him, I promise you he shall not go unpunished. In the meantime (taking off a new beaver which he had on his head) be pleased to accept this hat instead of your own.'

The Lords Kingsale have the privilege of wearing their "hats" in the presence of the sovereign. When George IV. held his Court at Dublin, it was attended by Lord Kingsale, who stood with the other peers, uncovered; but the king, with admirable address, singled out his lordship, and desired him to exercise his privilege, and be covered.

CUTHBERT BEDE, B.A.

Minor Notes.

Corruption of Proper Names.—In Geldestone Churchyard, Norfolk, I observed yesterday a headstone to the memory of Samuel, son of Samuel and Iearenerly. This being the first time I had ever met with such a feminine appellation, I pencilled it down, intending to consult old Cruden for a record of the first of the name. But on looking at the next headstone, I found it was to the memory of Samuel—also of Irene his wife, who no doubt was the lady whose name has been spelt with so many letters more than belong to it on the adjoining stone.

GEO. E. FRERE.

Royden Hall, Diss, April 13.

A Word for Chaucer.—In an able notice of a number of the *North British Review*, in the *Scotsman*, the critic, precluding a quotation of a "General Comparison between Thackeray and Fielding," says:

"When the Reviewer calls these two 'the greatest painters of human nature, as it actually is, that we have ever had, Shakspeare alone excepted,' we presume, and the presumption is natural, seeing that all the three are native writers, that he is speaking of English writers. Otherwise, we must protest, on the part of a numerous class, that the painter of human nature who comes nearest to Shakspeare is Cervantes."

If the critic had also "protested" on behalf of one Chaucer, on the part of another "numerous class," he would have done nothing un-English or unreasonable. No greater painter of human nature than Chaucer ever wrote. His Canterbury brain is *alive* with human realities.

A DESULTORY READER.

Jersey.

Milton and Butler.—I am not aware that it has been "noted" that Milton's celebrated line:

"New Presbyter is but Old Priest writ large"

has an *alter idem*, as to figure, in *Hudibras* (Part I. Canto III. ll. 1201-2. *et seq.*):

"Presbytery does but translate
The Papacy to a free state," &c.

Milton's line looks like a text to Butler's witty sermon; but which was written first, I know not.

A DESULTORY READER.

Jersey.

Cheap Literature.—We have now a cheap newspaper press at 1d., and even $\frac{1}{2}$ d., per number. We have periodicals at the same price; and we have, for at least fifty years, sold chap-books to children at $\frac{1}{4}$ d. each; but this is high-priced literature to what the following advertisement announces:

"BOOKS BOUGHT.—New and Old Books, of all descriptions, purchased to any amount, in town or country. Liberal Cash prices given by HENRY C. STROUD, 163. Blackfriars' Road. Present prices 3s. 4d. per peck; or 13s. 4d. per bushel."

"The above is an opportunity which seldom presents itself," as certain other advertisers say, to furnish a library cheaply; but I pity the sellers for the "liberal cash prices."

Now to solve the enigma, for I will not believe in the fact, earnestly as I wish to augment my very small library. Above this advertisement is another of a flour merchant's. Both the advertisements were "standing;" that is, they appeared in the previous week's edition. The flour merchant sends the price of his flour to the printer; the compositor, in his haste, makes the "correction" in the wrong advertisement, and the paper goes to press.

The above appeared in the *Lambeth and Southwark Advertiser*, No. 16. I enclose enough of the paper to corroborate the fact, leaving it at the service of any of your correspondents who may be collecting *authenticated* cross-readings.

AVON LEA.

Pecuniary Punishments.—There is a curious passage on this subject in Justinian's *Institutes*:

"Pœna autem injuriarum ex Lege duodecim Tabularum propter membrum quidem ruptum talio erat: propter os vero fractum, nummaria pœnæ erant constitutæ, *quasi in magna veterum paupertate.*"—(Lib. 4. tit. 4. s. 7. or 8. in some copies.)

It is paraphrased by Theophilus thus:

"Pœna autem injuriarum ex Lege duodecim Tabularum si cujus membrum ruptum fuerat, erat talio: idem enim patiebatur, qui membrum cujuspiam rupisset: sin vero os fregerat, in pecuniam fiebant condemnationes. *Quod veteribus grave erat, ob magnam ipsorum paupertatem.*"—(Theoph. Paraph. versione Latina Fabroti.)

A very obvious principle, but one which has too often been lost sight of, is suggested by this passage, namely, that fines should be sufficiently heavy to make them grievous, otherwise they are not punishments, but mere rates of composition for the relief of rich offenders.

J. W. PHILLIPS.

Haverfordwest.

Legacy Duty among the Romans.—One of the unpopular expedients resorted to by Augustus

for raising a military fund (the excise revenues proving inadequate for that purpose) was the levying a tax of 5 per cent. on all "legacies and inheritances." The new impost met with much opposition from the nobles, and it was only on the emperor threatening them with a land-tax as a substitute, that they succumbed. The special object of Augustus in creating this new source of public revenue was to provide pay for the soldiers, rewards for services in the field, and for the extraordinary expenses of the war :

"The new imposition," says Gibbon, "was, however, mitigated by some restrictions. It did not take place unless the object was of a certain value, most probably of fifty or a hundred pieces of gold; nor could it be exacted from the nearest of kin on the father's side. . . . It seemed reasonable that a stranger, or a distant relation, who acquired an unexpected accession of fortune, should cheerfully resign a twentieth of it for the benefit of the state." — See *Gibbon*, vol. i. pp. 263-4.

F. PHILLOTT.

French Thunder Proverbs. — The following thunder prognostics, which have all the merit of auguring favourably, may prove an addition to your folk lore department :

January. "Année abondante. Courte durée du froid."
February. "Pronostic d'une bonne récolte."
March. "Année prospère."
April. "Signe d'une bonne récolte en blé et en vin."
May. "Grandes chaleurs. Evénemens heureux. Grande joie."
June. "Vivres à bon marché. Petites pluies."
July. "Bonne moisson. Prospérité. Beaucoup de fruits."
August. "De grandes chaleurs et des pluies régulières."
September. "Joie et bonheur. Paix universelle. Belle fin d'été."
October. "Belles vendanges. Vin de bonne qualité. Beau temps."
November. "Grêle, frimats. Bien-être général. Santé parfaite."
December. "Belle fin d'année. Espérances de richesses."

J. S. HARRY.

Paris.

Longevity. —

"Last Thursday, as the nobility and others of distinction were passing through Pall Mall in the midst of their gaiety to the palace of St. James', to pay their compliments to his majesty on occasion of his birthday, one Elinor Stuart was placed in their way as an object of compassion, on account of her great age and misfortunes, being 124 years old. She kept a linen shop at Kendal, in Westmoreland, in the time of the civil war, and had 9 children living at the time King Charles I. was beheaded, and was undone by adhering to the royal cause. The Princess of Wales, seeing her, caused her chair to stop, and after talking with her, gave her a generous relief, and ordered her to come to Leicester House for more. She is reckoned (Jane Skrimshaw being now dead, who was 128) the oldest woman in London." — *News-Letter of June 1st, 1724*; Bodl. MS. Rawl. C., c. i. f. 141 b.

W. D. MACRAY.

Queries.

RAWSONS OF FRYSTON, YORKSHIRE, LONDON, AND ESSEX; TRAFFORDS OF ESSEX; ALURED OR AVEREY AS A CHRISTIAN NAME; ALVETHLEY, ALVELEY, OR AVELEY, ESSEX.

Notes. — Thomas Rawson, citizen and mercer of London, died A.D. 1474, leaving by Joan his wife, daughter of Thomas Fyler, Thomas, Margaret, Amy, Orseley, and a child unborn at his death. He left many charitable and devotional legacies, and *inter alia* a legacy for books or ornaments for the churches of Fryston-by-Water, and Castleford, Yorkshire, and appointed his brother, Richard Rawson, one of his executors.

Richard Rawson, citizen and mercer of London, was Alderman of Farringdon extra, 14 Ed. IV., Sheriff of London 1476, died 1483, and was buried at St. Mary Magdalen, Milk Street. By his will he also gave many charitable and devotional legacies, including legacies to the church of Friston, and for repairing the highways in and about Pomfret, Sherburn, Friston, and Castleforth.

There were three other brothers, viz. Robert, James, and Henry, and three sisters, Elizabeth, Katherine, and Ellen.

Richard Rawson left by his wife, Isabella Trafford, five sons and three daughters, viz. Averey, Christopher, John, Richard, Nicholas, Anne, Elizabeth, and Alice.

Isabella Rawson died in 1497, and was buried with her husband at St. Mary Magdalen, Milk Street. By her will she gave many charitable and devotional legacies, comprising one to the free chapel of Grysenhale, Norfolk, of which her son Nicholas was master, and a legacy for amending of High noyous and Joyypdous (noyous or noxious and jeopardous?) waies between Four Elmes and the house of her brother, Thomas Trafford, in Essex. She gave a dozen of silver spoons with knoppes to each of her sons, Avery, Christopher, John, a Knight of Rhodes, Richard Rawson (then at Bononye, query Bologna?); and to her god-daughter, Isabella Celey, child of her daughter Anne Salle (or Celye), wife of Richard Selye, *als* Cely, merchant of the Staple, who died possessed of the manor of Bretts, in Aveley, Essex, in 1494, she gave all the halling and bedding of the great chamber at Brett's.

Morant (*History of Essex*) says that Alured Rawson was lord of the manor of Alveley, Essex, in 1509. That he had a son, Nicholas, whose daughter and heiress, Anne, married the unfortunate Sir Michael Stanhope, who was the brother-in-law of the Protector Somerset, and fell with him, and was beheaded 1552, and by him she was ancestress of the Earls of Chesterfield and Stanhope; but a reference to the Court Rolls of Alveley shows that Nicholas Rawson had freehold and copyhold land in the manor of Alveley, but

the manor belonged to the hospital of the Savoy. I also learn from the same authority that Nicholas Rawson had a son Walter, on whose death his daughter Anne became not his sole heiress, but one of three coheiresses; her sisters Margaret and Philippa sharing the inheritance with her.

Christopher Rawson, second son of Richard Rawson, was also a citizen and mercer of London, and merchant of the Staple of Calais. He possessed Old Wool Quay in Petty Wales (Lower Thames Street), by devise of his mother Isabella. He died 1518, and was buried at Allhallows Barking, London, where there is a brass remaining with his effigy, inscribed to his memory, and that of his two wives, Margaret, and Agnes daughter of William Buke.

Richard Rawson, fourth son of Richard, the alderman and sheriff, became Prebendary of Durnsford in Salisbury [Cathedral, D.D., Archdeacon of Essex 1502, Rector of St. Olave's, Hart Street, 1510, resigned 1518, Canon of Windsor 1521, and died 1543.

Queries. — 1. From the similarity of the arms of Sheriff Rawson to those of the Rawsons of Friston, and the allusions in his and his brother's wills to that place and neighbourhood, I conclude them to have been scions of that family. Can any of your readers say how they were connected?

2. Is Avere the familiar name or substitute for Alured? and is Alured Rawson, mentioned by Morant, the same as Avery Rawson, eldest son of the sheriff and Isabella Trafford?

3. Where was Dr. Richard Rawson, the Archdeacon of Essex and Dean of Windsor, buried?

4. Can any of your correspondents favour me with any information respecting the Traffords of Essex? I find a family of that name at Walthamstow in Lysons's *Environs*, but at a much later period, and they appear to have belonged to Lincolnshire.

Do any of the families of Rawsons in Yorkshire or Lancashire claim through the Rawsons of London and Essex? or are there any other families, besides the noble families of Stanhopes, who are known to be descended through female branches?

Any other information on the subjects embraced by the foregoing notes will be esteemed a favour by

G. R. C.

MARK OF DIFFERENCE.

Can any of your readers kindly inform me of the mark of distinction for a *tenth* son? I do not think any published work gives beyond the ninth son or branch of a family.

Also I wish to ascertain what would be the mark of difference for the following junior branch. Abel Smith died in 1720, leaving three sons,

John, George, and James. John died in 1774, having survived an only son, and on his death George, the second brother, became the representative of the family. Query, would James, the third brother, retain the mullet, or assume the crescent as his difference? I am anxious to ascertain this point, and in what manner it would affect his youngest son. This James died seven years prior to his brother George, who died in 1796, leaving an only daughter. On the death of George Smith, William, the fourth, but eventual eldest surviving son of James, became the representative of his family. Now what difference would be assigned to his youngest and only surviving brother Charles Smith, the *sixth* son by birth of James? Would Charles bear the fleur-de-lys, the difference of a sixth son, upon his father's mullet or crescent? or would he bear a crescent charged with a second one, as showing him to be the second (surviving) son of a second house?

I assume that William Smith having succeeded to the representation of the family on *his uncle George's death*, this event would not entitle his brother Charles to remove their father's difference from his coat, that father being but a second branch at the time of his death. Both William and Charles became heads of two distinct branches.

P. C. S. B.

Minor Queries.

Tyrconnel hunting at Combmartin. — Can any of your readers furnish an answer to the accompanying Query, which appeared a short time ago in the *Illustrated London News*?

"At Combmartin, on the north coast of Devon, it was customary, a few years ago, for a large party of the townspeople to proceed, one day in the summer, to a certain spot in a wood above the town, to search for the Earl of Tyrconnell. He, being discovered (in the form of one of the inhabitants who had purposely conveyed himself thither), was seated on a donkey, and brought in (drunken) triumph to the old market-house, where certain Bacchanalian ceremonies concluded the evening. The custom was abolished a few years ago, in consequence of the melancholy death of the then (assumed) Earl, who, having partaken too largely of the refreshment supplied him, rolled over some stone steps and lost his life."

H. S. P.

"To be, and not to seem," &c. — Who is the author, and who the subject of the following:

"To be, and not to seem, is this man's maxim;
His mind reposes on its proper wisdom,
And wants no other praise."

EASBY.

Buchanan's "Jephtha." — There is a translation of Buchanan's *Jephtha*, by W. Tait, published at Edinburgh in 1750. Is anything known of the translator?

X. (1.)

Isle of Man.—If the Isle of Man is not the ancient Mona (as it is a disputed matter), what is the origin of the name? EASBY.

Antigallican Backstays.—What is the derivation of the term *Antigallican backstays*? I know what the thing is. C. F. B.

Archbishop Laud's Relations.—Abp. Laud mentions several relations, whose connection with him I am unable to trace. I shall be obliged to any of your contributors who can assist me in making out their relationship. I would add that I am seeking for this information in order to complete a pedigree of the archbishop, which I propose inserting in the sixth vol. of his Works.

1. In his will he speaks of his kinsman John Walker, son to Dr. Thomas Walker.

2. In his defence before the House of Lords he names among those whom he has reclaimed from Romanism, —

"Sir W. Webb, my kinsman, and two of his daughters; and the better to secure them in religion I was at the charges, their father being utterly decayed, to marry them to two religious Protestants. And his eldest son I took from him, placed him with a careful divine, maintained him divers years, and then settled him with a gentleman of good worth."

The son here spoken of was Thomas Webb, who was under the charge of Bancroft, Bp. of Oxford. But I should be glad to learn who was the Sir W. Webb. Was he the son of Laud's uncle, of the same names? And who were his two daughters, and who were the religious Protestants to whom they were married?

3. Was one of them Mrs. Browne, of whom Laud thus writes to Bp. Bramhall:

"I thank your lordship for your respect to my kinswoman Mrs. Browne; and if your lordship and my Lord Deputy do think her daughter will be a fit match for Mr. Howlett, I shall easily rest satisfied."

4. In the *History of his Troubles and Trial* he speaks of one Badger who married a kinswoman of his. Badger was a great sectary, and, as it appears, a considerable annoyance to the archbishop.

If any of your contributors possess this information I shall be obliged by their communicating direct with myself, as well as sending their reply to your publication. JAMES BLISS.

Ogbourne St. Andrew.

Hogarth's Portrait of Huggins.—Hogarth both painted and engraved the portrait of William Huggins, sometime Fellow of Magdalen College, Oxford, author of a *Translation of Ariosto*, &c. Is it known in whose possession this portrait now is? MAGDALENENSIS.

Le Comte de Montijo.—Can you or any of your correspondents throw any light on the authors of the following works, relating to the subject of the

Spanish succession? They are to be found in the Library of Trinity College, Dublin, but do not appear in the Catalogue of the Bodleian Library, and I can discover no trace of the Count of Montijo, or of any one of the above-mentioned treatises in Barbier or the *Biographie Universelle*. An additional interest is imparted to the subject at the present time, from the Empress of the French having borne the name of Montijo previous to her marriage.

"Bina scripta ab Hispano oratore comite Montijo Francofurti exhibita. 1741. 4to."

"Responsum ad Bina scripta ab Hispano oratore comite Montijo Francofurti exhibita. 1741. 4to."

"Reflexions d'un particulier sur l'écrit publié sous le nom du comte de Montijo, au sujet des prétensions de la cour d'Espagne. La Haye, 1741. 8vo."

Ἀλιεύς.

Dublin.

Mignonette the Badge of the Counts of Saxony.—Can any of your readers explain why the Counts of Saxony adopted the mignonette flower for their badge? D. L.

Henley-on-Thames.—Can any of your readers give me information towards a history of this ancient town? I have Plott's *Oxfordshire*; *State Trials*; Drayton's *Poly-Olbion*; *Henley, a Poem*; and *Vallis Henleogensis*. J. S. BURN.

Henley.

Urceola elastica, *Caoutchouc*, &c. — Can you or any of your readers inform me where I could obtain correct drawings of the *Urceola elastica* and *Siphonia elastica*?

Also, in what number of the *Journal of the Royal Institution* (about the year 1823-24) may be found a notice of Thomas Hancock's mode of producing solid blocks and sheets of caoutchouc, and some experiments made by the Professor Faraday at the Institution about that time.

THOMAS HANCOCK.

Milner Square, Islington.

Book of Common Prayer.—On attending divine service lately in the evening at a church, where I was a stranger, and making use of a prayer-book in the pew to which I had been conducted, I was rather surprised on finding that the form in the *absolution* ran as follows: "Wherefore beseech we him," instead of "Wherefore let us beseech him." The wonder was greater, inasmuch as the prayer-book was printed at the Cambridge University Press, so lately as in 1837. I should be glad to know whether the same error appears in other copies of the above year's Cambridge edition; and I am moreover anxious to be informed whether some penalty is not attached to the issue of spurious editions of the Book of Common Prayer, although I by no means ask this question with reference to the trifling inaccuracy I have quoted;

but in consequence of having purchased a prayer-book, not long ago, at the shop of a respectable bookseller in London, which was not only full of errors, but so abridged, that the Lord's Prayer, and others of frequent recurrence, were not given entire, but "&c. &c. &c." appended to a few of the opening words. I ought, in justice perhaps to add, that the *imprimatur* in this instance was S. Childs, Bungay, Suffolk. N. L. T.

Quotation wanted: "He builds too low," &c. — Can you inform me who is the author of

"He builds too low who builds beneath the skies."

A CONSTANT READER.

Minor Queries with Answers.

"*Biographia Britannica*." — I should be obliged if you could inform me the name of the author of the articles in the *Biographia Britannica* marked "C.," if this name is known. Also where, if at all, I can find a list of the authors.

AN OLD PAULINE.

[All the Lives in the *Biographia Britannica* marked C., are by the Rev. Philip Morant of Colchester. The other characters belong to the following writers: D. Mr. Harris of Dublin. E. and X. Dr. Campbell of Exeter Change. G. William Oldys of Gray's Inn. H. Henry Brougham, of Took's Court, Cursitor Street, Holborn. R. Rev. Mr. Hinton of Red Lion Square. T. Rev. Thomas Broughton of the Temple Church. P. Dr. Philip Nicols, Fellow of Trinity Hall, Cambridge, but expelled for dissolute living.]

Olympia Morata. — I am anxious to obtain a correct copy of her epitaph, commencing with the following words:

"Deo Imor. S.

Et virtuti ac memoriæ Olympiæ Moratæ Fulvii," &c.

CLERICUS (D.)

[The following version of the epitaph is given in *Vie d'Olympia Morata*, par Jules Bonnet. Paris, 1850, p. 148: "Deo imm. S. et virtuti ac memoriæ Olympiæ Moratæ, Fulvii Morati Mantuani, viri doctissimi filiæ, Andræ Grunthleri Medici conjugis lectissimæ feminae, cujus ingenium ac singularis utriusque linguæ cognitio, in moribus autem probitas, summumque pietatis studium, supra commune modum semper existimata sunt. Quod de ejus vita hominum judicium, beata mors, sanctissime ac pacatissime ab ea obita, divino quoque confirmavit testimonio. Obiit, mutato solo, a salute DLV. supra mille. Suae ætatis XXIX. Hic cum marito et Emilio fratre sepulta."]

Order of the Royal Oak. — I have several short notices of the Order of the Royal Oak, as proposed to be established by Charles II., after his restoration to the throne; but no particular account of the progress which it made, or of the causes which prevented its institution. Pepys at vol. ii. p. 104. mentions "Sir Robert Carr, M.P. Knight and Baronet of Sleasford, and one of the

proposed knights of the Royal Oak." This was in 1667. Can any of your readers or correspondents furnish me, through your pages, with any detailed account of this intended order, and more particularly with a list of the proposed knights; or refer me to documents and statements which will supply such information?

PISHEY THOMPSON.

Stoke Newington.

[This order of knighthood, projected by the restored monarch to perpetuate the loyalty of his faithful adherents, was wisely abandoned, under the apprehension that it might perpetuate dissensions which were better consigned to oblivion. The list of the 687 proposed knights — the stout soldiers of Edge Hill, Newbury, and Marston Moor — is printed in *The English Baronetage*, edit. 1741, vol. v. p. 363., from a MS. of Peter Le Neve, Norroy, then in the collection of Mr. Joseph Ames. The list is likewise given in Burke's *Patrician*, vol. iii. p. 448. It was also reprinted with Dugdale's *Ancient Usage of Arms*, and other heraldic tracts, by T. C. Banks, Esq., fol. 1812. Consult also Sir H. Nicolas's *History of the Order of Knighthood*, Introduction, vol. i. p. xlix.]

Replies.

BURYING WITHOUT A COFFIN.

(1st S. xii. 380.)

In "N. & Q." of Nov. 17, 1855, I have observed, under the above heading, a notice inviting farther information.

I beg to say, that here the fact, although now totally obsolete, is known to have existed. In the Barony of Forth (the celebrated Anglo-Norman colony planted in the days of Strongbow,) is situated the church of Lady's Island, formerly "the Lough Derg" (of the south of Ireland as a pilgrimage, and therefore frequented from all parts. I have heard it from credit-worthy persons in my early days, that they remembered bodies having been brought from great distances, to be interred there, who had made it a dying request to be buried in the Lady's Island without a coffin — the coffin to be left in the ruins of the old church for the use of the first poor person requiring one. This was always looked on by the people of the locality as an act of humiliation and devotion on the part of the deceased, but was not a general custom, nor is it in tradition as having ever been imitated in any other of the burial-places of the barony.

In the graveyard of the Augustinian Abbey of St. John's near Ennisworthy, in the barony of Searawalsh, in this county, I learn that the following custom of burial was observed until about the year 1818, by certain families named Tracey, and their connexions — the Doyles, the Dalys, and others — of the townland of Craan, and adjoining. The body being brought to the graveyard in a well-made coffin, the friends assembled around,

and the face was uncovered, in order that they might take a farewell look at the loved departed. The body was then taken from the coffin, and laid in the grave, previously prepared with great care, being made six or more feet deep; and at each end was raised a course of stone-work, without mortar, eighteen inches or thirty inches high, according to circumstances. Much attention was paid to providing tough green sods, cut from the adjoining alluvial bank of the Slaney River; and several of them about seven feet long and two feet wide, each, being well rolled up, were conveyed to the graveyard, and with them the grave was carefully and neatly lined from top to bottom; one the breadth of the grave being laid lengthwise over the ends of the others. In this green chamber was strewed moss (in the season), dry grass, and flowers; and a pillow of the same supported the head of the corpse, when laid in this its last earthly bed. One or more stout planks were then placed longitudinally, and the green sods of the sides turned over and downwards, completed all but the filling up in the usual way with the clay. The mound being covered with the original green sods of the grave, prayers were said without any *coining* or any wailing but the feelings which natural grief gave utterance to, and a particular solemnity is said to have marked every occasion of the kind.

The last person at whose funeral this form was observed was named John Doyle, a bachelor; and all his friends since have conformed to the custom of the neighbourhood, and use coffins.

Query, has this been observed elsewhere?

E. H.

Wexford.

"ÇA IRA."
(2nd S. i. 353.)

M. E. of Philadelphia inquires where the words and music of this once popular French song are to be found. I have a copy, among several other old songs of the period, published at Paris, "chez les frères Savigny." The music cannot be transferred to the pages of "N. & Q.," but I send the words, which will be found poor and paltry enough for the commotion which they contributed to excite:—

I.

" Ah! ça ira, ça ira, ça ira,
Le peuple en ce jour sans cesse repète,
Ah! ça ira, ça ira, ça ira,
Malgré les mutins tout réussira:
Nos ennemis confus en restent là,
Et nous allons chanter alleluia,
Ah! ça ira, ça ira, ça ira,
Quand Boileau jadis du clergé parla,
Comme un prophète il a prédit cela,
En chantant ma chansonnette.
Avec plaisir on dira,
Ah! ça ira, ça ira, ça ira,
Malgré les mutins tout réussira.

II.

" Ah! ça ira, etc.
Suivant les maximes de l'Evangile,
Ah! ça ira, etc.
Du Législateur tout s'accomplira,
Celui qui s'élève on abaissera,
Et qui s'abaisse l'on élèvera,
Ah! ça ira, etc.
Le vrai catéchisme nous instruira,
Et l'affreux fanatisme s'éteindra.
Pour être à la loi docile,
Tout François s'exercera.
Ah! ça ira, etc.

III.

" Ah! ça ira, etc.
Pierrot et Margot chantent à la guingette,
Ah! ça ira, etc.
Réjoignons nous, le bon tems viendra,
Le peuple François jadis a quia,
L'aristocrate dit *mea culpa*,
Ah! ça ira, etc.
Le clergé regrette le bien qu'il a,
Par justice la nation l'aura,
Par le prudent la Fayette,
Tout trouble s'apaisera,
Ah! ça ira, etc.

IV.

" Ah! ça ira, etc.
Par les flambeaux de l'auguste Assemblée,
Ah! ça ira, etc.
Le peuple armé toujours se gardera,
Le vrai d'avec le faux l'on connoitra;
Le citoyen pour le bien soutiendra.
Ah! ça ira, etc.
Quand l'aristocrate protestera,
Le bon citoyen au nez lui rira;
Sans avoir l'âme troublée,
Toujours le plus fort sera,
Ah! ça ira, etc.

V.

" Ah! ça ira, etc.
Petits comme grands sont soldats dans l'âme,
Ah! ça ira, etc.
Pendant la guerre aucun ne trahira:
Avec cœur tout bon François combattrà;
S'il voit du louche hardiment parlera,
Ah! ça ira, etc.
La Fayette dit, vienne qui voudra,
Le patriotisme leur répondra,
Sans crainte, ni feu, ni flamme,
Le François toujours vaincra,
Ah! ça ira," etc.

F. C. H.

LIVRES D'EGLISE: LIBRI ECCLESIASTICI.

(2nd S. i. 268. 378.)

Some misunderstanding seems to exist as to the exact signification of these terms. The *Livre d'Eglise*, of which there is one for each diocese, is a Prayer Book containing the different Latin offices of the Romish Church, with the translation in French printed in a second column: they are generally in 8vo., in eight volumes, two for each of the *Quatre-temps*; and are of course intended only for the use of the congregation. The *Liber Ecclesiasticus* is the Missal used by the priests, and

is printed in Latin only, containing all the services for the year.

The *Livre d'Eglise de Reims* is therefore the *Missale Remense*, accompanied by the translation in French of the numerous services of the Roman Catholic Church as used in the diocese of Rheims. The following quotation from the "Extrait du Privilège" in the *Missale Remense*, folio, printed at Rheims in 1620, will convey a very good notion of the contents of what is called a *grand missel* or prayer-book :

"Le roy en faueur de Monseigneur l'Illustrissime et Reuerendissime Cardinal de Guyse Archeuesque Duc de Reims a permis et permet à Jean de Foigny, Imprimeur et Marchand Libraire en l'Vniuersité de Reims, d'imprimer, faire imprimer, vendre et debiter les vsages des Prouinces et Diocese dudit Reims, consistant en *Messels, Graduels, Antiphoniers, Breuiers, Epistoliers, Diurnaux, Processionaux, Heures, Catechismes, Instructions*, et autres Liures concernans les dits vsages, ensemble les Coustumes des Bailliages de Vermandois et Victri, en Pertois, pour le temps et espace de neuf ans, à commencer du jour qu'ils seront acheuez d'imprimer, deffend à tous de quelque qualité et condition qu'ils soient, d'imprimer ou faire imprimer ny mettre en vente durant le dict temps lesdits *Vsages et Coustumes*," &c. "Données à Paris le seiziesme jour de May, mil six cens vingt. Signées par le Roy en son Conseil. — RENOUARD."

The *liber ecclesiasticus* from which the above is extracted, was bequeathed in 1710 to the library of St. Génévieve at Paris, by Charles Maurice Le Tellier, formerly Archbishop of Rheims. This worthy prelate revised a new edition of the *Missale Remense* (Parisiis, excudebat Franciscus Muguit, primarius Typographus Regis, 1688), in the Introduction to which he also employs the expression in question :

"Cum primum Sanctæ Remensis Ecclesiæ, Deo volente, gubernationem suscepimus, inter graves ac multiplices muneris nostri curas, hæc non inferior fuit, ut quæ ad diuinum cultum pertinent, ea qua par est dignitate tractarentur; et si qua pro rerum ac temporum conditione defuissent, in integrum restituerentur. Quapropter cum intellexissemus *librorum Ecclesiasticorum*, quorum in rebus sacris usus est, rara admodum in nostra urbe superesse exemplaria; continuo dedimus operam, ut ejusmodi libri, adhibitis ex nostra Ecclesia viris piis et doctis peritisque Typographis, emendatiores et elegantiores recuderentur," &c.

There have been several editions subsequent to the two mentioned above: but I think I have stated enough to place in a clear light the distinction between a *Livre d'Eglise* and a *Liber Ecclesiasticus*, in the sense of a Romish church-service book.

I append as a tail-piece to *Les Commandemens de Dieu* (cited by F. C. H. at p. 379.) the *Commandemens de l'Eglise*, also in a versified form; and likewise used all over France :

"*Les Commandemens de l'Eglise.*

"1. Les fêtes tu sanctifieras,
Qui te sont de commandement,

2. Les dimanches la Messe ouïras,
Et les fêtes pareillement.
3. Tous tes péchés confesseras,
A tout le moins une fois l'an.
4. Ton Créateur tu recevras,
Au moins à Paques humblement.
5. Quatre-temps, Vigiles, jeûneras,
Et le Carême entièrement.
6. Vendredi chair ne mangeras,
Ni le samedi mêmelement."

J. S. HARRY.

Paris.

BASHETT.

(2nd S. i. 382.)

M. E. is thanked for his suggestion; the similarity is worthy of notice. The name "Bascet" is French, but I have it from good authority that one of the ancestors was English, and followed King John of France when he returned home after being ransomed; he became the founder of the Bascet family in France, but in what part of France I cannot determine. I have often endeavoured to obtain a list of those gentlemen who followed King John to France, but without success. The question was put twice in this valuable publication; but it remains as yet unanswered. It may have been spelt Bèche in the time of the Conquest, Anglicised into Bache, and from that into Bashett; then, returning into France with John (time, May 8, 1360, date on which he returned), it may have again been converted into "Bachet." There is a family of Bachet De Meyseriâ, or Meziriac and Val-luisant. Their lands and property were purchased from the great and powerful family De La Baume Montrerel. Their arms are Sable, a triangle or, on a chief azure 3 mullets of the second. Crest, a unicorn argent. Motto, Nescit labi virtus. The founder of the family was Stephen Bachet, under Victor Amadeus I. of Savoy, from whom descended in right line Peter Bachet, Counsellor and Lieut.-General of Bressé under Henry II. of France; he married, in 1540, Frances De Soria, daughter of Antony De Soria, a Portuguese gentleman. Peter Bachet was alive in 1565. His successor and son was John Bachet, also Counsellor of Bresse, was living in 1586, and had for sons Claude Gaspard Bachet and William Bachet (William died without posterity). Claude G. Bachet was born at Bourg, in Bresse, October 9, 1581. (He died February 26, 1638.) He was in Paris under Louis XIII., returned to Bourg, and married Philiberte De Chabeu, daughter of Claude De Chabeu, écuyer Du Puget, from which union (amongst others) was John Bachet, president at the court of Bresse, who died in February, 1708, aged eighty-one, leaving two sons, who entered the army. (Here further trace is lost.)

The "Bachets" were ennobled under Henry II.

of France at the time that king possessed a part of Savoy, and in the person of Stephen Bachet, who was made Lord of Meyseriâ, and judge supreme in the town of Bourg, in Bresse, at this day the chief town of the department of Ain, in France.

I do not know at what period Victor Amadeus I. of Savoy reigned*: not having access to a history of Savoy, I think "Guichenon" might give it. Would the time correspond with that when John returned to France, say "May 1360," and could there be a possibility of the "Bachet" (or otherwise spelt) being the same party who returned with John, as the party who was ennobled and made Lord of Meyseriâ? There have been many clever men, authors, poets, &c., amongst these "Bachets." PROFESSOR A. DE MORGAN has noticed them often; and I confess that it is only since his writing drew my attention to the name that I have been busy in trying to connect it with my own. Unfortunately I am stopped at 1708, not being able to trace the two sons who entered the army. Perhaps some kind contributor to "N. & Q." will furnish the missing genealogical portion. As far as I have gone, my authorities are "Bayle," "Moréri," and "Guichenon," neither of which I have seen, but generously informed by friends. Besides the "Bashett" to whom M. E. kindly alludes, whose arms are Or, a lion rampant, gules, within a bordure sable, bezantée, there are some arms (French) belonging to some "Bachet" family, but which I do not know, which are Vert, a bend between 6 martlets or, 3 and 3 bendwise. I do not know the colour of the bend. Any information regarding anything connected with any of these will be gratefully acknowledged by

H. BASCHET.

Waterford.

PHOTOGRAPHIC CORRESPONDENCE.

Hints of Localities favourable to Photographers.—"N. & Q." would do good service (whether photographic information be, or be not scarce), if it would give a list of principal localities in which photographers may find good subjects for their camera practice: e. g., suppose *Tenby*, in South Wales, be fixed on as a centre, then you might make your list include: Views of Carew Castle (several); Manorbeer Castle (ditto); Coast Scenery (exhaustless), especially The Strackpole Rocks, Lydstep Rocks, Pembroke Castle; bits of Pembroke Priory; Flemish Cottages of St. Florence, &c.; and so on of other places. This would be of very great value to many photographers who are unacquainted with any but their own locality; and, serving as a perpetual reference, might from time to time determine the route of many a tourist in future photographic seasons. Q. (1.)

Barnes' Dry Collodion Process.—We have received a copy of the pamphlet recently published by Mr. Robert

[* In the article "Amadeus," in the *Penny Cyclopædia*, it is stated that Amadeus I. died A.D. 1078.]

F. Barnes, in which he describes *The Dry Collodion Process*, as brought to perfection by himself. The process is one obviously possessing many advantages, and as described by Mr. Barnes, of such simplicity, that any person capable of working with wet collodion can easily manage it: and we can speak of the excellent results which it is capable of producing in the hands of competent manipulators, for two more admirable specimens of the art than the *View of Richmond above the Bridge*, and the *River Front of Somerset House*, which Mr. Barnes has produced by it, we have never seen. They are in every respect most creditable to his skill as a Photographer.

Prize Essay on the Stereoscope.—The prize given by the London Stereoscopic Company for the best essay on the Laws of Binocular Vision, and on the Theory of the Stereoscope, has been awarded by Sir David Brewster to Mr. William O. Lonie, Mathematical Master of Madras College, Saint Andrew's; and the essay itself is now published by the company. We merely record its publication; Sir David Brewster's testimony to its merits rendering further praise unnecessary, if not impertinent.

Replies to Minor Queries.

The Works of Mercy (2nd S. i. 432.)—St. Jerome alludes to the six works of mercy corporal, enumerated in St. Matthew, xxv. The seventh, *To bury the Dead*, has been added from the Book of Tobias, where that work of mercy, or charity, is so highly commended.

F. C. H.

Saxon Proverb (2nd S. i. 375.)—The Saxon proverb which your correspondent wishes to have explained contains only an exhortation to do what is to be done, at once, and make no delay about it. Wilfrið writes to a missionary to set about his work, because a laggard, according to the common Saxon proverb, will fail of his objects:

"Oft dædlata
dóme foryldeð
sigesfða gehwæm,
swylteð bæána."

"Oft doth the laggard justly lose by dawdling success that he might have, and dieth wretched."

I give the usual West-Saxon reading of the text, which however is not found. Wilfrið or Boniface naturally wrote in his own dialect, viz. that of Northumberland; and most of the MSS. which I have seen of this letter, being copies, record the words inaccurately. A good many years ago I gave some account of this "proverb" in the *Gentleman's Magazine*, where your correspondent will probably find what he wishes to know about it; I am sorry that I forget the year, but believe it was about 1840-1842; certainly not earlier.

He must not forget that the majority of Saxon "proverbs" are in fact moral apothegms, and that alliterative verse was the usual form in which they were clothed.

If you are curious as to the real Northumbrian

form (not translated from the language of Wilfrið into that of Ælfred), it is as follows:

"Oft dædlatā
dómæ foreldit
sigisþha gahuém,
suultit thiána."

Your correspondent's readings are inaccurate where they differ from mine, which are taken from a MS. nearly contemporary with Wilfrið himself.

JOHN M. KEMBLE.

The Cotton Family (2nd S. i. 250. 298.)—If MR. BEDE is desirous of further perfecting the Cotton pedigree, the following inscription from a slab within the altar-rails of this church may be acceptable to him:

"The lamented remains of Mary y^e loving and beloved wife of Jonathan Symonds, Esq^r., daughter of William Cotton, of Cotton in y^e county of Chesfer, Esq^r., fourth son of S^r Thomas Cotton, of Great Cunington, in Huntingtongshire, Baronet. Æ. S. 46., ob. 25th of March, 1717."

Arms. Symonds, impaling azure an eagle displayed arg. armed gu.

This William Cotton appears to be the William of Cotton Holme, Cheshire, mentioned by L. B. L., p. 298., who married Mary, daughter of Robert Pulleyn, rector of Thurleston, Leicestershire.

The family of Symonds, of Norfolk, dates from a very early period. They were first seated at Suffield, afterwards at Yarmouth, where a series of their monuments and hatchments extends over a period of nearly two centuries, and latterly at Ormesby, from whence their last descendants removed to London a few years since.

E. S. TAYLOR.

Ormesby St. Margaret.

I feel much indebted to the courtesy of LORD MONSON and other correspondents for having so fully answered my Queries relative to the Cotton family. My chief mistake has arisen from a slight error that had crept into my notes, through which I was led to attribute the likeness by Cornelius Jansen to the *daughter* instead of to the *mother*. The portrait is not that of Margaret Howard, the wife of Sir John Cotton, but of Elizabeth Dacre, the wife of Lord William Howard. She died Oct. 20, 1639; and, as there is a portrait of her at Naworth, inscribed "1578, ætatis 14," the Jansen portrait must have been painted but a short time previous to her death. I am sorry that my error should have given needless trouble to obliging correspondents. MR. EDW. HAWKINS states, that Margaret Howard was the *eldest* daughter of Lord William; but in the pedigree of the Barons of Morpeth, given in Hodgson's *Northumberland* (part ii. vol. ii. p. 381.), she is placed as the *third* daughter.

I will, with the editor's permission, return to this subject on some other occasion.

CUTHBERT BEDE, B.A.

"*In Necessariis Unitas*," &c. (1st S. viii. 281.; 2nd S. i. 414.)—I am unable to refer N. E. to "chapter and verse" for this quotation, as my authority, the late Rev. W. Lisle Bowles, has not stated in what part of Melancthon's Works it is found.

W. S.

Keeping the Lord's Hounds (2nd S. i. 315. 381.)—In reference to this subject, I have in my possession a lease dated March 24, 1791, for three lives, of a cottage at Bampton in Oxfordshire, in which, after the usual covenants, occurs the following:

"And lastly it is agreed that the said (tenant), his ex. ad. and ass., shall and will every second year of the term hereby demised (if thereto requested), keep, breed up, and maintain for the said (landlord), his heirs and assigns, one young beagle or hound, and the same shall and will as much as in him and them lyeth, preserve and keep from all manner of hurt."

I have many other leases of other parts of the same property, but the above is the only one in which that particular stipulation appears.

W. C.

Parochial Libraries (1st S. vi.—xii.)—You may add to this list* the library at Langley Marish, Bucks, founded by Sir John Kederminster, Knt., so early as 1613, who built a pew in the south

[* The following are the names of the parochial libraries already recorded in "N. & Q.," with the dates of their respective foundations:

"All Saints, Sudbury,	} Suffolk, no date.
Brent Eleigh,	
Milden,	
Bassingbourn, Kent,	no date.
Beccles,	no date.
Boston,	1635.
Cartmel, Lancashire,	no date.
Castleton, Derbyshire,	no date.
Corbridge,	1729.
Denchworth, Berks,	no date.
Dunblane, by Leighton,	about 1684.
Finedon, Northamptonshire.	
Gillingham, Dorset,	no date.
Halifax,	1628.
Halton, Cheshire,	1733.
Henley,	1737.
Llanbadarn, no date.	
Maidstone,	1736.
Middle Salop,	1825.
Nantwich,	no date.
Ormesby St. Margaret,	1720.
Rougham, Norfolk,	1712.
St. James the Great, Devonport,	no date.
St. Mary, Bridgenorth,	1750.
St. Margaret's, King's Lynn,	no date.
St. Nicholas, Newcastle,	no date.
St. Peter in East, Oxford,	no date.
St. Peter's, Tiverton,	after 1660.
Stoke Damarell, Devon,	1848.
Sutton Courtenay,	no date.
Swaffham, Norfolk,	no date.
Totness, before	1656.
Wendlebury, Oxon,	1760.
Whitchurch, Salop,	1707.
Wimborne, Dorset,	no date. — Ed. "N. & Q."]

transept of the church and a room adjoining for the reception of the books, under a grant made by the Dean and Canons of Windsor. By his will, dated Feb. 22, 1631, he directed the books which he had already prepared to be placed there, with so many more as should amount to the sum of twenty pounds. (Lipscomb, iv. 542, 3.) The library was for the use of the clergyman and churchwardens of Langley, and the clergy of neighbouring parishes, but no volumes were to be taken out of the room; consequently they have been little used. The library consists of about three hundred volumes, principally of the Fathers, and theological works of editions of the latter part of the sixteenth and early part of the seventeenth centuries, and a MS. Pharmacopœia, once belonging to the Leighs. Generally the books are in good condition, and in the original bindings, with the Kederminster arms on the sides; but some are damp and much injured.

W. DURRANT COOPER.

Bull Song at Stamford (2nd S. i. 392.)—The air performed nightly at the Stamford Theatre, by special desire of "the gods," is that to which the bull-running song was in former years sung. The bullards were accustomed to assemble at supper after the bull-running was ended, and the song was then sung. I enclose the song and air for your correspondent EIN FRAGER, but I do not think the song would be worthy of a place in "N. & Q." Since the suppression of the bull-running, the song is never heard; and the only remnant of the cruel custom, which was annually reproduced on Nov. 13, is the air when performed at the theatre. I believe the air is adapted from some old tune of the time of Charles I. I have seen it under a name which I have forgotten, in some book containing airs of that date. Here, however, it is known as "the bull-ringing tune." I have for many years been in search of a copy of Peck's *History of the Stamford Bull-running*, described by Watt as a folio pamphlet; but I have never been able to see one. Can any correspondent tell me where that pamphlet may be seen or purchased?

J. PHILLIPS, Jun.

Stamford.

Your correspondent who signs himself in "your immortal pages" EIN FRAGER, is hereby informed that he will find all he wants, and more than he expects, about the "bull custom," in a clever little work entitled the *Chronology of Stamford*, by G. Burton. London: Edwards and Hughes, 1846. To the "bull" subject no less than twenty pages of this work are devoted, and in them he will find a full, true, and particular account of how the custom began, continued, and ended; together with the words of the bull song, and also the musical score of the bull tune.

HENRY KENSINGTON.

Judge Creswell (2nd S. i. 270. 321.)—Richard Creswell, member for Evesham in several parliaments, is thus described in the 3rd vol. of Browne Willis's *Notitia Parliamentaria*:

"1623—24. Rich. Gresheild, Esq. [misprint for Cresheild?]

1625. Rich. Creswell, Esq, Recorder.

1628. Rich. Cresheild, Esq.

1640—53. Rich. Creswell, Serjeant-at-Law.

W. H. W. T.

Somerset House.

William Noel, of Kirby Mallory, Esq., married a daughter of Richard Creswell (by some called Cresheild) Esq., serjeant-at-law, but died without issue, 1645, and was buried at Cheping Barnet. See Collins's *Peerage*, vol. vi. p. 209.

W. H. LAMMIN.

Fulham.

Sir William Herschel (2nd S. i. 295.)—In addition to the portraits of Herschel mentioned by the Editor of "N. & Q.," there is another in the 5th vol. of the *Gallery of Portraits*, published under the superintendence of the Society for the Diffusion of Useful Knowledge. The portrait is engraved by E. Seriven, from a crayon picture by the late J. Russell, Esq., R.A., in the possession of Sir John Herschel.

W. H. W. T.

Somerset House.

Robin Hood (1st S. xii. 321.)—In the year 1828 one of my schoolfellows was so kind as to lend me an octavo novel in one volume, published in 1826-7, entitled *Robin Hood*, the perusal of which afforded me considerable gratification. It contained a ballad called "The Mandarin's Daughter," which was stated in the novel to be sung by the chief of a company of strolling beggars, and which concluded with these lines, descriptive of the fate of her father, who was "a shaking mandarin:"

"Grief shook his shaking head so sore,
It shook it off his shoulders quite."

Will MR. RITSON kindly inform me who was the author of this work, which was, I think, published in London?

G. L. S.

Conservative Club.

Order of St. John of Jerusalem (2nd S. i. 197.)—When Sir Sidney Smith was on an official visit to Cyprus in 1799, the Archbishop of Nicosia, out of gratitude to him for quelling an insurrection, bestowed upon him the Cross of St. John of Jerusalem, which had been worn by Richard Cœur de Lion in the days of the Crusaders. This cross Sir Sidney Smith by his last will gave and bequeathed "unto the Order of the Templars, to be kept in deposit in the treasury thereof, from whence it originally came into King Richard's hands, and to be worn by the Grand

Master and his successors in perpetuity." It is now in possession of the convent of St. John of Jerusalem, at Paris. When the Order of the Templars was, as is asserted, *illegally* suppressed by Pope Clement V., and other potentates, because they could not suppress what they had not established, a successor to Jacques de Molay was appointed, and the order has been continued ever since, and is still in existence. On the death of Fabré de Palaprat, in 1838, Sir Sidney Smith, previously Grand Prior of England, was invited to assume the office of Grand Master. This honour, however, he declined, but consented to preside over their councils as Regent, according to their statutes, until some fitter person should be put in nomination, an event that did not occur during his life. A work entitled *Règle et Statuts secrets des Templiers*, par Maillard de Cambuse, Paris, 1840, gives a list of all the successive grand masters of the order of the Temple. Sir Sidney Smith is stated to be the forty-sixth. It appears he was at the head of forty *English* knights of the order, which was one reason for his election. The above work is said to contain much curious information, and renders it probable that the earliest freemasons' lodge in England was founded by some recreant and seceding Templars, and it is generally understood that all the lodges in the world at present are offshoots from the early British one. The foregoing information, which perhaps may be interesting to some of your readers, is gathered from the thirteenth chapter of the second volume of Barrow's *Life of Sir Sidney Smith*.

E. H. A.

The Order of St. John of Jerusalem, or in other words of the Knights of Malta, still exists at this island, and many are known to me, who have taken this masonic degree within the last twelve months. The present commander is Major Cholmeley Dering, of the East Kent militia, now stationed in this garrison. Might I inform your correspondent F. C. H. that all masonic degrees are separate and distinct.

W. W.

Malta.

Grey Beards (2nd S. i. 293. 361.) — A historical reference to the class of jugs called *greybeards* is cited and illustrated in "N. & Q." 1st S. x. 113., where for *mark* read *mask*.

L.

Odd Titles of Books (1st S. xii. 403.; 2nd S. i. 283.) — The enclosed, which I have just cut from a Cork bookseller's catalogue, may well rank under this head:

"Sibs' 'Bowels Opened,' or Communion betwixt Christ and the Church; Twenty Sermons on Canticles, 4, 5, 6; 4to. portrait and last leaf damaged at corner, scarce, 6s. 6d. 1639."

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

Singular Funeral Sermon (2nd S. i. 353.) — The sermon to which M. E. alludes may have been published, but it was not preached, in 1733. The Rev. Robert Proctor, M.A., was presented to the rectory of Gissing, March 27, 1613, and died in 1668. Hugh More, M.A., a Scotchman, was instituted to the rectory of Burston, March 12, 1626, and was not succeeded in the living until May 9, 1674. Of Hellesdon Hall or its inmates I am unable to discover any mention.

MACKENZIE WALCOTT, M.A.

Burials in Unconsecrated Places (1st S. viii. *passim*.) —

"Lord Camelford (who died March 10, 1804, having received a fatal wound in a duel) was altogether a singular character. The day before his death he wrote with his own hand a codicil to his will, in which he particularly describes the place where he wishes his remains to be interred, and assigns his reasons. He states that persons in general have a strong inclination to the country in which they were born, and generally desire that their remains may be conveyed from any distance to their native place. His desire, he says, may be thought singular, because it is the very reverse of this. 'My wish is that my body may be removed as soon as is convenient to a far distant country, to a spot not near the haunts of men, where the surrounding scenery may smile upon my remains.' It is situated on the borders of the lake St. Lampierre, in the canton of Berne, and three trees grow on this spot; he desires that the centre one may be taken up, and the body being there deposited may be immediately replaced; and he adds: 'At the foot of this tree I formerly passed many solitary hours contemplating the mutability of human affairs.'" — Barrow's *Life of Sir Sidney Smith*, vol. ii. p. 124.

E. H. A.

Blood which will not wash out (2nd S. i. 374.) — The belief that blood shed by the dying will not wash out from the floor or garments on which it has flowed, is so widely spread, that one cannot help believing there is truth in it. I have been informed that the blood of the priests who were martyred at the Convent of the Carmes in Paris during the French Revolution is yet visible on the pavement. This is a fact that some of your correspondents can no doubt verify.

About fifty years ago there was a dance in the court-house at Kirton-in-Lindsey: during the evening a young girl broke a blood-vessel, and expired in the room. I have been told that the marks of her blood are yet to be seen. At the same town, about twenty years ago, an old man and his sister were murdered in an extremely brutal manner, their cottage floor was deluged with blood, the stains of which are believed yet to remain.

EDWARD PEACOCK.

Bottesford, Brigg.

Passage in "Timon of Athens" (2nd S. i. 85.) — Your periodical has an interesting article; signed W. R. ARROWSMITH, in which that gentleman proposes the word *deject* as the probable

original of that confessedly corrupt reading in Shakspeare's *Timon of Athens*, Act IV. Sc. 3.: "Raise me that beggar, and deny't that lord."

Deject is certainly a great improvement on Warburton's *denude*, and Steevens's *devest*. But another word occurs to me—it may have occurred to others, for aught I know—viz. *demit*, i. e. depress, degrade. This word answers all the requisites; it preserves the antithesis, has the same number of letters as *deny't*, the initial and final are the same in both, and the sound of the two words is so nearly identical, that an amanuensis might easily have mistaken the one for the other.

OBELUS.

Longevity in the United States in 1855 (1st S. *passim*).—It is seen by official returns that during the past year seventy-three soldiers of the Revolution have died, and forty-three persons who were over 100 years of age. The oldest white man was 110; the oldest white woman, 109; oldest male, coloured, 130; oldest female, coloured, 120. It may be remarked that the two last were slaves.

W. W.

Malta.

Grammar Schools, their Usages and Traditions (2nd S. i. 145.)—The following extract from Hutchinson's *History of Cumberland*, vol. ii. p. 322. may not be uninteresting to such of your readers as are curious on this subject:

"Till within the last twenty or thirty years, it had been a custom, time out of mind, for the scholars of the free school of Bromfield, about the beginning of Lent, or, in the more expressive phraseology of the country, at Fastings Even, to bar out the master, i. e. to depose and exclude him from his school, and keep him out for three days. During the period of this expulsion, the doors of the citadel, the school, were strongly barricadoed within, and the boys, who defended it like a besieged city, were armed in general with *bore-tree* or elder pop-guns. The master meanwhile made various efforts, both by force and stratagem, to regain his lost authority. If he succeeded, heavy tasks were imposed, and the business of the school was resumed and submitted to; but it more commonly happened that he was repulsed and defeated. After three days' siege, terms of capitulation were proposed by the master, and accepted by the boys. These terms were summed up in an old formula of Latin Leonine verses, stipulating what hours and times should for the year ensuing be allotted to study, and what to relaxation and play. Securities were provided on each side for the due performance of these stipulations, and the paper was then solemnly signed both by master and scholars.

"One of the articles always stipulated for and granted was the privilege of immediately celebrating certain games of long standing; viz. a football match and a cock fight."

Mr. Hutchinson then gives an account of the manner in which these games were celebrated.

AN OLD PAULINE.

Cobalt Mines, &c. (2nd S. i. 94.)—As somewhat in connexion with the subject of his Query, though not as a reply to it, perhaps M. P. M. may like to be reminded that, in 1754, the Society for the

Encouragement of Arts and Commerce offered a premium of thirty guineas for the discovery of a cobalt mine in South Britain, which premium was claimed by, and awarded in December of the same year, to Francis Beauchamp, Esq., in whose lands at Gwennap, Cornwall, the discovery was made.

R. W. HACKWOOD.

Old Deeds (2nd S. i. 423.)—I would not recommend any one to make use of the "liquor to wash old deeds," mentioned by MR. HACKWOOD. All those who have been in the habit of consulting the documents at the Tower, cannot have failed to perceive the irreparable injury done to many of the Records (particularly to some of the *Inquisitiones post mortem*), by the injudicious and unsparing use of this vile infusion of galls; which, although it brings up the writing for the moment, yet eventually renders the parchment perfectly black. Mr. Holmes, the Keeper of the Records, has much to answer for on this head; and it is to be feared, that from his example similar injuries were inflicted on many valuable deeds and manuscripts in the Cottonian and Old Royal libraries, long before they were deposited in the British Museum. Even the precious *Codex Alexandrinus* has not escaped this wanton work of destruction, and the gall-wash has often been applied to passages which must have been perfectly legible without it. *Experto crede.* CHARTOPHYLAX.

I think your correspondent MR. HACKWOOD must have misunderstood KARL's meaning when he inquires the mode of "cleaning and restoring old pamphlets." I apprehend his meaning to be *repairing*, for decayed paper can never be *restored*. However, if I am wrong in my supposition, I would, from experience, advise KARL not to adopt MR. HOLMES's recipe. Let him look at the Cottonian charters in the British Museum, many of which have been washed with galls, and mark the lamentable condition to which they are reduced. An infusion of galls may render obscure writing legible for a time, but it eventually discolours and obliterates all it touches, so that the remedy is worse than the disease. If KARL has faint or illegible writing to contend with, let him dilute that not very odoriferous compound, *sulphate of ammonium*, in water, and damp the parts affected with a soft brush: this will be found innocuous, as far as my experience goes, and fully efficacious.

Σ.

Roper and Curzon Families (2nd S. i. 294.)—In reply to the Query as to the descent of the Curzon property at Waterperry, in the county of Oxford, to Henry Francis, fourteenth Lord Teynham, I beg to state that it devolved upon his lordship from his great aunt, Winifred, daughter of Edmund Powell of Sandford, and second wife of Sir Francis Curzon of Waterperry, Baronet, who,

dying without issue, the baronetcy expired. (Vide *Burke's Extinct Baronets*.)

The said Lady Curson, of happy memory, was the sister of Catherine, wife of Henry, tenth Lord Teynham. The Cursons were distinguished among the old Catholic families of this county. They maintained a succession of chaplains, who administered to the spiritual necessities of a scattered flock in very difficult times. On the breaking up of the catholic establishment at Waterperry, the mission was merged into that of Oxford.

The following extracts from the old registers, which are carefully treasured, may interest and assist your correspondent :

"The Waterperry Chapel Register, and likewise Oxford, being the same congregation or mission :

"Sir Francis Curson, Bart., obt. 29th May, 1750, just after 9 at night. The Dirge by 5 Priests the 31st night. Masses and Sermon the 1st of June, the Funeral the 7th of June.

"Lady Curson dyed the 2nd of April, 1764, about 5 o'clock in the evening. The Dirge by 3 Priests the 6th, and the Mass next morning : buried privately at 10 o'clock at night the 7th.

"Lady Teynham moritur 16 Jan. 1771."

C. A. BUCKLER.

Oxford.

Italian Manuscript Operas (2nd S. i. 291.) — In the British Museum is preserved a collection of one hundred and forty-nine volumes of manuscript operas in Italian, with the names of the composers, &c., formerly belonging to the Signor Gaspar Selvaggi, of Naples, and presented to the Museum by the late Marquis of Northampton, in 1843. They are numbered Add. MSS. 14,101—14,249. In the same repository is another collection of one hundred and eighty-two volumes, chiefly by Italian composers, bequeathed by Domenico Dragonetti, in 1846, and numbered, Add. 15,979—16,160. μ.

Major André (2nd S. i. 33.) — In *The Night Side of Nature*, by Mrs. Crowe, vol. i. chap. III. occurs the following :

"Major André, the circumstances of whose lamented death are too well known to make it necessary for me to detail them here, was a friend of Miss Seward's, and, previously to his embarkation for America, he made a journey into Derbyshire to pay her a visit, and it was arranged that they should ride over to see the wonders of the Peak, and introduce André to Newton, her minstrel, as she called him, and to Mr. Cunningham, the curate, who was also a poet.

"Whilst these two gentlemen were awaiting the arrival of their guests, of whose intentions they had been apprised, Mr. Cunningham mentioned to Newton that on the preceding night he had had a very extraordinary dream, which he could not get out of his head. He had fancied himself in a forest : the place was strange to him, and whilst looking about he perceived a horseman approaching at great speed, who had scarcely reached the spot where the dreamer stood, when three men rushed out of the thicket, and seizing his bride hurried him away, after closely searching his person. The countenance of

the stranger being very interesting, the sympathy felt by the sleeper for his apparent misfortune awoke him ; but he presently fell asleep again and dreamt that he was standing near a great city amongst thousands of people, and that he saw the same person he had seen seized in the wood brought out and suspended to a gallows. When André and Miss Seward arrived he was horror-struck to perceive that his new acquaintance was the antetype of the man in the dream."

R. W. HACKWOOD.

Malleable Glass (1st S. *passim*.) — Evidences of the existence of such glass have been asked for. Bailey says :

"Anno 1610, the 'Sophy' Emperor of Persia sent to the King of Spain [Philip III.] six glasses that were malleable, *i. e.* would not break by being hammered."

There must be some further record of this gift, the date of which is so precisely given.

R. W. HACKWOOD.

Morning Dreams (2nd S. i. 392.) — Perhaps the following may be of service to SARTOR. I have never seen the words in print exactly as expressed below, although there are many modifications of them :

"Dreams at night are the devil's delight ;"

Dreams in the morning are the angel's warning."

The notion seems to be that night dreams are interpreted contrariwise (perhaps nightmare is included among them) ; and morning dreams matter-of-fact-wise. AVON LEA.

In Mr. Timbs' amusing little book, entitled *Things not generally known*, I find the following explanation of the common notion, with regard to the truth of morning dreams :

"The old notion of the 'somnia vera' of approaching day — 'morning dreams come true,' is interpreted by the physical state of sleep being then less perfect : trains of thought suggested follow more nearly the course of waking associations, and the memory retains them : while earlier and more confused dreams are wholly lost to the mind."

F. M. MIDDLETON.

Ellastone, Staffordshire.

Dante has two passages bearing allusion to the popular notion that morning dreams come true, viz. :

"Ma se presso al mattin del ver si sogna."

Inferno, c. 26. v. 7.

"Nell' ora che comincia i tristi lai

La rondinella presso alla mattina

Forse a memoria de' suoi primi guai,

E che la mente nostra pellegrina

Più dalla carne, e men da' pensieri presa,

Alle sue vision quasi è divina."

Purgatorio, c. 9. 13—18.

M. (Exeter.)

In the elegiac stanzas by M. Bruce occur the following lines, the second of which may have suggested SARTOR's Query :

"Oft morning dreams presage approaching fate,
And morning dreams, as poets tell, are true."

THOMAS BAKER.

Miscellaneous.

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BEWICK, HISTORY OF BIRDS. 93.
LONDON MAGAZINE FOR 1773, 1774.

*** Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street.

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DITTO DITTO. No. 89.

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Notices to Correspondents.

We are compelled to postpone until next week many interesting articles which are in type, and our usual NOTES ON BOOKS.

P. C. S. B. There is no charge for the insertion of Queries in this Journal.

BRISTOLIENSIS. Want of space has prevented our fulfilling our intention of giving particulars and prices of the most valuable of the Moore MSS. We fear to do this effectually would occupy more room than we can just now afford to give up.

JAMES GRAVES. Narbon's Visitation of Ireland (Add. MS. 4789.), upon inspection, only consists of two short entries respecting the families of Stainhurst and Davys.

ERRATA. — 2nd S. i. p. 395. col. 1. l. 32., for "vaw" read "vane;" p. 419. col. 2. l. 34., for "R. Bell" read "R. Johnson;" p. 422. col. 1. l. 12., for "would not belong" read "would now belong;" p. 430. col. 1. l. 32., for "cautie" read "cantie;" l. 39., for "cruirie" read "cruizie;" l. 41., for "vain" read "rain."

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher, Mr. GEORGE BELL, No. 186, Fleet Street.

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LONDON, SATURDAY, JUNE 14, 1836.

INEDITED NOTES FROM NEWSPAPERS.

(Continued from p. 345.)

The Governor of Massachusetts Bay, Samuel Shute, calls together the General Assembly of the province, to concert measures for its preservation against the attacks of the rebellious Indians; and thus they agree to carry on the war:

"Those who go as Volunteers, without pay or Subsistence, shall receive 100*l*. for each Scalp of any Male Indian of the Age of 12 Years or upwards.

"To the Volunteers without Pay, being subsisted and supplied with Ammunition, the Sum of 60*l*. for every Male Indian above the Age of 12.

"To any Company or Troop issuing forth upon an Alarm against the Enemy, over and above the established Pay, 30*l*. per Scalp.

"To the regular detached forces, in pay of the Government, 15*l*. per Scalp."—*Weekly Journal*, October 13th, 1722.

We give, as a specimen of the style of quack advertisements, the following one; not because it is the most curious, but as being the only decent one we can find:—

"At her House, at the 'Red Ball and Acorn,' over against the 'Globe Tavern' in Queen Street, Cheapside, near the 'Three Crowns,' liveth a Gentlewoman, the Daughter of an Eminent Physician, who hath practised upward of forty Years; who hath an Oyntment called the Royal Oyntment, that gives Ease in the violent Pains of the Gout, and infallibly Cures the Rheumatism, although reduced to Crutches. It had not been made Publick only by the Continuance and Importunity of those Persons who have found great Relief by it; and are to be had nowhere else, but at the House above mentioned; and at the first House upon the Steps, a Potter's Shop, over against St. Andrew's Church, Holborn, by Doctor Reddlop Clare."—*Weekly Journal*, October 18th, 1722.

The following is almost a last glimpse at Sir Christopher Wren:

"On Thursday se'night, Sir Christopher Wren, Knt., was unanimously elected Vice-President of the Corporation of Clergymen's Sons, in the Room of Sir Gilbert Dolben, Bart., deceased; who left the said Corporation a Legacy of five hundred Pounds."—*Weekly Journal*, Nov. 17th, 1722.

The state of the prisons, and their unfortunate inmates, is next displayed:

"We hear that those unfortunate men, who have been 27 years confined in Newgate by Act of Parliament, and exempted in all the Acts of Indemnity since, are reduced to such want, that they have nothing to live upon but the common Allowance of the Prison, Bread and Water."—*Weekly Journal*, Nov. 17th, 1722.

These, I presume, were the men arrested for the Jacobite plot of 1695.

I think there were once some Queries in "N. & Q." relating to the "Good Old Cause," but I can find no clue to them in the Indices.* Will

[* See 1st S. vi. *passim*.]

the following be of any service in their solution?

"We hear from the same place (Boston, N. E.), that nine Dissenting Ministers have forsaken the Good Old Cause, and renounced the Errors of Fanaticism, to Embrace the Doctrine of the Church of England; and have published a Declaration containing the Reasons which mov'd them to it."—*Weekly Journal*, Dec. 18th, 1722.

A *thrice-a-week coach* from Harrow is thus announced:

"The Stage Coach that used to come from Harrow-on-the-Hill on Mondays, Thursdays, and Saturdays, to the 'Bell Inn' in Holbourn, is now removed to the 'Bull,' two doors nearer Hatton Garden, and returns as usual; and also goes to Garford, Pinnar, or any Place thereabouts. Performed (if God permit), By ISAAC WILD."—*Weekly Journal*, Dec. 18th, 1722.

A still later mention of Sir Christopher Wren. He died in 1723:

"We hear that Sir Christopher Wren has made an offer to the Sons of the Clergy, if they will purchase a Piece of Ground, to build them an House at his own Expence for their Anniversary Meeting."—*Weekly Journal*, Dec. 22nd, 1722.

Although the following statement is afterwards contradicted, I copy it; as it alludes to a singular practice, of which I never met with an example before:

"Mr. Laver is reprieved, we hear, for 99 years."—*Weekly Journal*, Dec. 22nd, 1722.

Can any correspondent of "N. & Q." furnish me with other instances of this peculiar form of (virtual) pardon?

Here is the original advertisement of "Colonel Jack:—

"This Day is published,

"††† The History and Remarkable Life of the truly Honourable Col. Jacque, commonly call'd Col. Jack, who was born a Gentleman, put 'Prentice to a Pickpocket, and was six and twenty years a Thief, and then kidnapp'd to Virginia. Came back a Merchant; was five times married to four Whores; went into the Wars, behav'd bravely, got Preferment, was made Colonel of a Regiment, Came over, and fled with the Chevalier; is still abroad, completing a Life of Wonders; and resolves to dye a General. Printed and sold by J. Brotherton, at the Royal Exchange; T. Payne, near Stationers' Hall; Wellcars at the 'Lamb,' and A. Dodd at the 'Peacock,' without Temple Bar; W. Chetwood in Covent Garden; J. Graves in St. James's Street; S. Chapman in Pall Mall; and J. Staggs in Westminster Hall."—*Weekly Journal*, Dec. 22nd, 1722.

An announcement which follows it, presents a delightful confusion of sentences. A maze of words, in which we are pulled up every now and then, and have to start afresh:—

"A Boy that is inticed from his Mother, and lately gone from her along with one that goes by the Name of Dorothy Brichitt; that he robb'd his Mother of several things, that went away in a white riding Hood, and a striped Camlet Gown; and a young Child with her about 3 years' old. The Boy that she has enticed from his Mother is about 14 years of Age, named Thomas Mat-

thews; and has but one Finger upon each Hand, and one Toe upon each Foot, and a bursten Belly. Whoever can give any Intelligence of them, so that they may be apprehended according to Law, shall have half a Guinea Reward and reasonable Charges, and send to Mr. George Baxter's, at the 'Bell' in Church Lane, in St. Giles's-in-the-Fields; to be taken in a Month's time, or else no Reward."—*Weekly Journal*, Dec. 22nd, 1722.

The ugly little Count, who conducted the fortunes of the Italian opera, was forced to descend to steps which would make the hair of a Lumley or a Gye stand on end:

"We hear that Count Heydreiggar has taken in a Subscription for three Redolts, in which, besides the Musick and Entertainment of Sweet-meats and Wine, &c., every Lady is to have a Ticket for a Lottery, which will be drawn in the Presence of the Company; in which every Prize will be intitled to some curious Toy."—*Weekly Journal*, Dec. 29th, 1722.

Another significant hint of gaol privations:

"On Monday last, the Lord Mayor, according to the Annual Custom, visited the several Markets in the City, to collect the Charities of well-disposed Persons for the Poor Debtors in Newgate, Ludgate, and the Compters. And, besides the Supplies of Money and Provisions sent them in pursuance thereof, 'tis not doubted but a considerable Relief will be added to them from private Charities."—*Weekly Journal*, Dec. 29th, 1722.

The differences between the King and the Prince of Wales were now marked by a breach of decorum:

"On Sunday last the Court of Leicester Fields went into Mourning, but not the Court of St. James's, on occasion of the Death of the Margrave of Brandenburg Anspach, Brother to Her Royal Highness, the Princess of Wales."—*Weekly Journal*, January 19th, 1723.

The announcement of the publication of Flamstead's *Works*, runs thus:

"Whereas we are well assured that several Copies of a false and imperfect Edition of the *Historia Cœlestis* of the late Reverend Mr. Flamstead, contain'd in one Volume, have been clandestinely sold in Great Britain, Ireland, &c. This is to satisfy those into whose Hands they are fallen, that his true and genuine Works consist of 3 large Volumes in Folio, besides 25 large Charts of all the Stars visible in our Hemisphere; as also large Hemispheres, both of the Northern and Southern Constellations; and that they will speedily be publish'd.

"MARGARET FLAMSTEAD of Greenwich, in Kent.

"JAMES HODGSON, Master of the Royal Mathematical School in Christ's Hospital.

"Executors."

Weekly Journal, Jan. 19th, 1723.

When the following was penned Bristol and her merchant adventurers had little fear of rivalry from the borough so modestly named:

"Liberty is given to withdraw the Petition complaining of an undue Election and Return for the Borough of Leverpole, in the County of Lancashire."—*Weekly Journal*, Jan. 26th, 1723.

The "borough of Leverpole" was, at that time, but in bud as a port, and Brighthelmstone as a watering-place.

Here is another act of the farce of the court of the Old Pretender:

"By Letters from Rome, we are told that on Christmas Day last, the Chevalier de St. George invested his young Son with the two Orders of the Garter and the Thistle, and afterwards made a very splendid Entertainment."—*Weekly Journal*, Jan. 26th, 1723.

Notice to quit for some illustrious lodgers at Somerset House:

"The Lord Clarendon, Lady How, and other Persons of Quality, who had lodgings in Somerset House, have been obliged to remove their Coaches and Horses out of the Stables belonging to that Palace for the Convenience of the Guard." [Thirty men of the Life Guards, and eleven of the Horse Grenadiers.]—*Weekly Journal*, Jan. 26th, 1723.

We will finish this string of extracts with a reminiscence of Peggy Fryar, a veteran danseuse, who had danced through two generations:

"AMILITAS MIRA.

"At the New Theatre, right over against the Opera House in the Hay-market, on Monday, January 28, will be acted the *Half-pay Officers*, with *Hobb's Wedding*; the Widow Rich performed by the Celebrated Peggy Fryar, aged 71, for her Benefit, who dances the bashful Country Maid and the Irish Trot, and played but one (*sic*) Since the days of King Charles, And taught three Queens to dance."—*Weekly Journal*, Jan. 26th, 1723.

ALEXANDER ANDREWS.

THE TOAD.

Perhaps the following notice of the discovery of a toad at a considerable depth may not be unacceptable to some of the readers of "N. & Q.," the more so as the particulars of such events have generally been very vaguely described.

Hearing that a living toad had been dug up near the village of Benthall, close to Broseley, in Shropshire, on September 23, last, and being in the neighbourhood, I walked over on March 21, and had the pleasure of making his acquaintance. His present possessor and discoverer, Mr. Bathurst, a manufacturer of earthenware, at Benthall, who has taken great interest in the subject, courteously gave me a minute description of the "find," and took me to see the exact spot. He assured me that his father, who was present at the exhumation, and himself had carefully, but vainly, sought for any fissure in the superincumbent strata through which the animal could have crawled or fallen, and my own examination, which was a leisurely one, also failed in detecting any. The total depth was five feet six or seven inches from the surface, and the order of the strata, as shown by a perpendicular section, as follows. First, the turf of the meadow, resting upon a bed of clay mixed with gravel, beneath which was a thickness of three feet of clay, laying on a stratum of ferruginous coal, of the inferior kind used in the

kilns. This was a foot thick, and immediately beneath was a bed of what is technically called "tough clay." This is of a light buff colour, and is used for making chimney-pots, and coarser yellow basons. It is almost as tenacious as putty, and in this, at a depth of sixteen inches below the coal, the toad was found, in a matrix fitting his body as closely as the wax does the seal. The spade fortunately brought up the clod without injuring its inhabitant. As might be expected, for some time he was very impatient of light, which appeared to distress him greatly, but by degrees he became accustomed to it. When I saw him his eyes were as brilliant as possible, his skin moist, and of a full olive green, and his mouth hermetically sealed. These are the facts, upon which I shall make no comment, simply vouching for those I myself noted; and observing that those respecting the "find" itself are above suspicion, from the known character of the Messrs. Bathurst in the vicinity.

W. J. BERNHARD SMITH.

Temple.

ILLUSTRATIONS OF MACAULAY.

Deposition of Mr. William Carstares.—An extract from the deposition of Mr. William Carstares, when he was examined before the Lords of Secret Committee, given in by him, and renewed upon oath, upon the 22nd of December, 1684, in presence of the Lords of His Majesty's Privy Council. Reprinted at London in King's Street, Westminster, 1684.

"The Deponent desired to speak to the Lord Russel, which the Lord Russel did, and having reiterate the former Proposition for the 30000 pound Sterling, and the 1000 Horse and Dragoons, he the Lord Russel told the Deponent, they could not get so much raised at the time, but if they had 10000 pound to begin, that would draw People in, and when they were once in, they would soon be brought to more; but as for the 1000 Horse and Dragoons, he could say nothing at the present, for that behaved to be concerted upon the Borders. The Deponent made the same proposal to Mr. Ferguson, who was much concerned in the Affair, and zealous for the promoting of it. This Mr. Ferguson had in October or November before, as the Deponent remembers in a Conversation with the Deponent in Cheap-side, or the Street somewhere there about, said, that for the saving of innocent Blood, it would be necessary to cut off a few, insinuating the King and Duke, but cannot be positive whether he named them or not; To which the Deponent said, that's work for our wild People in Scotland, my Conscience does not serve me for such things; after which the Deponent had never any particular discourse with Ferguson as to that matter; but as to the other Affair, Ferguson told the Deponent that he was doing what he could to get it effectuate, as particularly that he spoke to one Major Wildman, who is not of the Deponent his acquaintance. Ferguson blamed always Sidney, as driving designs of his own. The Deponent met twice or thrice with the Lord Melvil, Sir John Cochran, Jerviswood, Commissar Monro, the two Cessnocks, Montgomery of Langshaw, and one Mr. Veatch, where they discoursed of Money to be sent to Argyle, in order to the carrying on

the Affair, and though he cannot be positive the Affair was named, yet it was understood by himself, and as he conceives by all present, to be for rising in Arms, for rectifying the Government. Commissary Monro, Lord Melvil, and the two Cessnocks were against meddling with the English, because they judged them men that would talk, and would not do, but were more inclined to do something by themselves, if it could be done. The Lord Melvil thought every thing hazardous, and therefore the Deponent cannot say he was positive in any thing, but was most inclined to have the Duke of Monmouth to head them in Scotland, of which no particular method was laid down. Jerviswood, the Deponent, and Mr. Veatch, were for taking the Money; at one of these Meetings it was resolved, that Mr. Martin, late Clerk of the Justice Court, should be sent to Scotland, to desire their Friends to hinder the Country from Rising, or taking rash Resolutions upon the account of the Council, till they should see how matters went on in England. The said Martin did go at the Charges of the Gentlemen of the Meeting, and was directed to the Laird of Polwart and Torwoodlie, who sent back word, that it would not be found so easie a matter to get the Gentrie of Scotland to concur: But afterwards in a Letter to Commissar Monro, Polwart wrote that the Countrey was readier to concur than they had imagined, or something to that purpose. The Deponent, as above-said, having brought over a Key from Holland, to serve himself and Major Holms: he remembers not that ever he had an exact Copy of it, but that sometimes the one, sometimes the other kept it, and so it chanced to be in his custody when a Letter from the Earl of Argyle came to Major Holms, intimating, that he would join with the Duke of Monmouth, and follow his Measures, or obey his Directions: this Mr. Veatch thought fit to communicate to the Duke of Monmouth, and for the Understanding of it was brought to the Deponent, and he gave the Key to Mr. Veatch, who as the Deponent was informed, was to give it and the Letter to Mr. Ferguson, and he to shew it to the Duke of Monmouth; but what was done in it the Deponent knows not. The Deponent heard the Design of Killing the King and Duke, from Mr. Shepard, who told the Deponent some were full upon it. The Deponent heard that Aaron Smith was sent by those in England to call Sir John Cochran, on the account of Carolina, but that he does not know Aaron Smith, nor any more of that matter, not being concerned in it. Shepard named young Hamden frequently as concerned in these matters.

"Signed at Edinburgh Castle, the 8th of September, 1684, and renewed the 18th of the same moneth.

"WILLIAM CARSTARES."

No. 420. of the *Collection of Proclamations, &c.*, presented to the Chetham Library, Manchester, by James O. Halliwell, Esq., F.R.S.

BIBLIOTHECAR. CHETHAM.

Lines on the Horse "Sorrel."—I do not know whether the enclosed may be worthy of insertion in "N. & Q." It has been in my possession some time, but I do not know the reputed writer. Perhaps some one of your correspondents can enlighten me on the subject.

"On the Horse 'Sorrel,' who threw William III. and caused his death.

"Illustris sonipes, certe dignissime cælo,
Cui Leo, cui Taurus, cui daret Ursæ locum,
Quæ te felicem felicia præta tulere?
Ubera quæ felix præbuit alma parens?"

Hibernis patriam venisti ulturus ab oris?

Aut Glenco, aut stirps te Feniciانا tulit:

Sis felix, quicunque, precor, memorande; nec unquam,

Jam sella dorsum, frena nec ora premant.

Humani generis vindex, moriente tyranno,

Hanc libertatem, quam dabis, ipse tene."

"Feniciana" must be an allusion to Sir J. Fenwick. Can any one say what did become of this so-called "humani generis vindex?"

EDWARD FOX.

Poorstock, Bridport.

EDWARD CAPERN.

As you chronicle a little of everything worth preserving, in your inimitable miscellany, perhaps it may be worth while to insert in it a short account of a most extraordinary man, recently brought before the literary world, Edward Capern, the Bideford poetical postman, who will hereafter be ranked among the worthies of Devon? Born of the humblest parents, nursed in bitter poverty, with no educational advantages beyond the dame and Sunday school, he was sent forth at the early age of nine years to earn his bread, and struggle with the world; he was long prostrated by severe disease, and doomed to suffer disappointment from a serious defect in his vision: few have pursued knowledge under greater pain and difficulties. But he was gifted with an exquisite taste for the beautiful in all things, an aptitude for design, a most decided taste for music, the sweet interpreter of nature, a man versed in the language of flowers and birds, of bubbling brooks, and streams, and gushing fountains; in short, as the "Poet of Rural Life." His private character is as amiable as his poems are admirable. Though a poor walking postman at ten shillings a week he is a perfect gentleman in manner, modest and unassuming. Rumball, the phrenologist, accidentally saw him at a friend's house in Bideford lately, and, never having heard anything about him, he was requested to examine his head, which is said to be very like Goldsmith's. Rumball says, "How he has remained in his present condition I know not, but if there is any truth in phrenology, he has the development of poetry, painting, veneration, consciousness, benevolence, and ideality, stronger than any head I ever examined in my life." He still continues his daily toil of thirteen miles every day, and is contented and happy. His friends have published a neat volume of selections from his poetry, which has been largely patronised by a great many of the nobility and gentry, under the auspices of Earl Fortescue, the Lord Lieutenant of Devon, and it is not a small proof of his poetical merit and moral integrity that Mr. Savage Landor, on reading his book, sent him a donation of five pounds, with a request that he would

dedicate the next edition of his book to him:

"Laudari a laudato viro" is praise indeed.

All the first edition of his *Poems* was sold off immediately!

WM. COLLYNS, M.R.C.S.

Chudleigh, Newton, Devon.

THE ARMS OF GLASGOW.

These arms are an oak tree full-leaved, with a bird perched on it; a bell hung on one of its branches, and below, across the trunk, a fish with a ring grasped in its mouth. In writing of the festival celebrating the opening of the water-works, to bring fresh water from Loch Katrine to the city, the writer in the *North British Daily Mail* of the day described the city arms, cast in iron, over the entrance to the great tunnel on the works, and thus explained the bearings on the shield:—The green oak tree for the "green" (the public common of the city); the fish for the River Clyde and its fisheries; the bell for the cathedral, and the ring for the *unity* of the city. The *bird* seems to have escaped the reporter's notice. The explanation besides differs from what I have before heard on the subject; various versions, learned and popular, are afloat. One has got into school-boys' mouths, as follows:

"The tree that never grew,
The fish that never swam,
The bird that never flew,
And the bell that never rang."

One bearing, the *ring*, in this instance too, so far as I recollect, is left unaccounted for, or rather unnoticed, in the rhyme; but I may have lost a portion of the legend. I have a faint recollection of some extraordinary tale of horror that used to be current amongst us at school, accounting for the whole matter. A murder of course was the *pivot*: it was discovered by the *singing* of the *bird*; the *fish* was caught close to the *tree*, with the *ring* in his maw. The dead body of the slain (maiden, I think it was,) was thereby discovered and identified; and the murderer, in trying to escape by the bell-rope into the tower of the cathedral, set the *bell* a-ringing, and so was caught, and executed by being hung on the branches of the green oak tree; which, of course, may be all vouched for as truth, with the usual fairy tale reservation, that "if all tales be true, this is true too." I always thought the *fish* and *ring* had to do with St. Peter, and his representative "in cathedrâ" (to whom, by all legends and accounts, the original settlement and cultivation of the land on which the city now stands is ascribed), viz., St. Mungo. I should like to hear if there is any other theory about the city arms, or if anything *positive* is known about the matter: all the accounts I have heard being rather mythical. The name of the city is pure Celtic: of that there can be no doubt,

and means, according to some Celtic scholars of my acquaintance, *Glàs-gow*, the white-smith, — probably the smith with white or fair hair: no doubt St. Mungo took the name as he found it. The hut of a worker in metals, in these dark and pre-historic periods, would be a centre for a whole district, and a point of pilgrimage by hunters and warriors for a long day's journey all round. If *Glàs-gow* first got its name and fame as a metal workshop, truly it has kept it. C. D. LAMONT.

Minor Notes.

Trinovantum. —

"Interea Trinovantum firmissima civitas Cæsari sese dedit." — *Bede*, lib. i. c. 2.

Mr. Stevenson's note upon this is "probably London," intimating that Trinovantum was a city or town of the Trinobantes. Dr. Giles gives it us plump out, translating the passage thus, "In the meantime the strong city of Trinovantum."

Is not this pure hallucination? Bede copied Orosius, and Orosius Cæsar I suppose, who says:

"Interim Trinobantes prope firmissima earum regionum civitas ad eum in Galliam venerat." — *De Bel. Gal.*, v. 20.

It is plain, I think, that the Trinovantum of Orosius is nothing more than the genitive case of Cæsar's Trinobantes, and that it has no claim whatever to a local habitation or a name upon any map of England, whether British or Roman. It seems, however, that both Orosius and Bede assigned to "civitas" the unclassical meaning of *city* or *town*, inasmuch as they both add, immediately after the above passage, that "urbes aliæ complures in fœdus Romanorum venerunt." But these "other cities" can mean no more than the Cenimagni and other *tribes* that Cæsar mentions in his subsequent chapter.

Milton says that "Orosius took what he wrote from a history of Suetonius, now lost." What authority can Milton have had for that statement? L.

"*English Sovereigns die on Saturdays.*" — The attached cutting, from Tuesday's *Times* is curious, and no doubt very "German." Are the coincidences stated correct, and has any one else noticed the fact, or can the list be enlarged?

"It has often been remarked what a fondness the Germans have for grubbing in the ashes of the past, and indulging in profitless speculations as to principles, and all manner of abstractions, instead of devoting themselves to the study of the present with a view to the future. The following is a flagrant proof of this tendency, as well as of bad taste: — One of these microscopical students of history has detected that Saturday is the usual day for the decease of the monarch in England, and adduces the death of William III., on Saturday, March 18, 1702; of Queen Anne, Saturday, August 1, 1714; of George I.,

Saturday, June 10, 1727; of George II., Saturday, October 25, 1760; of George III., Saturday, January 30, 1820; George IV., Saturday, June 26, 1830; and William IV., Saturday, June 20, 1837.* The inference that is drawn from this repeated coincidence is, that it is a part of Court etiquette in England for the kings to depart this life on a Saturday."

C. D. LAMONT.

Tinder. — As the increasing use of Vestæ and Luciferi bids fair to supersede the triple alliance of the flint, the steel, and the tinder, I think it may be well to record in your pages the derivation of the last-named word (which I find not in any dictionary to which I have present access), by the following quotation from Southey's *Common-Place Book*, Third Series, p. 49.:

"*Featley, Clavis Mystica*, 1636, p. 143. Lights hanging in churches and noblemen's halls, let down to be *tinded*, i. e. lighted; a pure Anglo-Saxon word, still used by the common people in the midland and northern counties, and not obsolete, as seems implied by some lexicographers. — J. W. W."

GEO. E. FRERE.

Royden Hall, Diss.

The Crystal Palace, and the Claims of Poland and Panslavia. — Amongst the many subjects which constantly engross public attention, it has not been prominently enough stated, that the bust-collection of the Sydenham People's Palace is the most complete and fine which has ever existed. The more urgent the claim, that every one of the *nationalities* of Europe should be there duly represented. Strange to say, there does not even exist anything relating to Poland or Panslavia within the walls of this edifice; so much so, that none even of the historical sculptures of the cathedrals at Cracow, Gnesen, Nowgorod, &c., have been copied. Circumscribing myself merely to the busts (effigies) of great men, the following of the Slavian race are much wanted in the palace: — John Huss, religious reformator; *Zizka*, religious leveler; *Sigismund* the Great, of Poland; *Copernicus*, astronomer; *Comenius*, educator; *Peter* the Great of Russia; *Karamzin*, historian; *Kosciuszko*, warrior; *Linde*, literator; *Lelewel*, historian; *Razumowski*, statesman; *Kotzebue*, navigator; *Pestel*, philosopher and statesman; *Bestuszev*, poet; *Adam Czartoryski*, statesman; *Mickiewicz*, poet; *Dudley Coutts Stuart*, Philoslave. The busts of all these may be obtained in the places where they lived, or might be compiled from portraits, &c.

J. LOTSKY, Panslave.

15. Gower Street, London.

Numerous Families. — I do not recollect seeing the following instance, copied from a paper of the date, recorded —

"Monday (21st Nov. 1768), the wife of Mr. Shury, cooper, of Vine Street, Westminster, was delivered of two fine boys, which, together with all her former children by Mr. Shury, makes in the whole twenty-six, and what is

[* June 20, 1837, was on Tuesday.]

still more remarkable, she has been brought to bed twice within the space of one year last past, and had twins each time, being four children in twelve months."

Thoresby in his *History of Leeds* mentions, Jane, the wife of Doctor Phineas Hudson, Chancellor of York, as having died in the thirty-ninth year of her age, of her twenty-fourth child, and Dorothy, the wife of Mr. Joseph Cooper, of Leeds, of her twenty-sixth; also, that a Mr. William Greenhill, of Abbots-Langley, in Herts, had thirty-nine children by one wife.

An inscription on a tomb in St. Martin's church, Leicester, gives the information that Mrs. Heyrick of that place lived to see springing from herself one hundred and forty-three descendants.

R. W. HACKWOOD.

A Blackbird's Note.—It is interesting at this season to listen to the varied notes of the thrush and blackbird. I was startled the other day at a performance of a very fine blackbird, who actually produced the following, which I will endeavour to render intelligible in default of musical characters. Key of C. Begin with G second line. G A B *semiquavers*, D *crotchet*; descend to B *quaver*, and end, as begun, with G *crotchet*. This the bird whistled loudly and distinctly, but only once; I listened in vain for it a second time amid a great variety of other notes.

F. C. H.

National Defences.—The following aphorism from Cotton's *Iacon* is worthy the attention of modern statesmen, who, purchasing wisdom from experience, would be willing to avoid the disasters which befel the British nation at the commencement of the late war:

"A poor nation that relaxes not from her attitude of defence, is less likely to be attacked, though surrounded by powerful neighbours, than another nation which possesses wealth, commerce, population, and all the sinews of war, in far greater abundance, *but unprepared*. For the more sleek the prey, the greater is the temptation, and no wolf will leave a sheep to dine upon a porcupine."

JOHN PAVIN PHILLIPS.

Haverfordwest.

Comenius, John Amos; the Educational Reformer of the Seventeenth Century.—This is one of the persons whose life is most faultily recorded even in the *Biographie Universelle*. It begins thus: "He was a Bohemian by origin, and was born in 1592 in the village of Comna, near Brumen (!) in Moravia." After various fates, it was in Lissa, in Poland, where he published his *Janua Linguarum*, which, a rare example of literary success, had been, during the next twenty-six years, translated and printed in twelve different languages; besides Turkish, Arabian, Persian, and Mongolian translations, which circulated in MSS. In 1637, Comenius came to England; and there has been printed in the same year an interesting tract at Oxford, entitled, *Conatuum Come-*

nianorum Præudia. His fame and consideration must have been great here, as in 1648 an English work appeared in London, *A Continuation of M. John Amos Comenius' School Endeavours*. The British Museum Library possesses many of his works, printed in Holland and Germany, but none in the Czechian language printed in Lessna, Prague, &c.

I think the Polish Historical Society of Paris, presided over by Prince Adam Czartoryski, intends to issue a memoir of this important, and hitherto little known, Slavian luminary.

J. LOTSKY, Panslave.

15. Gower Street, London.

Quæries.

QUERIES ON A TOUR.

During a tour through Central Europe last year, whenever I was at a loss for information on any subject, I determined to seek for it on my return in the pages of "N. & Q.;" and though I have, by after research, been able to satisfy myself on most points, I shall feel greatly obliged if some one of your many able correspondents would answer the following questions:

1. *Gatta Melata.*—In the Campo adjoining Sant' Antonio at Padua, a noble equestrian statue, inscribed "Opus Donatelli Flor," is said to represent a Gatta Melata, whose real name was Erasmo di Narni. Where is any account of him to be found? He is probably to be looked for in the first half of the fifteenth century, as Donatelli died in 1466. This was the earliest *public* equestrian statue erected in Italy after the revival of the arts. In reply to inquiries concerning it made on the spot, I could only obtain such answers as "Non so," and "E còsa d' Antichità!"

2. *Serraglia.*—How early was the word *serraglia*, or *serraglio*, used in the sense of mura, walls, as the "Seraglio di Mantoua."

3. *St. Richard.*—In the Silver Chapel attached to the Hof Kirche at Innsbruck, on a ledge against the wall, between the tombs of Ferdinand and his wife Philippina, are arranged some two dozen small bronze statues of saints, all of royal or noble lineage, and mostly allied to the House of Hapsburg, but including two English ones, St. Jodok and St. Richard: the latter, the guardian pertinaciously insisted, was our Richard I. The lion-hearted king little dreamed of beatification, especially on Austrian territory. Query, When did St. Richard exist?

4. *Turkish Inscription.*—An inscription is said to be still visible at the entrance of the Turkish baths situated near the foot of the Blocksberg at Buda, but I looked for it in vain, and shall be glad of a copy, or of a reference where it is to be found.

5. *English Colony*.—When at Kiel an intelligent Pole, a fur merchant of Altona, who had resided several years in America, told me that having occasion, in the course of his business, to visit the islands off the west coast of Slesvig, he was surprised, on coming to Nordstrand, to find that all the inhabitants, some 2000 in number, talked English, and that they were all descended from one settler and his family. Is anything known of these colonists? I regretted not being able to visit the island; it would be interesting to learn their history.

6. *The Hoe*.—This is a Note, not a Query. Some of your readers may have been puzzled, as I am not ashamed to confess I formerly was, as to the origin of the word Hoe, a well-known charming promenade at Plymouth; but when at Hamburg, meeting with Elbe Hohe and Alster Hohe, I at once saw it was German, simply meaning height.

JOHN J. A. BOASE.

Alverton Vean, Penzance.

Minor Queries.

Writers who have been bribed to Silence.—Many curious particulars have been furnished in the pages of "N. & Q." of books which have been burnt, and also of books which have been suppressed. There is another chapter of literary history, or literary mystery, which remains to be written; namely, that of the writers who have been bribed to silence. For instance, the notorious John Cleland (by some believed to be the son of Pope's William Cleland) is said to have received a pension of 100*l.* a-year from the Government on condition of his not writing any further books like his *Memoirs of a Woman of Pleasure*: and at the beginning of the present century, a writer named Gilliland, after certain publications of a satirical and very personal character, is said to have had his future silence purchased by no less a sum than 400*l.* per annum. Perhaps some readers of "N. & Q." may think this subject worth pursuing. Can any of them furnish particulars as to the life, and writings, and pension of this Gilliland?

W. B. S.

Adrian Beverland.—In the Life of this well-known classical commentator, in the English Biographical Dictionaries, reference is made to a Life of him in German, but no particulars are given as to the author of it, or as to where and when it was published; neither is there mention made of it in Ettinger's *Bibliographie Biographique*. Can any of the readers of "N. & Q." give the precise title of the work in question, and say where a copy may be seen?

N. D.

Secret Service Money.—When was the vote for secret service first introduced into the Sup-

plies? Are there any documents extant which contain particulars of payments under this head—say from the time of the accession of William III.?

S. M.

Heybridge Whitsunday Custom.—Heybridge Church, near Maldon, Essex, was on Whitsunday strewn with rushes, and round the pews, in holes made apparently for the purpose, were placed small twigs just budding. What is the origin or meaning of this? and does the practice exist elsewhere?

F. N.

Special Report from Committee of House of Commons in 1719.—Can any reader of "N. & Q." tell me where I can find a copy of this Report? Its full title is as follows:

"The Special Report from the Committee appointed to Inquire into, and Examine the several Subscriptions for Fisheries, Insurances, Annuities for Lives, and all other Projects carried on by Subscription, in and about the Cities of London and Westminster; and to Inquire into all Undertakings for purchasing Joint-Stocks, or Obsolete Charters: London, printed for Jacob Tonson, Timothy Goodwin, Bernard Lintot, and William Taylor, 1720."

The Committee appears to have been appointed by the House of Commons on Monday, Feb. 22, 1719. The only copy which I have seen is imperfect, and unfortunately just at the very part which I am desirous of seeing.

N. E.

"Swang:" *Samecast et Samecast, of Land*.—Will any of your learned readers please to give me the etymology of the word *swang*, which, in Robinson's *Glossary of Yorkshire Words*, is described as "a low-lying grassy place liable to be flooded." And in Grose's and Pegge's *Provincial Glossary*, "a fresh piece of green swarth, lying in a bottom, among arable and barren land—a dool;" which is thus described in their *Glossary*:

"A long narrow green in a ploughed field, with ploughed land on each side of it; a broad balk, perhaps a dale or valley, because, when standing corn grows on both sides of it, it appears like a valley."

I do not find the above word in any other *Glossary* than Robinson's and Grose's and Pegge's. In old maps of moors or commons in the North Riding of Yorkshire, the word or name frequently occurs, but always with a prefix, as, White Cross Swang on one of the moors in the township of Moorsholme, near Guisbro.

Samecast or *Samecast* of land, I have met with in ancient surrenders of copyhold land; but what quantity of land it contains, I have in vain endeavoured to ascertain.

FRAS. MEWBURN.

Darlington.

Poniatowski Gems.—Where may be found some account of these gems, respecting the sale of which we find communications in 1st S. v. 30. 65. 140. 190.?

P. J. F. GANTILLON.

Tantarra. — The abbey gateway at Kenilworth, in Ireland's time, appears to have gone by the name of *Tantarra*. Whence its derivation, and why attached to this particular gateway?

J. B. WHITBORNE.

Theocritus and Virgil. — In what modern work, besides Leigh Hunt's *Jar*, &c., can I find a full discussion of the relative merits of Theocritus and Virgil as pastoral poets? P. J. F. GANTILLON.

Biographical Queries. — Any particulars respecting the undermentioned will be very acceptable. Especially as regards their university and college, degrees, and any books they may have written:

Joseph Trapp, D.D., born at Cherington, co. Gloucester. Professor of Poetry, Oxford; and formerly minister of Christ Church, London.

Dr. Bisse, Bishop of St. David's; afterwards translated to Hereford.

Thos. Gore, of *Alderston, Wilts*, and of *Magdalen College, Oxford*; celebrated for his knowledge of heraldry: he published, I believe, several works.

Also any information respecting the following vicars of Tetbury:

1279. Gregory de Karwent.

Edward Griffith
Richard Hathway } during the sixteenth
Edmund Barton } century.

1583. Henry Walmsley.

1614. William Edwards.

1660. Daniel Norris.

1681. John Bliss.

1712. William Scammel.

1725. Ralph Willet.

1726. Miles Eastrel.

1739. John Turner.

1742. John Wight.

1777. Thomas Croome Wicker; D.D.

1786. John Richardes.

1792. Richard Davies.

ALFRED T. LEE.

Tetbury, Gloucestershire.

"*Little things on little wings*." — Can any of the readers of "*N. & Q.*" tell me where these lines, —

"Little things on little wings,
Bear little souls to heaven,"

are originally found? I know that in *Alice Grey* they are quoted from the *Heir of Redclyffe*. Did they first appear there? B. N. T.

Comic Song on the Income Tax. — In what dramatic performance was the income tax made a subject for a joke? At present every one seems to consider it a very serious matter. I only recollect one fragment of the song; the first of which consisted in supposing that the tax was to be paid *in kind*. The doctor, among others, was

to pay thus. He was to contribute *drugs*; but who would take them? Then came the lines:

"I tell you who we'll give them to; — 'twill save us all our clinkum, —

To the man that comes round for the tax upon income."

E. H. D. D.

"*Hot Trodd*." — In a truce agreed to by the Kings of England and Scotland in 1424, liberty was granted to the subjects of either kingdom to pursue a malefactor within the marches of the other; this pursuit of the malefactor was called the "*Hot Trodd*."

The etymology and origin of the use of these words are desired; and is the *hot* in "*hot haste*," "*hot chase*," with *high* in "*high way*," &c., referable to the root of *hot* in "*Hot Trodd*."

Berwick.

JOHN HUSBAND.

William Spencer. — These lines are said to have been addressed by the late William Spencer to Lady Anne Hamilton. Was it so, or did the lines ever before appear in print?

"Too late I staid! forgive the crime!

Unheeded flew the hours;

How noiseless falls the foot of Time,

That only treads on flowers!

"What eye with clear account remarks

The ebbings of his glass;

When all its sands are diamond sparks,

That dazzle as they pass?"

"Oh! who to sober measurement

Time's happy swiftness brings,

When Birds of Paradise have lent

Their plumage for his wings?"

S.

"*Hobson's Choice*." —

"That such a person as old Hobson existed, and that he was a letter out of horses for hire, is beyond all question. But what I want to know is this, can any reasonable proof be produced of the truth of that story, which, as is generally believed, has given rise to the proverb of '*Hobson's Choice*,' and which ascribes to him the practice of compelling each of his customers to take either the horse that stood in the stall next to the stable-door, or none at all — 'That or none?' I am induced to ask this question, because I find that Mr. Bellenden Ker, in his curious work on *The Archaeology of our Popular Phrases*, states 'plump and plain' that the story is nothing else but a 'Cambridge hoax,' and that the proverb is the same, both in sound and sense, as the Low Saxon popular phrase of '*Op soens schie ho eysche*,' meaning, 'When he had a kiss, he soon made higher demands upon me,' implying encroaching pretensions.

"HENRY KENSINGTON."

As the matter refers principally to Cambridge, the above letter will be inserted in one of the local papers, but I should like it to appear in "*N. & Q.*" also.

E. T. K.

Cambridge.

Black Letter. — If your correspondent LX. will have the goodness to state in your columns what kind of *pen* he uses for writing black letter, he will much oblige

A. L. B.

Minor Queries with Answers.

Sir George Mackenzie. — Who was the Sir George Mackenzie on whom the following lines were written?

"Pingere vis quâ fronte *Cato*, titubante Senatu,
 Asserint Patriæ jura verenda suæ!
 Pingere vis magnus quo *Tullius* ore solebat
 Dirigire attoniti linguam animamque Fori?
 Pingere vis quantâ *Maro* majestate canebat
 Aut quali tetigit pollice *Flaccus* Ebur?
 Pingere Mackenzæum Pictor namque altera non est
 Quæ referat tantos una Tabella viros."

"Would you paint Cato, with what awful looks
 He did the wavering Senators rebuke;
 Would you paint Tully, with what voice and face
 He ruled affections in the pleading place;
 Virgil, with what a majesty he sings;
 Or artful Horace, how he toucht his strings;
 Then draw Mackensy (*sic*), Painter, for there's none
 But he that does expresse all these in one."

Copied literally from a MS. written on a half-sheet of foolscap, apparently of foreign fabric, bearing in its centre the lion of the seven united provinces of the Netherlands. The handwriting as well as the orthography would indicate the beginning of the last century. It is docketed in another hand, apparently of later date,

"An Epitaph
 on Sir Geo. Mackenzey,
 Latin and English."

A. M^r.

Frankfort.

[Sir George Mackenzie was an eminent Scotch lawyer and miscellaneous writer, born at Dundee in 1686, and died in London, May 2, 1691. Sir George so strongly advocated the doctrine of passive obedience, that he obtained from the Covenanters the title of "The Blood-thirsty Advocate, and Persecutor of the Saints of God." The lines quoted by our correspondent is an epigram by Thomas Gleg, M.D., and placed beneath his portrait prefixed to his *Works*, 2 vols. fol., 1716-22. They have also been "done into English" by Alex. Cunningham, Professor of Philosophy in the University of Edinburgh:

"Painter, if thou would'st draw how *Cato* stood,
 Fix'd in defence of 's country's laws and good:
 If thou would'st draw great *Tully's* eloquence,
 When he inspir'd the bar with life and sense?
 If thou would'st draw *Maro's* majestic lays,
 Or with what art and genius *Flaccus* plays?
 Painter, MACKENZIE draw, none other's fit
 To represent such men, such sense, such wit."]

Peter John Allan. — There was a volume of poems published in 1853 with the following title: *The Poetical Remains of Peter John Allan, Esq., late of Fredericton, New Brunswick*, edited by the Rev. Henry Christmas. There is also a Life of the author by his brother. Could you inform me, by referring to the memoir, where the author was born, and what was the date of his death? R. J.

[Peter John Allan was born at York, June 6, 1825. The Biographical Notice prefixed to his *Poems* does not state the date of his death, but that he died at the premature age of three-and-twenty.]

Corderies. — What is the meaning of the word *corderies*, as used in the following sentence from the "Introductory Epistle" to *The Fortunes of Nigel*, p. l. Sir Walter does not explain it in his glossary, nor can I find it in any dictionary or glossary:

"I no longer stand in the outer shop of our bibliopologists, bargaining for the objects of my curiosity with an unrespectful shop-lad, hustled among the boys who come to buy *corderies* and *copy-books*, &c."

C. D. LAMONT.

[The *Corderies* are elementary Latin books, formerly much used in schools. The author, Mathurin Corderius, spent his long life in teaching children at Paris, Bordeaux, and Geneva, and published several books for the use of schools. Clarke's edition of his *Colloquies* is recommended by Dr. Johnson.]

The Feldon of Warwickshire. — In Ireland's *Picturesque Views on the Warwickshire Avon*, p. 167., occurs the following passage:

"From hence the river winding its pleasant course, affords a beautiful view of the *Feldon* of Warwickshire, called the Vale of Red Horse."

Having searched in vain to find the meaning of this word, perhaps some of your learned readers can enlighten me on the subject?

J. B. WHITBORNE.

[*Feldon* seems to be a corruption of *field* and *down* (Sax. *feld* and *dun*), meaning an open country, formerly used by way of antithesis to *frith*, a forest. (See Todd's *Johnson*.) Hence Camden says, "Warwickshire is divided into two parts, *Feldon* and *Woodland*, or the *field* and *woody* country, parted by the river Avon."]

Replies.

WATCHFULNESS OF THE GOOSE.

(2nd S. i. 246.)

Your correspondent MR. PHILLOTT has undertaken to vindicate the goose against the charge of silliness, to which it is proverbially subject; and to establish its courage, fidelity, and instinct. The most celebrated historical performance of this bird is the preservation of the Roman Capitol by its warning screams, when the Gauls were scaling the ramparts. Of this renowned story several versions, not materially differing from one another, have been handed down to us from antiquity.

The account of Livy is, that the Gauls climbed the steep declivity of the Capitol in so noiseless a manner, as to escape the notice not only of the sentinels, but even of the dogs—an animal sensitive to nocturnal sounds. They were not, however, unobserved by the geese; which birds, being sacred to Juno, had been spared, notwithstanding the extreme want of food; and this circumstance saved the garrison. For M. Manlius, roused by their screams, and the flapping of their

wings, seized his arms; gave the alarm, and, running to the wall, struck down the Gaul who had already reached the parapet (v. 47.). It seems to be here intimated that the Romans owed their deliverance to their piety, in preserving the sacred geese during the privations of a siege.

Plutarch, in his "Life of Camillus," describes the same event. The Gauls (he says) climbed the Capitol so silently, that neither man nor dog perceived them. But there were (he continues) some sacred geese, at the Temple of Juno, which in ordinary times were plentifully fed; but as food was now scanty, they were neglected, and in bad plight. Naturally, indeed, the goose is quick in its perceptions, and sensitive to sounds: these birds moreover being rendered wakeful and noisy by hunger, speedily perceived the approach of the Gauls, and, running towards them with screams, aroused the garrison. Manlius, at the head of the defenders, attacked the two foremost Gauls; he cut off the right hand of one, and with his shield pushed the other down the wall (Camill., 27.) This narrative is repeated by Plutarch in his *Treatise de Fort. Rom.* 12., and is abridged by Zonaras (vii. 23.).

The account of Dionysius (xiii. 10.) is, that none of the sentinels perceived the ascent of the Gauls; but that some sacred geese, which were kept in the precinct of the Temple of Juno, running towards the Gauls with screams, gave the alarm. No allusion is made to the silence of the dogs. The encounter of Manlius with the Gauls is described as taking place within the Capitol. Manlius cuts off the arm of the foremost Gaul at the elbow, throws him down with his shield, and kills him on the ground. According to Diodorus (xiv. 116.) the Gauls scaled the Capitol at midnight; the guards had relaxed their vigilance on account of the steepness of the ascent, and did not perceive their approach; but some geese, sacred to Juno, which were feeding on the spot, saw them ascending, and made a noise. The sentinels ran to the place; Manlius cut off the hand of the leading man with his sword, and hurled him down the rock by striking him on the breast with his shield. Dio. Cassius (*Fragm.*, xxv. 8. edit. Bekker) says, that the Gauls would have taken the citadel, if some sacred geese, which were kept there, had not announced the attack of the enemy, and awakened the Romans within the walls.

According to Servius (*Æn.* viii. 652.), Manlius drove the Gauls down from the Capitol, having been wakened by the screams of a goose, which some private person had presented as a donation to the goddess Juno. Florus (i. 13. § 15.) also says that Manlius, wakened by the screams of a goose, threw the Gauls from the top of the rock, during a nocturnal assault. A similar statement is in *Victor de Vir. illust.* (c. 24.). Vegetius (*De*

re Milit., iv. 26.) likewise speaks of Manlius having been roused from sleep by the screams of a goose. He remarks on the wonderful stroke of fortune, that a single bird should have preserved a nation which was destined to conquer the world. Virgil's description of this event, introduced as one of the subjects on the shield of Æneas, mentions only a single goose:

"Atque hic auratis volitans argenteus anser
Porticibus, Gallos in limine adesse canebat;
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris et dono noctis opacæ."

Æn. viii. 655-8.

Ælian, *De Nat. Anim.* (xii. 33.) says, that the Romans discovered, by a practical example, that the goose is a more effective guardian than the dog. When the Gauls scaled the Capitol, they threw food to the dogs, which ate it in silence; but the geese, as is their nature, made a noise during the same operation; which awoke Manlius, and saved the Capitol. This explanation of the noise made by the geese differs from that of the other writers. It may be observed that Ælian confounds Marcus Manlius, the saviour of the Capitol, who was executed in 384 B.C., with Titus Manlius Torquatus, who executed his son in 340 B.C., forty-four years afterwards.

The vigilance of the goose is alluded to more than once by Ovid. He describes the goose of Baucis and Philemon, as the guardian of their cottage:

"Unicus anser erat, minima custodia villa,
Quam dis hospitibus domini mactare parabant."
Met. viii. 686-7.

Of the Cave of Sleep, he says:

"Non vigil ales ibi cristati cantibus oris
Evocat Auroram, nec voce silentia rumpunt
Sollicitive canes, canibusve sagacior anser."
Met. xi. 597-9.

Lucretius mentions the acute perceptions of the goose, and attributes them to its sense of smell:

"Humanum longe præsentit odorem,
Romulidarum arcis servator, candidus anser."
iv. 686-7.

According to Columella, *de Re Rust.* (viii. 13.) the goose is a peculiar favourite with farmers, because it does not require much care, and it is a more effective guardian than the dog; for it gives notice of the movements of ill-disposed persons by its noise; as is reported to have happened in the siege of the Capitol, when it screamed at the approach of the Gauls, although the dogs were silent. Michael Glycas, a writer who lived not earlier than the twelfth century, speaks likewise of the watchfulness of the goose, and the quickness of its perceptions, when persons approach by stealth: and in support of this assertion, he refers to its preservation of the imperial city, when certain enemies were about to seize the Capitol, having entered it by concealed mines (*Annal.* lib. i. vol. i.

84., edit. Bonn.). The attempt of the Gauls to enter the Capitol by mines is likewise mentioned by Cicero and Servius.

L.

(To be concluded in our next.)

"TRIAL OF A STUDENT."

(2nd S. i. 392.)

From a complete copy in my possession, I can supply J. D. with *the title* of this curious production, viz.:

"The Trial of a Student at the College of Clutha, in the Kingdom of Oceana. — 'A quoi bon tant d'Ecoles et d'Universités pour ne leur apprendre rien de ce qui leur importe a Savoir. Quel est donc l'Objet de vos Colleges? Professeurs de Mensonge, c'est pour abuser que vous feignez de l'instruire, et comme ces brigands qui mettent des Fanaux sur des ecueils, vous l'eclairiez pour le perdre.' — ROUSSEAU. 'Histories make men wise.' — BACON. Glasgow: printed by James Duncan, and sold at his Shop, opposite the Main Guard, Irongate, 1768."

Followed by an *editorial* note on p. 2.

I am unable (in the meantime) to say who the *student* was, but the *College of Clutha* refers to that of Glasgow. In the course of the *Trial* will be found a number of names given only in initials; among whom are, Principal Leechman, Mr. Anderson, Dr. Williamson, Dr. Reid, Professor Traill, Dr. Wilson, Professor Clow, Dr. Stevenson, Dr. Thomas Hamilton, Professor Moor. These all held offices in the College at that date, some of them very distinguished men.

The author of this satirical piece was the Rev. William Thom, M.A., minister of Govan (near Glasgow). Other effusions of a similar quality are from his pen, such as —

"The Happiness of Dead Clergymen, *provided they die in the Lord*; a Funeral Sermon, preached in the Laigh Kirk of Glasgow on the Death of the Committee which sat there, by the Reverend Doctor Tail (Traill the College Divinity Professor), Glasgow. (Text) Rev. chap. xiv. v. 13. Typis Academicis (the Press of R. & A. Foulis), 1769."

Concluding with a humorous poem. Also the same subject continued in a very ludicrous

"Vindication of Dr. Tail from the charge of Heresy, by the Reverend Dr. Tail, 1770," &c. (pp. 108.)

The Rev. Mr. Thom was an ardent reformer in endeavouring to purge the Church and schools of learning from many abuses which had apparently crept into them. Though usually spoken of as an "original character," he was without doubt a man of good taste and superior qualifications; and handled his quill with a dashing unsparing severity which must have been anything but pleasant to his clerical brethren. His wit, jokes, and *repartée*, were always at hand; and in facetious companies of the present day, there continue

to be related the clever sayings of "Tam o' Givan."

G. N.

In answer to J. D., "the College of Clutha, in the kingdom of Oceana," is of course Glasgow College. One of the "nations" at Glasgow is called "Oceana," I think, but I am not sure about this. The piece, a college squib, is by the late Rev. William Thom, minister of Govan, near Glasgow. It is published along with Sermons, Tracts, &c., in his *Works*, "Glasgow, James Dymock, 1799" (which I have now open before me), at pp. 374—428. The "student," I have heard say, was *himself*; but your Glasgow correspondent G. N. will know more about it than I can tell you. The date of the piece before the "trial," in the *Works*, is "Glasgow, March 1763" (at p. 371.); so that if the pieces are in the *Works* in the order in which they were written, the "trial" necessarily dates *after* March 1763. Thom was a very talented man; his wit and humour, most of it sarcastic, is yet a proverb in and about Glasgow and here: his jokes are still in the mouths of our old *raconteurs*; some of them, even though age has dulled their point, are unrivalled in the *Scottish Clerical Joe Miller*, whose yet uncollected and unrecorded treasures pass freely from mouth to mouth in jovial after-dinner circles. He was a fierce *radical* or reformer, and admirer of America, among fierce old Tories, and at a very dangerous time. His works contain many more *slaps* at St. Mungo's University—some very bitter.

C. D. LAMONT.

Greenock.

PLOUGH MONDAY CUSTOM.

(2nd S. i. 386.)

1st S. vi. 339. a Query occurs also as to the origin of Plough Monday.

In a curious tract printed by Pynson, 1493, with the title of *A Compendiouse Treetise Dyalogue of Dives and Pauper*, among the superstitions censured at the beginning of the year, is that of "ledying the ploughe aboute the fire, as for gode begynnyng of the yere that they sholde fare the better alle the yere followyng."

It seems also once to have been customary to perfume the ploughs with incense, or to bless them, for Bale in his *Yet a Course at the Romyshe Foze*, printed at Zurich, 1542, amongst the "auncient rytes and laudable ceremonies of Holy Church" says, "Then ought my lorde (Bonner) to suffre the same selfe ponnyshment for not *sensyng the plowhess* upon Plowgh Mondaye."

Dr. Pegge, speaking of the Derbyshire custom, says:

"Plough Monday, the Monday after Twelfth Day, is when the labours of the Plough and other rustic tools

begin. On this day the young men yoke themselves and draw a plough about with music, and one or two persons in antic dresses, like jack-puddings, go from house to house, to gather money to drink; if you refuse them, they plough up your dunghill. We call them here the plough bullocks."

Agricultural ceremonies at the beginning of the year have according to all accounts been customary from time immemorial amongst the Chinese, Persians, Greeks, &c., and in most of them the plough figured conspicuously. The Chinese custom is worth recording as a good specimen of such customs, and no doubt as also one of the most ancient.

Every spring the Emperor goes in a solemn manner to plough up a few ridges of land in order to animate the husbandmen by his example, and in the neighbourhood of every other city but Pekin the mandarin performs the ceremony:

"On arrival at the field an offering is first made by the Emperor and all his court to Changti, to beseech him to increase and preserve the fruits of the earth; this concluded, the Emperor, attended by three princes and nine presidents of sovereign courts, proceeds forward, several great men carrying a valuable chest, which contains the seed to be sown. The Emperor having taken the plough, and ploughed several times backwards and forwards, resigns it to one of the princes of the blood, who does the same, as in succession do the rest. After having ploughed in several places the Emperor sows the different grain; these are wheat, rice, millet, beans, and another kind of millet called *cao-leang*; and the day following the husbandmen finish the field, and are rewarded by the Emperor with four pieces of dyed cotton for clothes. The Governor of Pekin often goes to visit the field, which is cultivated with great care, and if he finds at any time a stalk that bears thirteen ears it is esteemed a good omen."

"He also goes in autumn to get in the corn, which is put into yellow sacks and deposited in the imperial granary, only to be used on the most solemn occasions."

The customs throughout the English counties are various. Your country readers might furnish some interesting notes on the subject with very little trouble.

R. W. HACKWOOD.

SUPPOSED DECISION OF THE GALLICAN CHURCH UPON THE VALIDITY OF ENGLISH ORDERS.

(2nd S. i. 290.)

Being in Paris last April, and seeing on a friend's table "*N. & Q.*" for the 12th of that month, I thought it a good opportunity to help the researches of Mr. FRASER, who asks, "What other information may be obtained respecting this curiously arrived at decision?" On looking into *A Glance behind the Grilles*, I found that M. L'abbé Mailly was the reverend gentleman cited as the authority for the statement set forth by the lady writer of that work, and quoted by Mr. FRASER. I called at 26. Rue du Nord upon the Abbé, and showed him the whole passage in *The Glance*. M. Mailly at once assured me that it

contained several mistakes relating to what he had incidentally mentioned in the course of a short conversation upon a totally different subject, namely, the "*Sisters of Charity.*" All that he did say was this: "About two years ago the question concerning Anglican Orders came to be chosen as the subject for one of those small conferences held monthly by the clergy of the good Abbé's own and a neighbouring parish, numbering no more than eighteen clergy altogether. The 'reporter' on the occasion, that is, the priest who undertook to get up the subject to be discussed, laid before the conference the history of the question, and having noticed the arguments for and against, drew as his conclusion that Anglican Ordination was, and had all along been, invalid — no ordination at all. One of the clergy present, though not dissenting from the reporter's views, but merely for the purpose of raising, as usual, a discussion, stated some of the arguments brought forward by Courayer in behalf of the validity of English orders. But there the question dropped, and was no further mooted; and as every one present entirely agreed with the reporter's conclusion, the conference unanimously decided without more to do, that there was no sort of validity in English orders. In the minutes of the conference this decision was recorded, and, along with the report of the question, forwarded to the archiepiscopal archives, wherein it may still be seen." Such is M. L'abbé Mailly's account of the business, and any one interested in the question may consult him at his residence, 26. Rue du Nord, Paris.

Besides these small monthly conferences, wherein the clergy of every two neighbouring parishes meet for the discussion of questions connected with Theology, Liturgy, Scripture, Church History, &c., there are at Paris four meetings in the year for the mooting of cases of conscience, to which all the clergy, amounting to about six hundred, are invited, though not obliged to attend. Such conferences are not peculiar to Paris or France, but are held in England, Ireland, America, in most parts of the continent of Europe, and, in general, throughout the Catholic Church.

As I well know there are several readers of "*N. & Q.*" deeply interested in the question of Anglican Orders, I will add the following document, with a copy of which I was kindly favoured by a distinguished prelate in the pontifical court, while I was spending the winter at Rome, A.D. 1852-53. On the occasion of the Rt. Rev. Dr. Ives, titled the Protestant Bishop of North Carolina, U. S., coming to Rome to be reconciled to the church, the question of the validity of Anglican Orders awakened some attention among the English who happened to be there; and the consequence was the production from the archives of

the Holy Office of the subjoined formal decision on the matter :

"Johannes Clemens Gordon, Scotus, fait ordinatus et constitutus in episcopum vel potius pseudo-episcopum secundum ritus Anglicanos, anno Domini 1688, die 19 mense Septembris in ecclesia cathedrali Glascoensi in Scotia, presentibus pseudo-archiepiscopo et tribus pseudo-episcopis. Actio sic fere peragebatur. Primò fiebant preces secundum liturgiam Anglicanam. Secundò habebatur concio ad populum de dignitate et officio episcopi. Tertiò, supradicto Johanne genibus provoluto, omnes supradicti pseudo-episcopi imposuerunt manus capiti et humeris, dicendo—accipe Spiritum Sanctum et memento ut suscites gratiam quæ in te est per manuum impositionem, non enim accepimus Spiritum timoris sed virtutis, dilectionis et sobrietatis. Quartò, peractis pauculis precibus pro gratiarum actione, terminata fuit actio.

"Feria quinta die 17 Aprilis, 1704.

"Fuit congregatio S. O. (*Sacri Officii*) in palatio Apostolico apud S. Petrum coram H^{no} D.N.D. Clemente divina providentia Papa XI. ac Emis et R^{mis} DD. S.R.E. cardinalibus Carpines, Mariscotto et generalibus inquisitoribus presentibus R.P.D. Casone assessore V. gerente, P. Generali Ord. Prædicatorum, Molines S. Rotæ decano, P. M^{ro} S. Palatii, &c., et fiscali S. O. consultoribus, meque notario, proposita fuit loco casus instantia a SS^{mo} ad S. O. remissa Johannis Clementis Gordon natione Scoti nunc Romæ ad fidem conversi exponen: quod episcopatus gradum in patria obtinuit ritu hæreticorum utcumque consecratus fuit: cum autem hujusmodi consecrationem opinetur nullam ob rationes quas exprimit, supplicat declarari hujusmodi ordinationem esse illegitimam et nullam atque secum ut ordines sacros catholico ritu suscipere queat dispensare. SS^{mus} auditis votis C^{mn}orum decrevit quod prædictus Johannes Clemens Gordon ex integro ad omnes ordines etiam sacros et presbyteratus promoveatur et quatenus non fuerit jam sacramento Confirmationis munitus, confirmetur.

"Testor ego infrascriptus supremæ Sacræ Inquisitionis notarius qualiter in volumine de ordinibus sacris anni 1704 in archivio hujus S. Officii asservato invenitur Instantia cum Decreto ut supra. Datum ex S. O. hac die 2 Aprilis 1852. Angelus Argenti S. Romanæ et U^llis Inq^{is} Notarius."

This formal decision of Rome against the validity of Anglican Orders is everywhere received and acted upon.

D. ROCK.

THOMAS SIMON THE MEDALLIST.

(1st S. xii. 27.)

With reference to the Query of MR. MACCULLOCH of Guernsey, asking information concerning the famous medallist Thomas Simon, I would refer him to three interesting articles in the *Numismatic Chronicle* on the subject, viz.:

1. "Numismatic Chron., vol. iv. (April, 1841—Jan., 1842), p. 211. 'Notices of Thomas Simon.'"

2. "Ibid., vol. v. (April, 1842—Jan., 1843), p. 161. 'The Will of Thomas Simon the Medal Engraver, with Observations thereon.'"

3. "Ibid., vol. vii. (April, 1844—Jan., 1845), p. 22. 'Thomas Simon and the Roettiers.'"

From which articles may be gathered the dates of some of Simon's appointments, his pay, &c.; and

from two recently discovered documents, there printed, viz. his will, dated June 17, 1665, and proved August 23, 1665, by Elizabeth Simon, his widow, and a petition to the king from the widow for payment of sums owing to Thomas Simon her late husband—it is clear that he must have died some time between July 1, 1665 (as his pay as chief engraver ceased then), and the date of proving his will, viz. August 23. following,—the cause of death, according to popular rumour, being the plague.

Pegge's story of Simon's surviving 1665 for many years must now therefore be given up.

In the above articles the Christian name of the widow (Elizabeth) is alone mentioned; whilst MR. MACCULLOCH gives but the surname, which he states (without citing authority) to have been Fautrart of Guernsey.

But the "complaint" quoted by MR. MACCULLOCH as happening "about the year 1665" (Query the exact date?) against the Bailiff of Guernsey, is important, as showing Simon's connection with that island. The will, however, is silent as to any property there, or claim thereto.

In his will Simon calls himself "Thomas Simon, of the parish of St. Clement Danes, in the county of Middlesex, and citizen and goldsmith of London," and desires to be buried in that church, under the stone where his children lie.

He mentions his wife Elizabeth; his three children, Samuel, Elizabeth, and Anne Simon; his nephew William Simon, son of his brother Nathaniel, deceased; his brother, Laurance Simon; Anne Simon, daughter of his brother, Abraham Simon; and Judith, sister of Anne.

Besides willing personals and two houses in the parish of St. Stephen, Walbrook, in the City of London, &c., he wills his farm in Shorne, county Kent (this is near Gravesend), in tail, to his son, remainder to each daughter, remainder to brothers, &c. He mentions also his sister Hannah Yates, then Massey, and "the French church of which I am a member."

From the will having been proved in the Consistory Court of the Archbishop of Canterbury, it is concluded that he did not die at St. Clement Danes, but perhaps at Canterbury, where there was a French church. But might he not have died at his farm at Shorne? And the French church, of which he was a member, might have been that in London. This membership, however, suggests the possibility, if not probability, of a connection with Guernsey.

The place of Simon's birth is doubtful, though Vertue, Martin, Folkes, and Pinkerton (citing no authority) say that he was born in Yorkshire.

Jos. G.

Inner Temple.

SPANISH ENIGMA.

(2nd S. i. 193.)

A correspondent gives an enigma in Spanish verse by Luis de Leon, and requests a translation and interpretation of it. The following is a translation of it; and the original being only of a few lines I here copy it:

"Sentáronse á una Mesa Pobre y Rica
Un sano y un enfermo y un defunto:
Al enfermo il manjar le fue botica,
Pagando el muerto escote toto junto;
Mas el que llegó sano se applica
Que á sepultar llegaba el cuerpo junto:
Decidme de este enigma lo que toca,
Si se atreve á explicarlo vuestra boca."

(Translation.)

"To the same board the rich and poor were led,
One sick, one sound, and one, behold, was dead,
To the one sick, as food, were drugs supplied,
To serve the dead the rest their care applied;
But when the sound one came, he claimed, he said,
To bear to his last resting-place the dead.
Now tell me what deep meaning's shrouded here,
And let your tongue proclaim it, if you dare."

The personages introduced in this extraordinary enigma are, I apprehend, allegorical, and represent certain sections of the Christian Church, or the doctrines severally held by them; while the challenge contained in the last line conveys the impression that he who shall proclaim the solution of the enigma may incur the risk of ecclesiastical or other censures. To make, however, a yet nearer approach to its solution, I must offer a few words on the unfortunate history of its extraordinary author, Fray Luis de Leon. He was born early in 1500, assumed the habit of a religious order in a convent in Salamanca, where he pursued his studies, and was elected to the Chair of Theology in that university. He was united in friendship with all the wise and virtuous of his time, and he is named by the historians of his country as one of those writers to whom the Castilian language is indebted most for its propriety and nervousness, and for the grace of its poetical expression, unknown until his time. He was, however, as your correspondent Q. Q. relates, contemporary with Luther, and early became known for his advocacy of the reformed faith, by his translation and diligent circulation of portions of the sacred Scriptures, and by his prelections from his chair. For these offences he was cited before the Inquisition, and it was not until after a confinement of five years in its prison that he made his renunciation and was released. He was restored to his Chair of Theology, and doubtless for the purpose of his undoctrinising those whom his errors had misled, and to expose to his country, and perhaps to the world, the power of the Inquisition to correct the greatest minds of their errors. I am not acquainted with

any of his prose writings; but the following lines, written, I presume, before his arrest by the Grand Inquisitor, will show how strong were his misgivings on the soundness of the faith he professed. The lines are curious as containing so succinctly the main objections to the great doctrine of his Church, and as written by one who occupied the Chair of Theology in its principal university, and who for this and others of his writings was committed to the prison of the Inquisition. My translation of the lines, on a comparison with the original, will be found, I think, to give a just and truthful version of it:

"AL PROPRIO ASUNTO.

Soneto.

"Si pan es lo que vemos, como dura
Sin ¿que comundo del se nos acabe?
Si Dios — ¿ como en el gusto a pan nos sabe?
¿ Como de solo pan tiene figura?
Si pan ¿ como le adora la criatura?
Si Dios — ¿ como en tan chico espacio cabe?
Si pan — ¿ como por ciencia no se sabe?
Si Dios — ¿ como le come su hechura?
Si pan — ¿ como nos harta siendo poco?
Si Déos es — ¿ como puede ser partido?
Si pan — ¿ como en el alma hace tanto?
Si Dios — ¿ como le mero yo y le toco?
Si pan — ¿ como del cielo ha descendido?
Si Dios — ¿ como no muero yo de espento?"

(Translation.)

"If bread be that we look on, canst thou say
It will, when eaten, clear our sins away?
If God, how can it verily be said,
Despite its taste and form, that 'tis not bread?
If bread, — how we before it suppliants fall?
If God, — how present in a thing so small?
If bread, — how left by science undisplayed?
If God, — how eat we what our hands have made?
If bread, — how hath it been by Heaven provided?
If God, — how can it ever be divided?
If bread, — how can it satisfy so much?
If God, — how seen and recognised by touch?
If bread, — how hath it from on high come here?
If God, — how view it and not die with fear?"

MEDICUS.

Hull.

Replies to Minor Queries.

The Oldest Insurance Newspaper (2nd S. i. 445.)
— The account is, I believe, correct. It may be well, however, to continue the history of these insurance papers. In 1716 the Sun Fire Office "resolved to give their subscribers, for the future, a Quarterly Book, instead of their Weekly Newspaper," and the reasons for the change are set forth in the Introduction to the first volume of the new work — *The Historical Register* for the year 1716 — published in 1717. This *Historical Register* is one of our most useful works of reference. It was annually published for many years, — down at least to 1736. In 1724 it was resolved to publish two volumes, which should in-

clude "an impartial relation of all transactions" from July, 1714, to Dec. 31, 1715, and then under the *Historical Register* "a complete narrative" of occurrences which had happened "during the whole reign of his present Majesty King George." O. I. N.

Morning Dreams (2nd S. i. 392. 463.) — The quotation about which SARTOR inquires is not, I think, to be found in any of the illustrious dramatists he names; but if he will consult a play as celebrated in its way as their productions, called *Bombastes Furioso*, he will find some lines to the following effect (I quote from memory), which doubtless is the passage he is in search of:

Distaffina loq. — "This morn as sleeping on my bed I lay,
I dreamt, (and morning dreams come true, they say!)
I dreamt a cunning man my fortune told,
And all my pots and pans were turned to gold."

THE CHAPLAIN OF THE COCKED HATS.

The notion with regard to the truth of morning dreams is as old as Ovid:

"Namque sub Aurorâ, jam dormitante lucernâ,
(Somnia quo cerni tempore vera solent)," &c. &c.
Epist. xix. *Hero Leandro*, vv. 195, 6.

To the above lines in the Delphin edition is appended the following note:

"Quia videlicet stomachus non sit vino ciboque distentus."

N. L. T.

Duchesse D'Abrantes (1st S. x. 29.) — Having read in your No. of July 8, 1854, the remark taken from the *Athenæum* of January 7, No. 1367, that the Duchess of Abrantes died in a common hospital at Paris, I am able to state, on very good authority, that being severely afflicted with a complaint requiring continual attendance, this lady retired as a boarder ("en pension") to a "maison de santé" at Chaillôt, where eventually she died.

The duchess, although no longer possessing the enormous fortune she had formerly enjoyed, was by no means in indigent circumstances, but had at the time of her death an income of considerable amount.

J. B.

Gibraltar.

Judge Jeffreys (2nd S. i. 128.) — My authority for stating that the reports published under Vernon's name were Jeffreys' work is from Yorke's *Royal Tribes of Britain*, a work containing many curious genealogical and historical anecdotes relating to the chief families in the Principality; and from their being collected by the author from either the persons to whom the events occurred, or from their near relatives, there appears to be no reason to doubt their authenticity. As he was acquainted with the family of Jeffreys, whose grief for the ferocity of their relative he mentions, it is not likely that he would have made his assertion so positively about the Reports without some good

authority, though there may be some inaccuracy in attributing all of them to Jeffreys: not having any acquaintance with legal literature myself I gave the anecdote as I found it.

FRANCIS ROBERT DAVIES.

Moyglas Mawr.

Original Letter of Nalson the Historian (2nd S. i. 387.) — On seeing in type the letter which I forwarded to you some time since, it struck me as strange that the writer should date it "Aug. 7^o, 1682," and the recipient indorse it "rec. 16 Aug^t, 1681." On comparing the original, however, I find that my transcript is correct, and that the Duke of Ormond, when docketing the letter, must have written 1 for 2 by mistake.

There is a slight typographical error in your pages; for "charges," in the last paragraph, read "charged."

JAMES GRAVES.

Kilkenny.

Fleming's "Rise and Fall of the Papacy" (2nd S. i. 392.) — I have an edition of this pamphlet, whose subject once attracted much attention in Scotland, entitled:

"A Discourse on the Rise and Fall of Papacy, wherein the Revolution in France, and the abject State of the French King, is distinctly pointed out, delivered at London, in the Year MDCCI, by Robert Fleming, V.D.M. Edinburgh, printed for John Ogle, Bookseller, Parliament Close, MDCCXCII, price 6d., 8vo., pp. 70."

The copy had belonged to the Rev. Dr. John Gillies, who was minister of the Blackfriars' (or College) Church of Glasgow, and the friend and biographer of George Whitefield. There are two pages of an Introduction prefixed; one of the paragraphs of which Dr. Gillies had thought it worth emphatically to mark with his pen, and which may now be of service in transcribing, as showing the feelings and opinions of the men of 1792 in respect to the author's publication:

"The Spirit of Prophecy has long since failed; but the events of the present day have a strong tendency to support an opinion held by many men not more conspicuous for their piety than their learning and abilities, that the prophetic breathings of these holy men, who in the early ages of the world spoke of events that were to come as if they were already past, do in many particulars allude to the present age. That eminent divine, Mr. Robert Fleming (son of the Rev. Mr. Fleming, author of the *Fulfilling of the Scriptures*), who, at the beginning of this century, published in London his *Discourse on the Rise and Fall of Papacy*, ranks himself with those who subscribe to this opinion. In that short, but valuable treatise, he assigns the reasons on which he grounds his conjectures; and by exact calculations, and an accurate interpretation of the original text, he adduces proof tantamount to mathematical precision, to establish his assertion that the King of France, about the year 1794, shall be reduced to a state inferior to all the Kings of the earth. The present condition of that monarch seems to verify what our author has asserted; and when we attend to the period at which he wrote this treatise, in 1701, and observe his prediction so literally fulfilled at the distance

of near a century from the time at which it was foretold, the mind is overcome with astonishment, and lost in amazement."

The *Fulfilling of the Scripture* noticed above, by the father of Fleming, is now a scarce work. The copy I possess (small 8vo., pp. 296.) unfortunately wants the title-page; but I think must have been written about the time of Charles I. It is altogether an ingenious well-composed production, and affords a remarkable proof of what is sometimes seen of the same faculty for observation and reflection being transmitted by natural inheritance from father to son. G. N.

"*Titus Andronicus*" (2nd S. i. 353.) — The lines —

"The eagle suffers little birds to sing," &c.

are from *Titus Andronicus*, Act IV. Sc. 4. By the way, the old editions all, as far as I have seen, read "wings" in the third line. Mr. Knight corrects it to "wing," with the profound remark, that "the lines are meant to rhyme alternately." Now, although —

"Rhyme the rudder is of verses,

By which they steer, as ships their courses,"

I think that we may, in this case, retain the grandeur of the plural without fear of any shipwreck of the poetry. To tear one wing from an eagle, for the sake of a rhyme, is what Sir Thomas Browne would have called "a fallacy in precision." I may add, perhaps, a remark on Mr. Knight's classification of the *Titus* and the *Pericles* as "doubtful plays;" and that is, that if not Shakspeare's, they are from the pen of some unknown dramatist of fully Shakspearian power. I cannot think or feel them to be "doubtful plays" at all. Two Shakspeares, contemporaries, "can't be."

A DESULTORY READER.

Jersey.

"*The Reader's Maxim*" (1st S. xii. 355.) — A venerable old gentleman, some forty years ago, used often to repeat a similar maxim; but applicable to *eating*, and, as I think, far more appropriately. He gave it thus:

"Learn to eat slowly, other graces
Will follow in their proper places."

Whence derived I know not, but it sounds
Hudibrastic. F. C. H.

The Bustard (2nd S. 314. 383. 420.) — The Rev. Tnos. WHITE, by the result of the premium which he unfortunately offered, brings down the existence of the bustard in the neighbourhood of Salisbury Plain to the year 1780.

I remember being at Amesbury so long ago as the year 1805, and then making inquiries about the bustard. A gamekeeper of the Duke of Queensberry there, whom I was asking about it, told me that he himself had, a few years before,

shot the last that had been seen thereabouts. That none had been seen for some time before, and that one day when he was out with a rifle for the purpose of shooting a buck, in walking along a footpath through a corn field, he saw a bird's head just above the level of the corn, which he knew to be a bustard's. He fired at it, he said, without much hope of hitting it, but to his surprise he shot it.

This I should have supposed was the end of the existence of the bustard about Salisbury Plain; but when I mentioned that I was about to write this, I was told by a friend that he had seen a statement in a newspaper last year that one had been shot thereabouts shortly before. What truth there may be as to the newspaper statement I know not. J. S. s.

According to a letter in *The Times* of Jan. 31, 1856, signed "W. H. Rowland, Hungerford, Berks, Jan. 29," a specimen of the great bustard (*Otis tarda* of Linnæus), a male, and a very fine bird, was taken January 3, 1856, in the neighbourhood of Hungerford, just on the borders of Wilts and Berks. ARUN.

The Harp in Arms of Ireland (1st S. xii. 29.) — Z. Z. asks, "When was the harp first used as the arms of Ireland, and when introduced in the royal achievement as such?" I find in the *Numismatic Chronicle*, vol. iv. p. 205., in an article on the "Irish Coins of Edward IV.," that it is suggested that Henry VIII. on being presented by the Pope with the harp of Brian Borhu, was induced to change the arms of Ireland, by placing on her coins a representation of the relic of her most celebrated native king.

I may add, that in the same paper it is alleged "we are entirely indebted to the researches and acute observation of the Rev. Richard Butler of Trim, for the information that the three crowns (found on the Irish coinage of Edw. IV., Ric. III., and Hen. VII.) were the armorial bearings of Ireland from the reign of Ric. II. to that of Hen. VIII." Jos. G.

Inner Temple.

Manzy of Barnstaple (2nd S. i. 301.) — I do not see the name of Manzy in any list of the French refugees at this place. I have a list of 126 persons who came thither from Cork. It commences thus:

"Catalogue véritable du nombre et de l'état des Français qui sont venus de Cork à Barnstaple et qui y sont arrivés le 14 Juillet, 1686, par y demeurer.

"Le Sr Jacques Thomas, capitaine de marine du lieu de Royau en Saintonge âgé de 46 ans avec un de ses vaisseaux. Jeanne Guillet sa femme, âgé de 40 ans; ils ont 7 enfans, 3 garçons et 4 filles, savoir, Jacques âgé," &c.

As to the refugees at Exeter, there were

Fesan, Sanxay, Majendie, Mauduit, Ringli, Pillet,
Chauvet, Papet, Perdrian, &c. J. S. BURN.
Henley.

Allhallows (1st S. xi. 148.) — F. G. C. is referred to the Index to the Parishes in the *Population Tables*, 1852, for the purpose of showing that instead of having been turned into "All Saints," there are thirteen churches in England still bearing the ancient name of Allhallows. May I add, that in the City of London are to be found eight parishes of this name, viz. Allhallows Barking; Allhallows, Bread Street; Allhallows, Honey Lane; Allhallows, Lombard Street; Allhallows, London Wall; Allhallows Staning (Mark Lane); Allhallows the Great; Allhallows the Less.

Jos. G.

Inner Temple.

The Bible (2nd S. i. 314. 377.) — I send you the following list of words collected from the writings of S. Cyril of Alexandria, which he uses for the Bible, which may serve as an appendix to the answer in "N. & Q.," and may help to show how unsettled their phrase was: that which comes first in order is the expression used by S. Paul in his Epistle to Timothy, to denote the Old Testament, where he says, "Thou from a child hast known the Holy Scriptures." The third in my list I have met with in S. Athanasius, but my reading has not been extensive enough for any complete list:

"Τὰ ἱερά γράμματα.	ἡ ἁγία γραφή.
ἡ θεία γραφή.	ἡ θεόπνευστος γραφή.
αἱ θεῖαι γραφαί.	

All in S. Cyril of Alexandria.

Q. V. Q.

Motto for an Index (2nd S. i. 413.) — I beg to propose as a motto for Mr. J. NURSE CHADWICK'S index, the old Latin saying, "Verbum sat."

D. L.

Your correspondent requires a maxim or motto for an *index*. I fear with the readers of "N. & Q.," as with its excellent editor, the following as a *maxim* will find no favour.

(I) I (h) never (d) did (e) ensure (x) exactness.

F. PHILLOTT.

Stanton Prior.

I beg to suggest as a motto for an index the following from Horace: "Monstror digito præter-euntium."

F. C. H.

Paraph (2nd S. i. 373. 420.) — The remark to which ESTE refers will be found in *The Times* of the 31st January last. In the letter of the Austrian (not of the French) correspondent, dated Vienna, Jan. 26., is the following:

"As you have already been informed, a kind of protocol of what had occurred was drawn up at St. Petersburg, and signed or 'paraphed' by Count Nesselrode for Russia, and Count Valentine Esterhazy for Austria."

And there is this note:

"* The meaning of the diplomatic expression 'paraphed' is, that the initials of the parties concerned are attached to a document."

Further on are the following passages, which will assist Q. in arriving at the exact force of the word:

"Russia desires, 1st. That the preliminaries of peace be paraphed in this city by the representatives of the four Powers; and 2ndly, That they, the preliminaries, be signed in the capital of France."

"The British Cabinet is certainly morally bound to sign the preliminaries of peace as they now stand, although the Earl of Clarendon did not 'paraph' the revised Austrian propositions as M. de Walewski did."

ARUN.

The subject of *paraphes*, as used by notaries public in France and Spain, and indeed by all public men, has already been discussed, art. "Notaries," in "N. & Q.," 1st S. x. 87. 315.; xii. 35. An example is given in the "Repertory of Deeds and Documents relating to the Borough of Great Yarmouth." Printed by order of the Town Council, 1855, prefixed to the *Report of the Ancient Writings*, by Henry Manship, Town Clerk, 1612.

E. S. TAYLOR.

Door-head Inscriptions (2nd S. i. 379.) — On a cottage at Lockwitz, in Saxony (black letter):

✠ Mit Gottes segén ist alles gelegen. ✠
("With God's blessing everything succeeds.")

Ruskin's *Stones of Venice* (vol. iii. p. 210.) gives the following: —

On the Casa Dario at Venice (no date):

"Vrbis . Genio . Joannes . Darivs."

On the Casa Trevisan at Venice:

"Soli			Honor. et
Deo			Gloria."

On the Loredano Vendramin Palace, at S. Marcuola (on the façade):

"Non Nobis Domine."

C. D. LAMONT.

Strict Discipline formerly practised at Schools (2nd S. i. 53. 131.) — The following quaint account of Richard Mulcaster's method of teaching is rather curious, and may perhaps be worth preserving in your miscellany. Mulcaster was educated under the celebrated Ascham, whose severity he perhaps imbibed. He was the first master of Merchant Taylors' School, and afterwards of St. Paul's; the famous Bishop Andrewes was a pupil of his. He died April 15, 1611. Accounts of him may be found in Knight's *Life of Colet*, Strype's *Stow*, Wilson's *History of Merchant Taylors' Schools*, *Gentleman's Magazine*, &c. &c.:

"In the morning he would exactly construe and parse, which done, he slept his hour (custom made him critical to proportion it) in his desk in the school; but woe be

to the scholar that slept the while. Awaking, he heard them accurately; and Atropos might be persuaded to pity as soon as he to pardon, where he found just fault. The prayers of cockering mothers prevailed with him as much as the requests of indulgent fathers, rather increasing than mitigating his severity on their offending children; but his sharpness was the better endured because impartial; and many excellent scholars were bred under him." — *Fuller*.

AN OLD PAULINE.

Town and Corporation Seals (2nd S. i. 312.) — The Yarmouth Corporation Seals, fourteen in number, have been lately engraved in Manship's *History of Great Yarmouth*, edited by C. J. Palmer, Esq., 4to. Yarm., 1854, and a descriptive catalogue appended. For an elucidation of some of the legends I inserted a Query in "N. & Q.," 1st S. viii. 269., while the work was in the press, but no satisfactory account can yet be given. Large collections on E. C.'s plan are making on mediæval seals generally, by Mr. A. W. Morant, of Yarmouth, and Mr. T. G. Bayfield, Norwich, who possesses many hundred impressions, either of whom would, I believe, readily communicate with E. C. The plates of the Yarmouth seals can probably be still obtained of the publisher of Manship's *History*, Meall, Yarmouth.

E. S. TAYLOR.

Surnames ending in "-house" (1st S. xi. 187.) — In a Minor Query of MR. W. WOODHOUSE on this subject, he alludes to the name of Mirehouse, and says, "Which was actually possessed by the late Recorder of London." Allow me to state that the late John Mirehouse, Esq., for some years filled the judicial post of Common Serjeant, but he never was Recorder.

As to the nature and duties of the office of Common Serjeant, see Pulling's *Treatise on the Laws, Customs, Usages, and Regulations of the City and Port of London*, 2nd edit., 1844, p. 120., &c.

Jos. G.

Inner Temple.

Guano (2nd S. i. 374.) — The precise date when Peruvian guano was first used as a manure cannot be discovered. The ancient Peruvians knew its fertilising qualities ages ago:

"Long before we knew any thing about it the Peruvians had turned to account, and had laws to prevent the birds being disturbed in their annual resorts to the islands. They used it by dibbling in a little at the foot of each plant, and then watering it."*

Its properties have been known to chemists for the last half century: Davy, Liebig, and Humboldt all mention it. "In 1806 an analysis of a very elaborate description was published by MM. Fourcroy and Vauquelin," and in 1810 experiments were made in the islands of Saint Helena

by the late General Beatson. It was, however, in the year 1840 an entirely new manure in England. In that year about twenty casks were imported by Mr. Myers of Liverpool, and in the year following one or two cargoes arrived from the Pacific. See *Farmers' Magazine*, vol. ii., 1841, pp. 198. 266.

K. P. D. E.

Sir James Lowther's Man-of-War (1st S. xii. 428.) — QUÆSITUS inquires whether the Earl of Lonsdale had volunteered to furnish a seventy-four gunship, fully equipped in every respect, and present her to the Admiralty for the service of the country. Looking in the *Annual Register* for 1802, I find, at pp. 507—509., a Memoir of his lordship, who died in May of that year, and which particularises this somewhat equivocal offer, which his lordship did not press very urgently upon the Admiralty:

"In 1782, when it was generally understood that the war could not be of much longer continuance, Sir James Lowther waited on Lord Sandwich, who was then at the head of the Admiralty; and, after deploring the state of His Majesty's Navy, voluntarily offered to build and equip, at his own expense, a 74-gun-ship. If this proposal was sincerely made, too much praise cannot be given to such disinterested patriotism; but if common suspicion be well-founded, it was merely a delusive attempt to acquire popularity, and ensure distinction, without the claim arising from actual merit. The peace of 1783 made the building of a ship at that time unnecessary; but although the country has since been engaged in a more extensive contest, and attended with greater exertions than those which gave rise to the proposal of such a donation, the offer was never repeated."

R. F.

"Odments" (2nd S. i. 433.) — This is a word in use in the northern counties, and also in some other parts of England. Your correspondent will find the following explanation of the word in the *Teesdale Glossary*:

"Odments } n. pl. Scraps, fragments.—Jam., Car.,
Odds and Ends } W. & C."

The references are to Jamieson's *Dictionary*, Carr's *Craven Glossary*, and the *Westmoreland and Cumberland Glossary*.

I may also refer your correspondent to the *Glossaries* of Northamptonshire by Sternberg and Baker, of East Anglia by Forbes, and of Somersetshire by Jennings.

D.

Leamington.

Horsley Family (2nd S. i. p. 375.) — There are seven townships of Horsley in England, each of which would probably give the name to one gentle and many unconnected simple families. Hence the commonness of the surname. Hereditary arms did not come into use before the Crusades; crests much later. Armorial bearings derived from the sound of the name (as a horse's head from Horsley) are not considered very honourable by heralds, though some of our oldest families bear them. If the bishop were a man of

* *A Sketcher's Tour Round the World*, by Robert Elwes, 1854, page 176.

family, the ancestral parchments would, no doubt, tell which particular Horsley they were lords of. If not, provided his family resided near a township of that name, they might fairly be considered as taking their name from such township. Hen-gist and Horsa will not do? P. P.

Etymology of "Bard" (2nd S. i. 390.) — Welsh *bardd*, *barth*, *barg*; Gaelic *bard*, *baird*; Irish *bard*; Armen. *barth*; Old French *barde*; Latin *bardus*; Greek *βαρδος*.

Owen says, *Barz*, one that makes conspicuous: a priest; a philosopher; a teacher; and, as poetry was a principal requisite, and the vehicle for spreading of knowledge, he was necessarily a poet; from *bâr*, affliction, wrath, fury, impulse.

Bochart says, from Heb. *paral*, to modulate: Dr. John Maepherson, that it cannot be traced to any root. Armstrong says:

"In opposition to these opinions, it may be stated, that *bard* is of Celtic origin; and that it properly means one who extols, being resolved into *b-ard*. That *ard* itself, a three-lettered *monosyllable*, is not a radical word, but is derived from the primeval root *ar*, high, which is seen in every language on earth, and, though now gone into disuse among the Gael, is still retained by the Celts of Bretagne in their dialect called the Armoric. That *bard* is derived from *ard* is more likely, to say the least of it, since the northern word *scald*, or *poet*, whose pursuits were similar to the bard's, means also an extoller, being derived from *alt*, *allt*, or *ald*, forms of the same word, which is common to the Celtic and Gothic languages, and signifies high. *Bard* and *scald*, therefore, are synonymous terms."

Menage says:

"Isaac Pontanus (en son petit Glossaire) derives it from the ancient Gallic word *baren*, 'qui signifié Clamare, ce qu'ils confirme par ce passage de Tacite en son livre des mœurs des Allemands. Ituri in prælia canunt. Sunt et illis hæc quoque carmina; quorum relatu quem *baritum* vocant, accendunt animos, futuraque pugnae fortunam ipso cantu augurantur. Nec tam vocis ille quam vitutis concentus videtur. Affectatur præcipue asperitas soni, et fractum murmur.'"

Lemon says:

"If the word *druid* be Greek, as all our etymologists allow, then there can be no hesitation in admitting that the word *bard* may be Greek likewise; and Litt. tells us that '*bard*' signifies *ward* or *word*, which, like *επος*, signifies 'et verbum et carmen.' Now the bards were most certainly the British poets, harpers, or singers, and of equal antiquity with the Druids."

R. S. CHARNOCK.

Dr. Beddoes' "*History of Isaac Jenkins*." — Many thanks to your correspondents J. M. GUTCH and I. K. R. W. for their kind information relative to this gentleman (2nd S. i. 278.), and trust you will permit me to repeat my Query for the loan of a copy of his celebrated *History of Isaac Jenkins*. J. B. WHITBORNE.

Country Bills (2nd S. i. 390.) — ANON. has sent two notices of country bills: the first I have some-

where seen (much better told than his version), but I cannot lay my hand upon it. Perhaps I may be allowed to add another.

The following is a copy of bill, sent to a gentleman from an inn in Essex, where he had left his horse, with directions that it should be baited, stabled for the night, and sent home in the morning. The bill ran thus:

					<i>s.</i>	<i>d.</i>
"To anos	-	-	-	-	4	6
To agitinonimom	-	-	-	-	0	6
					5	0"

Which being translated reads, "To an horse, 4s. 6d. To a gettin' on him home, 6d." M. C.

Mayor of London in 1335 (2nd S. i. 353.) — The two following extracts from Stow's *Chronicles* (ed. London, printed by James Govvlande, 1565) will clearly show who was mayor of London in the year 1335:

"1334. Reignold } M. { John Kyngston } S.
at cundyt } M. { Walter Turke } S.
This yere Kyng Edward sent ambassadors into France, to conclude a peace, which toke none effect."

"1335. Reignold } M. { Walter Mordon } S.
at conduit } M. { Richard Upton } S.
This yere Kyng Edward made claim to the crowne of France, and therefore proclaimed open warre betweene England and France."

The edition of Stow from which I quote is printed in black-letter, and certainly, if your correspondent is correct in his assertion, differs from that of 1607, which ascribes the mayoralty of London in 1335 to Richard Wotton. It would therefore seem that not only is Stow, in his *Survey of London*, at variance with Stow in his *Chronicles*, but that two editions of this latter work differ as to the subject in question: *Sibi ipsi impar est*. The truth most probably is, that Reignold at Conduit occupied the office of mayor in both the years 1334 and 1335, and that the insertion of the names of Nicholas Woton and Richard Wotton was the result of error. JAMES SPENCE HARRY.

Paris.

As your correspondent W. (Bombay) may not have consulted Heylin's *List of Lord Mayors*, I take the liberty of informing him, that according to this author, "Reginald, at the Conduit" was lord mayor in two consecutive years, 1334 and 1335, and that Nicolas Wotton was lord mayor in 1337. C. H. P.

"*Herbergier te Worschooten*" (2nd S. i. 371.) — Menage says the *her*, in *Herbergen*, is the Celt. *ær*, war. He says also:

"Heriberga a été fait de l'Allemand herbergen, qui signifie loger, ou recevoir une armée, mais qui a aussi signifié loger, en general."

The Anglo-Saxon *here-berga* is a station, a

standing where the army rested in their march, a harbour. So that it is evident that the words *horberg* and *herbergier* had once a different meaning. I imagine that the *au* in the French *Auberge* is not the *her* in *herberg*, but the *al* in Spanish and Portuguese *Albergue*, which Gattel and Vieyra both derive from the Arabic. *Voor-schoolten* signifies aprons, but here I should think it means the name of a place. R. S. CHARNOCK.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have received from Messrs. Williams & Norgate a volume which will be extremely interesting to all who share the opinions of Grimm, Keightley, Kemble, and other scholars, who regard the popular mythology of Europe as a subject deserving of careful investigation and profound study. It is from the pen of Dr. Liebrecht, of whose German translation of Basile's *Pentamerone* we have had occasion to speak most favourably; and is entitled *Des Gervasius von Tilbury Otia Imperialia. In einer Auswahl neu herausgegeben und mit Anmerkungen begleitet von Felix Liebrecht. Ein Beitrag zur Deutschen Mythologie und Sagenforschung.* The readers of Warton and Tyrwhit will remember the illustrations of our early folk lore which those elegant critics drew from the *Otia Imperialia*; and therefore can well imagine to what good use a scholar like the present editor can turn the mediæval legends contained in Gervasius, for the purpose of throwing light upon the mythology of the Teutonic races. And this is what Liebrecht has done; for while the reprint of the text occupies little more than fifty pages, upwards of 200, and those very closely printed, are devoted to his notes and comments: so that it will be seen that the work is one which well deserves the attention of English scholars. They will, we think, thank us for bringing it under their notice.

BOOKS RECEIVED. — *The Poetical Works of Ben Jonson*, edited by Robert Bell. This new volume of the *Annotated Edition of the British Poets* is most creditable to the taste and judgment of the editor. All must rejoice to see included in a collection of English Poetry the Lyrics, &c., of Rare Ben Jonson.

The Strangers' Handbook to Chester and its Environs, containing a Short Sketch of its History and Antiquities. By Thomas Hughes. Mr. Hughes, who has been a frequent contributor to our columns, has here produced a little volume profusely illustrated, which will be found a most useful guide to the visitors of this fine old city.

Memoirs of the Life and Times of John Carpenter, Town Clerk of London in the Reigns of Henry V. and Henry VI., and Founder of the City of London School. By Thomas Brewer, *Secretary of the School.* This volume, which is the enlargement of a notice of Carpenter compiled by Mr. Brewer some years since, is most creditable to its author; and not only a pleasant memorial of the worthy Town Clerk, but adds a pleasant chapter to the history of the city itself.

Cottage Pictures from the Old Testament. Messrs. Parker of Oxford, to whom we are indebted for this series of twenty-eight pictures, have done good service by their publication. They are brightly but carefully coloured, and will, we trust, supply the place of the Scripture Illustrations, full of bad art as of bad taste, which now are found on the walls of the poorer classes.

To the same publishers we are indebted for the following publications in the cause of religion and education:

The Trichinæ of Sophocles, with short English Notes for the Use of Schools.

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NEW ENGLAND JUDGED, NOT BY MANS, BUT BY THE SPIRIT OF THE LORD, AND THE SUMME SEALED UP OF NEW ENGLAND'S PERSECUTIONS. BEING A RELATION OF THE SUFFERINGS OF THE PEOPLE CALLED QUAKERS. By George Bishop. London: printed for Robert Wilson, in Martins Le Grand, 1661. 4to. Wanted all after page 152.

Wanted by Edward Peacock, Bottesford, Brigg, Lincolnshire.

MALCOLM'S HISTORY OF PERSIA. 2 Vols. 8vo.

MALCOLM'S HISTORY OF CENTRAL INDIA. 2 Vols. 8vo.

Wanted by Messrs. Blackwood & Sons, Edinburgh.

Notices to Correspondents.

Among other interesting articles which we are compelled to postpone until next week, is one by Sir FREDERICK MADDEN on Monastic Libraries; an incited Letter by Southey; articles on Broken Hearts; and a very interesting one on Common-Place Books and a General Literary Index.

INDEX TO FIRST SERIES — VOL. I. to XII. This is now all but completed at press, and will, we trust, be ready by the end of next week.

J. PLAYER. "Music hath charms," is from Congreve's Mourning Bride, Act I. Sc. 1.

R. J. G., ALIQUIS, CONSTANT READER, Y., SNOR, &c. are thanked. Their communications, they will perceive, have been anticipated.

E. P. HENSLow. Where can R. J. address a letter to this Correspondent?

N. L. T. whose Query respecting Prayer Books appeared in our last No., and E. FOX, whose inquiry respecting Hoppus' Practical Measurer appeared in "N. & Q." of May 24, are requested to say how letters may be forwarded to them.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher, MR. GEORGE BELL, No. 186, Fleet Street.

LONDON, SATURDAY, JUNE 21, 1856.

Notes.

ANCIENT MONASTIC LIBRARIES.

In an interesting notice by DR. TODD ("N. & Q." 1st S. i. 83.) of a manuscript catalogue of the library of the Friars Hermits of the Order of St. Augustine at York, compiled in 1372, preserved in Trinity College, Dublin (and which I am glad to find is to be published by the Camden Society), brief mention is made of "*another ancient catalogue* of a monastic library, equally curious, and even more important, from its magnitude, and the numerous works it contains on English history, early romances, &c." I had fully expected that DR. TODD would have followed up this communication by a second, in which some further account would have been given of the catalogue in question; but as he has not done so, I may be permitted to supply, in some measure, the omission, more particularly since (if DR. TODD has not already discovered it) I can supply him with the name of the monastic house to which the catalogue belongs, and which is not mentioned in the manuscript itself. This catalogue is written on paper, in folio, towards the close of the fifteenth century, and the press-mark by which it was known, when I saw it in Trinity College, Dublin, in 1835, was D. i. 19. Prefixed is an alphabetical table, the use of which is thus stated:

"Tabula super subsequentem Matriculam, ad sciendum quis liber, compilacio, expositio, summa, scriptum, vel tractatus cujuscunque doctoris vel magistri contineatur in eadem, per primum numerum, in quo folio, et per secundum, in qua columpna invenies, scire poteris."

The arrangement of the works is according to classes, but without headings or titles, and the whole occupies no less than sixty-nine folios, from which the extent of the library may be judged of.

Among the Historical works occur the following interesting volumes:

"De morte Simonis de Montis fortis (*sic*). Evangelium Justiciariorum Anglie, de conflictu Normannorum et Anglicorum. Sequencia Sancti Eulogii de Normannis, secundum barones portuum. Planctus Ecclesie de libertate sesa (*sic*) et perturbacione cleri. Anglia plangens sua fata. De laude Regis Anglie et victoria Scocie, et ingressa in Flandriam. Laus Francorum. Passio Francorum, secundum Flandrenses, et Contencio inter corpus et animam."

"Liber Gylde sapientis, historiographi Britonum, cum A; 2^o fo. in *prohemio Gabaonitarum*."

"Compilacio Gilde sapientis de gestis Britonum, in quaterno, cum B; 2^o fo. *mulieribus*."

"Gesta Cnutonis Regis."

"Gesta Alexandri Magni." [*Six copies.*]

"Cronica Albin."

"Cronica intitulata Johannis Bevere."

[*Four copies of William of Malmesbury, and one of Henry of Huntingdon.*]

"Cronica W. T."

"Cronica T. Sprot." [*Four copies, one imperfect.*]

"Cronica Cestrensis." [*Three copies.*]

"Narracio Petri Alfunsii." [*Four copies.*]

"Boecius de Consolacione philosophie in Anglicis; 2^o fo. *uttest.*"

Among the numerous legendary narratives and romances, we find the subjoined curious items:

"Historia Britonum, in gallico, et in eodem libro, Narracio de quodam Milite et uxore sua, Amicus et Amelius, Historia de iijor sororibus, Gesta Guydonis de Warewyk, in gallico, et nomina regum Britannie ab adventu Bruti in Albion usque ad adventum Saxonum in Britannia."

"Gesta Guidonis de Warewyk, in gallico, et in eodem libro, Gesta Guydonis de Burgundia, in patria lingua."

"Gesta Guydonis de Warwik, in gallico, et in eodem libro, Gesta cujusdem Militis qui vocatur Ypomedone, et Vita diversorum militum ad pedum (*sic*)."

"Liber fratris Antonii de Alta Ripa, in gallico, qui dicitur *Aquilant*." [*Three Copies.*]

"Dicta Septem Sapientum, in gallico, et in eodem libro, Gesta Guydonis de Warwyk Antonii de Alta Ripa." [*Two other copies of the Seven Sages.*]

"Liber de Milite de Signo (*sic*), in gallico."

"Katir Fitz Edmund [*Quatre Fitz Aymoun*], in gallico; 2^o fo. *ore*."

"Liber de Launcelot, in gallico."

"Liber qui vocatur *Graul*, in gallico."

"Romaunz de Perceval le Galois."

"Liber de Guilliemo le March' [*Guillaume d'Orange*], in gallico."

"Liber del Roy Hertus [*Artus*], in gallico."

It will not fail to be observed that all these Romances are in French, which was the prevailing language in England for works of fiction during the thirteenth and fourteenth centuries. The whole of the works mentioned are well known, with the exception perhaps of *Aquilant*, which may possibly be meant for *Agolant*, otherwise called the *Roman d'Aspremont*. It is uncertain whether Frater Antonius de Alta Ripa [*Hauterive*] is to be considered the *author* or not; but if so, we have a new name to be added to the list of Romance writers, and hitherto quite unknown to bibliographers.

At fol. 11, the following entry appears:

"Liber in Anglico Michaelis de Northgate, cum CC; 2^o fo., *ithe vor alse*."

This identical volume is now preserved among the Arundel MSS. in the British Museum (No. 57.). It is a folio, written on vellum; and on one of the fly-leaves prefixed, is thus entitled:

"This boc is dan Michelis of Northgate, ywrite an Englis of his ozene hand, thet hatte *Ayenbytte of Inwyt*; and is of the bochouse of Saynt Austines of Canterberi, mid the lettres CC."

And at the end of the work (fol. 94.) is written:

"Ymende, thet this boc is volveld ine the eve of the holy apostles Symon an Judas, of ane brother of the cloystre of sauynt Austin of Canterberi, ine the yeare of oure lhordes beringe 1340."

This is conclusive evidence that the Catalogue contains a list of the books in the library of the great monastery of St. Augustine at Canterbury,

and the fact cannot fail to be of interest in the history of monastic literature. Leland, in his *Collectanea* (vol. iv. pp. 7. 120.), quotes the titles of many works, "Ex quodam registro sive indice *Bibliothecæ Cantuar.*," but he does not notice any of the volumes I have pointed out. In addition, however, of the proof already given, that the Catalogue in Trinity College, Dublin, really refers to St. Augustine's library at Canterbury, may be mentioned that, in the Old Royal Collection, British Museum, and in Corpus College, Cambridge, many of the manuscripts from this library are yet existing; and among the latter will be found (No. 50.) the very volume noticed above, containing Wace's *Brut*, with the romances of *Amis and Amelion* and *Guy de Warewyk*, &c. Not only do the contents identify it to be the same, but at the end is written, "Liber de librario Sancti Augustini Cantuar."

F. MADDEN.

British Museum, May 6.

COMMON-PLACE BOOKS. (1st S. xii. 366. 478.; 2nd S. i. 303.): A GENERAL LITERARY INDEX.

Your correspondent, F. C. H., when he explains an improvement upon Locke's method for a common-place book, assigns thirty-five years ago as the date of its first appearance. I beg to observe that the plan of a common-place book here referred to was published in the third volume of the *Asiatic Researches*, 1792, the author of which—John Herbert Harington—prefixes the following useful remarks:

"If a small margin be left in each folio of the book, and the indicative word or head be written on it, it will be conspicuous, although several heads should be included in the same folio; but until it become necessary from there being no more remaining folios wholly blank, it is advisable to appropriate a separate folio to each head, as by this means the several subjects entered are kept more distinct, and any additions may be made to the same head without the trouble of reference to other folios; for which purpose it is also advantageous to place the folio numbers on the left pages only, leaving the right hand pages for a continuation of the subjects entered on the left or for remarks thereon, until it become necessary to appropriate them to new heads in order to fill the book."

The revival of this plan (perhaps what was intended by your correspondent) appeared in a volume published by Taylor and Walton, entitled *The Literary Diary; or Complete Common-Place-Book*, with an explanation and an alphabet of two letters on a leaf. More recently Todd's *Index Rerum* has been published, intended as a manual to aid the student and the professional man in preparing himself for usefulness, with an Introduction illustrating its utility and method of use. Mr. Todd proposes that the common-place book, the very name of which is associated with drudgery and wearisomeness, should be superseded by the

Index, by which any passage may readily be recalled.

What an invaluable common-place book would by degrees be formed if the bibliographical correspondents of "N. & Q." would carry into execution the design noticed by the editor in 1st S. x. 356., of a few gentlemen in the metropolis who had issued a "Preliminary Prospectus of a Society for the compilation of a General Literary Index." Hitherto little or nothing has been effected continuously and cumulatively in this spirit of friendly coalition and united laborious investigation. Let the establishment of peace, then, be the propitious period whence will date the proceedings of British savans who are emulous to follow the example of the Parisian literati, and are ready to work as voluntary conscripts in this pioneering expedition for the common benefit. Should the accompanying inceptive specimen of a supplement to Watt's *Bibliotheca Britannica* be approved, I shall from time to time stimulate others more competent for these laborious investigations, by a continuation of the results of my own very limited observation. Meanwhile, in the hope of eliciting contributions, I subjoin a few subjects out of the specimen which was inserted in the "Preliminary Prospectus of a Society for the Compilation of a General Literary Index." "Fortasse semel instituta inter nos scribendi vices aliquid utilitatis *εἰς τὸ κοινὸν* essent allaturæ. In this journal a collection of historical facts may be enlivened by a bouquet of graceful expressions, and the more complex departments of knowledge improved by the 'poetry of Science.' I shall only add, that an accumulation of this description will be easily transferred, when sufficient materials shall have been collected to form a book, if they be kept separate in the same manner as the "Illustrations of Macaulay," or the still longer series, "Photographic Correspondence."

BIBLIOTHECAR. CHETHAM.

Allegiance, and Oath of Allegiance, that legal tie by which Subjects are bound to their Sovereign. [The following are not found in Watt, s. v. *Allegiance*.]

"XIV. Controversial Letters between a Gentleman of the Church of England and another of the Church of Rome. By Peter Walsh. Lond., 1674."

"Four Letters, on several subjects, to Persons of Quality. By P. W. 8vo. Lond., 1686."

The fourth letter is an answer to Bp. Barlow's book, intituled, *Popery, or the Principles and Positions approved of by the Church of Rome are very dangerous to all*, &c. Walsh says Dodd "was a great stickler for the oath of allegiance: but at the same time a zealous champion for the Catholic faith." He wrote other works on the Jesuits' Loyalty, &c.

"The Great Loyalty of the Papists to Charles I. 4to. 1678."

"The Papal Tyranny as it was exercised over England for some ages represented by Peter Du Moulin. 4to. Lond., 1674."

"A Reply to a Person of Honour, his pretended Answer to the Vindication of the Protestant Religion in the point of Obedience to Sovereigns, and to the Book of Papal Tyranny. By Peter Du Moulin. 4to. 1675."

"The Catholic Cause, or the horrid Practice of Murdering Kings justified and commended by the Pope in a Speech to his Cardinals upon the barbarous Assassination of Henry III. of France, who was stabbed by Jaques Clement, a Dominican Fryar. 4to. Lond., 1678."

"The Grand Design of the Papists in the reign of our late Sovereign Charles I., and now carried on against his Present Majesty, his Government, and the Protestant Religion. 4to. 1678."

"Popery and Tyranny lording it over the Consciences, Liberties and Estates both of King and People. [By Sir Roger L'Estrange.] 4to. Lond., 1678."

"A Vindication of the Sincerity of the Protestant Religion in the point of Obedience to Sovereigns. Opposed to the doctrine of Rebellion authorised and practised by the Pope and the Jesuits. In answer to a Jesuitical Libel, entitled, *Philonax Anglicus*. By Peter Du Moulin. The Fourth Edition, in which more light is given about the Horrible Popish Plot, whereby our late Sacred Sovereign Charles I. was murdered. 4to. Lond., 1679."

"A Letter from a Jesuit in Paris to his Correspondent in London. Shewing the most effectual way to ruin the Government and Protestant Religion. 4to. 1679."

"Truth and Honesty in plain English. Or a Brief Survey of those Libels and Pamphlets printed and published since the Dissolution of the last Parliament. Together with a Letter to the Reverend and Worthy Pastors of the Separate Congregations. By a True Lover of Monarchy and the Anglican Church. 4to. Lond., 1679."

"An Appeal from the Country to the City for the Preservation of his Majesties Person, Liberty, Property, and the Protestant Religion. 4to. 1679."

"An Exact Account of Romish Doctrine in the case of Conspiracy and Rebellion, by pregnant Observations collected out of the express Dogmatical Principles of Popish Priests and Jesuits. 4to. Lond., 1679."

(To be continued.)

Subjects from the "Specimen of the Proposed Index."

Clergy, benefit of. Reference, Somner, *Antiq. of Cant.*, 485.

Jesuits, Institution of the Order of. Robertson's *Europe*, iv. 141.

London Clergy. Macaulay's *Hist. of England*, i. 131.

Registers, Parochial, &c. Grimaldi, *Orig. Gen.* — Hubback on *Succession*.

ILLUSTRATIONS OF MACAULAY.

The Clan Macdonald and the Burghers of Inverness (2nd S. i. 328.) — Either by misprint or mistake, the extract from the Kirk Register of Inverness for May 19, 1689, is made to record a sermon from an impossible text, viz. the 14th verse of the 124th Psalm; there is no such verse in the Bible! But, on referring to the original, it seems to me most probable that the text should be

given from the 1st to 4th verse, being a very suitable subject for the thanksgiving of the Inverness burghers for their deliverance from the assault of "Coll of the Cows."

A. B. R.

Belmont.

Epigram on "Sorrel" (2nd S. i. 467.) — The following extract of a letter from Dr. Thomas Smith to Samuel Pepys, dated April 16, 1702, enables us to fix the date of the publication of the epigram on "Sorrel." He says:

"After the chagrin which the contents of this long tedious letter may cast you into, I have, to divert you, and to restore you to your natural good humour, enclosed a paper containing an epitaph upon the late high and mighty Dutch hero, as also some few heroic lines upon *Sorrell*, which, after a single reading, I presume you will throw into the fire."

After reading this, one is inclined to suspect that Dr. Smith was the author of the lines. I have consulted the *Post-Boy* and other papers of 1702, but cannot find the epigram in print.

A Query touching *Sorrel*. It is stated by Miss Strickland (*Queens of England*, vol. viii. p. 120., edit. 1854), that the following lines were suppressed by Pope, and only appear in the editions after his death:

"Angels, who watched the guardian oak so well,
How chanced ye slept when luckless *Sorrel* fell."

J. Y.

Dialogue between Whig and Tory. —

"*Interrogatories; or, a Dialogue between Whig and Tory.*

"*Whig*. What is term'd Pop'ry? *Tory*. To Depose a King.

W. What's true Presbitery? *T*. To Act the thing.

W. What's our best way to thorough Reformation?

T. By Lies and Fables to embroil the Nation.

W. Of Sin, What's greatest? *T*. Perjury. *W*. What then?

Of Perjurie's the worst? *T*. By hired Men.

W. What hired Perjury doth God most Abhor?

T. That which Religion feign's pretences for.

W. When doth this crime portend a Kingdom's Fall?

T. When countenance'd 'tis Epidemical.

W. What follow's from degrading a Successor?

T. A Right of next Dethroning a Possessor.

W. When shall free Subjects be no more oppress?

T. When once they know what 'tis they'd have redrest.

W. When shall sweet Concord our lost Peace repair?

T. When Covenant agrees with Common Prayer.

W. When shall th' afflicted Brethren cease to groan?

T. When Eighty Two returns to Forty One.

W. Of all Mankind, what's the most Injur'd thing?

T. 'Tis a French Subject, or ——— (God save the King).

"London, 1681."

No. 2701. of the *Collection of Proclamations, &c.*, presented to the Chetham Library, Manchester, by James O. Halliwell, Esq., F.R.S.

BIBLIOTHECAR. CHETHAM.

"*Letter from Dublin*" (2nd S. i. 447.)—I beg to suggest to the communicator of the interesting "*Letter from Dublin*," June 12, 1689, that he has misread the initials, "Sir J—C—:" they should be, as I venture to affirm, "Sir T—C—,"* as those of Sir Thomas Crosby of Ballyheigue Castle, co. Kerry, whose son, Walter Crosby, was one of the most active and devoted agents in the plots against the government of King William, until arrested in London several years afterwards. His name is often mentioned in the private correspondence and printed records of the period. And from private sources of information, I know that this young man was a protégé and emissary of Sir Patrick Trant, one of the leading instruments of King James's Irish policy before the Revolution.

There is, in the "*Letter from Dublin*," internal corroboration of my surmise: for, in a further paragraph, it refers to the information given by "The Quakers and Crossby;" but it would be satisfactory to be assured that the misleading initials "J. C." had been misread or misprinted, as I assume them to be. And any other information which could be given of the ultimate fate of this daring Jacobite would be received as a favour.

A. B. R.

Belmont.

LASTINGHAM.

In his note upon this word, occurring Bede, lib. III. c. xxiii., Mr. Stevenson says, "The present church (of Lavingham), if not the original building of Cedd, is probably one of the earliest ecclesiastical buildings in the kingdom." Mr. Churton adopts this opinion: "Early English church," p. 82. This is certainly a mistake. I have no doubt but that Cedd did build a church at Lavingham, although Bede merely says that he obtained land whereon to build a monastery, and did thereon build one. But this church would undoubtedly be of wood. Cedd and his brothers were at this time (660) rigid disciples of the Scottish school of Lindisfarne; and there is no instance, I believe, of the Scottish monks having ever built otherwise than "more Scotico." But apart from this, Bede himself, ten lines below the reference above indicated, mentions that, after the death of Cedd, and before the time he wrote, the monks of Lavingham had built a church of stone: "Tempore autem procedente, in eodem monasterio ecclesia est in honorem Beatæ Dei Genitricis de lapide facta." Now, a mere glance is sufficient to show that the present church of Lavingham is not a church of the age of Bede, and the local histories uniformly state that this second

church was destroyed by the Danes in the ninth century. The present church, which has undergone great alteration, appears to me to have been originally a Norman church, and the date assigned to it is 1088. It is even a question whether there were not another church at Lavingham during the 200 years that elapsed between the destruction of Bede's church and the erection of the present church. I have not met with any record of one; but it appears from Young's *Whitby*, that there were monks at Lavingham during this period; and if so, there would be a church there of some sort, I suppose. This church would be destroyed in the worse than Danish ravages inflicted upon Northumbria by the Conqueror in 1069.

At all events, I submit that, so far from being the first, the present church is not entitled to rank higher than the *third* of the Lavingham churches.

The *crypt* of Lavingham may be more ancient than the church, and I should be glad to have the opinion of some of your ecclesiological contributors upon its probable date.

D.

HAUNTED HOUSES: PRIESTS' HIDING-PLACES, ETC.

If Mrs. Radcliffe, of romantic memory, had deferred to the present time the publication of her interesting works, abounding with "gloomy old castles and haunted abbeys," "dreary passages," "trap-doors and winding stairs leading to darkness and danger," "fancied spectres and wondrous noises," "long-drawn, deep, and heavy sighs," "antique towers and vacant courts," &c., a greater portion of the charming excitement hitherto produced on a perusal of them would now be realised: the statements so frequently made in "N. & Q." as to priests' hiding-places undermining the very ground-work on which the pleasing fictions were based, and substituting mournful historical facts of man's tyranny towards his fellows, and those men—Christian ministers. Although it was not to be expected that every reader would absorb all that Madame wrote, yet many were not unwilling to receive her narratives as "the wild illusions of a creative mind, in forms that pleased and touched the heart."

In Captain Duthy's *Sketches of Hampshire**, a work full of interest, and worthy the attention of all antiquarian readers, the author notices some old family mansions as being the supposed scenes of ghostly terrors and supernatural visitations; and also an ancient house called WOODCOTE, which, amongst its numerous rooms and secret recesses, comprised a "priests' hole."

"In that edifice," he says, "behind a stack of chimnies, and accessible only by removing the floor boards, was an

[* This error, as it seems probable it is, occurs in the original, where we distinctly read "Sir J—C—."—ED.]

* Longman & Co., and Nutt, London.

apartment which contained a concealed closet . . . one of those refuges from the intolerant and persecuting spirit of other times, commonly called a 'priests' hole.'

"Here in those days, when papists were hunted down like noxious animals, and the external observance of the Romish ritual subjected its officiating ministers to the pains and penalties of felony, Catholic families were wont to secrete their domestic chaplains when the informer and the legal functionary were in search of their destined victims." This house, and the adjoining estate, was long possessed by the family of Venables. In default of male heirs, the property and mansion of Woodcote descended to three sisters, one of whom, under the rustic title of Madam Venables, is still remembered as ably supporting the dignity and formality of a lady of the manor of the olden time.

The old family mansion of the Tichbornes of TICHBORNE exhibited many of the characteristics of feudal times. On entering through a massy porch, a passage presented itself, with the buttery hatch on one side, and a row of open arches leading to the baronial hall on the other. A gallery ran round this venerable apartment. . . . A wide chimney yawned on one side; and on the other, deeply embayed in the thickness of the wall, were two large windows, whose recesses, as was the fashion of former days, were frequently filled with implements of sylvan sport. At the farther end, a raised step led to the parlour, and a staircase of black oak conducted to the gallery and the various rooms with which it communicated. A complication of *secret passages*, apartments, and stairs; a court yard, surrounded by the offices; a chapel, and a moat; completed the picture of one of the halls of our forefathers . . . The old house at HINTON AMPNER was subjected to the evil report of being haunted, and Mr. Duthy adds, "that strange and unaccountable circumstances did occur there: for it was within the recollection of some then living, that the peace and comfort of a most respectable and otherwise strong-minded lady, at that time the occupant of the house, were essentially interfered with by noises and interruptions that to her appeared awful and unearthly, impressing on her mind a belief that they had their origin in something more than human agency. The lady's brother, no less a personage than he for whom fate had in reserve the glorious trophies of the victory off St. Vincent, endeavoured in vain to penetrate the mystery. The gallant officer watched night after night, eager to detect the imposition which it was suspected was practised by the servants of the family; and although he heard the noises, and experienced the interruptions so frequently repeated, he was unable to ascertain their source, while he was compelled to acknowledge the reality of their existence. Indeed it was difficult to eradicate from the long harassed mind of the lady of the house, a belief in the existence of some super-human agency, or to convince her that the domesticities of her family were the contrivers of the artifices which so cruelly injured her peace of mind, and induced her to give up possession of the mansion; but afterwards, when the house was taken down, it became obvious how the mystery had been carried on. It was then discovered, that in the thickness of the walls were *private passages and stairs not generally known to exist*, which afforded secret means of communication; and, independently of that gloom and intricacy of arrangement pervading most old edifices, offered peculiar facilities for carrying on without detection the mysteries of a haunted house."

Fortunately we live in better times. The days, when priests were compelled by the severity of unjust laws to seek for hiding-places, and their

friends for their protection under the necessity of raising and circulating idle stories of ghosts and haunted houses, are gone never to return; education and intelligence having superseded tyranny and bigoted intolerance. HENRY EDWARDS.

EARLY MISSAL: ABP. RICHARD SCROPE.

The following is a copy of a memorandum written by Dr. Harbin, librarian to the first and second Viscounts Weymouth at Longleat, descriptive of an early Missal, which had been lent to him by Mr. Thomas Fairfax, and which was remarkable for its pictures of Archbishop Scrope, and the allusions to his canonisation. Is it known whether this Missal is at present in existence; and, if so, where? A. Mr.

"Out of a MS. Missal on vellum 8^{vo}, written before the year 1445, as is evident from a note in the Kalendar, in y^e month of August of that year, by a different hand.

"This MS. was in the hands of Mr Tho^s Fairfax of London, who lent it me, 1715, July 21st.

"Among the illuminations or pictures of Saints in that book, is one of Richard Scrope, A. Bp of York, in his pontificalibus, his mitre on his head, and his crozier in his hand; to whom one is represented kneeling, wth a labell round his head, on w^{ch} are these words: *Sancte Ricarde Scrope ora pro nobis*. Then follow some versicles and a prayer to him, viz.:

"O Gemma lucis et virtutis,
Laus et decus Senectutis,
Eboraci gloria.
Præsul viæ veritatis,
Imitator paupertatis,
Spernens mundi gaudia.
O Ricarde Martyr Christi,
Dira passus morte tristi,
Ex magnâ Clementiâ
Duc nos illuc quo letaris,
Tu qui tot opularis,
Mirâ cum potentiâ,
Confer nobis relevamen,
Mentis tolle nunc gravamen
Tuæ precis gratiâ,
Ut possimus te laudare
Et laudando congregare
In cœlesti patriâ."

"Oratio.

"Deus qui beatum Ricardum Præsulem tuum et Martyrem virtute constantiæ in suâ passione roborasti, et gloriosissimo Martyri tuo Thomæ, per Martyrii palmam meritis cœquasti: tribue nobis, quæsumus, ejus gloriam celebrantibus prospera mundi despiciere et nulla ejus adversa formidare.

"Amen."

"At the end of the book is another picture of St. Richard in his pontificalibus, his mitre on his head, his crozier in his left hand, and a small wind-mill held up in his right.

"This St. Richard was no other than Richard Scrope, A. Bp of York, who took up arms ag^t K. Henry IV. wth the Earl of Northumberland, for which crime they were both beheaded."

Minor Notes.

Derivation of Parish. — Etymological students generally derive the word *parish* from the Greek *παροικια* (*παρ* and *οικω*). Query, Is not an etymological connection to be found between the above-mentioned word and the Sanscrit परिषद, *parishad*? E.

Berlin.

Punishment of a Scold. — The following extracts are from the *Universal Spectator*, and will, I think, answer some Queries in the early numbers of your publication. I am sorry I cannot refer to them at present:

"Saturday, October 14, 1738. Last week at the Quarter Sessions at Kingston-on-Thames, an elderly woman, notorious for her vociferation, was indicted for a common scold, and the facts alledged being fully proved, she was sentenced to receive the old punishment of being duck'd, which was accordingly executed upon her in the Thames, by the proper officers, in a chair for that purpose preserved in the town; and to prove the justice of the courts sentence upon her, on her return from the water side she fell upon one of her acquaintance, without provocation, with tongue, tooth, and nail, and would, had not the officers interposed, have deserved a second punishment even before she was dry from the first."

Has any case of "ducking a scold" occurred since this date? J. DE W.

Cowper forestalled by Bishop Berkeley. — We all know what Cowper says of tea:

"The Cups
That cheer but not inebriate:" —

in the 217th paragraph of Bishop Berkeley's *Siris*, you will find him saying —

"The fermented spirit of wine or other liquors produceth irregular motions, and subsequent depressions in the animal spirits. Whereas the luminous spirit lodged and detained in the native balsam of pines and firs (the bishop's pet 'Tar Water') is of a nature so mild and benign, and proportioned to the human constitution, as to warm without heating, to cheer but not inebriate, and to produce a calm and steady joy, like the effect of good news."

This is not mentioned by Southey in his edition. J. B.

23. Rutland Street, Edinburgh.

Revival after Execution.

"Nov. 29, 1740. William Dewell, for a rape on Sarah Griffin, in a barn at Acton, was carried to Surgeons' Hall in order for dissection, when he came to himself, and was the same night again committed to Newgate.

"Dec. 6, 1740. The case of Dewell the malefactor, who after hanging came to life again is left to the Recorder.

"February 14, 1741. The condition of Dewell's pardon, who revived after execution, is transportation for life."

J. DE W.

A Remarkable Man and his Family. — David Wilson died a few years ago at Madison, Indiana, aged 107 years. He had been married five times,

and had had forty-seven children, thirty-five of whom were recently living. Instead of ribs he had a solid bone over his chest, a circumstance which saved his life during the border wars with the Indians in Kentucky. At the period of his death his mental and bodily powers were but little impaired. UNEDA.

Philadelphia.

Lines to the Court of Insolvent Debtors. —

"*Risu Solvuntur Tabulae.*"

"Qui niger, et captivus eram, candore nivali
Splendidus, egredior carcere, liber homo.
Solvuntur curæ; solvuntur vincula ferri;
Solvitur attonitus creditor — in lacrymas.
Solvor ego; tantum non solvitur æs alienum;
A non solvendo rite solutus ero."

The following translation is said to be by the late Rev. R. H. Barham:

"A Blackleg late, and prisoner, hence I go
In whitewashed splendour, pure as unsunned snow;
Dissolved my bonds; dissolved my cares and fears;
My very creditors dissolved — in tears;
All questions solved: the act resolves me free,
Absolved in absolute Insolvency."

E. F.

Queries.

MARTIN THE FRENCH PEASANT-PROPHET AND LOUIS XVIII.

Can any of your readers confirm, or otherwise, the credibility of the enclosed extraordinary narrative? Is it true that the coronation of Louis XVIII. was countermanded? W. H.

Hull.

"This history, we believe, is almost unknown in England. But it created a very great sensation in France at the time of the Restoration, soon after the fall of the first Napoleon. The allied armies had not left France when the events occurred. The whole matter was officially investigated by M. Decages, the minister of police; by MM. Pinel and Royer Collard, physicians; by the Viscount de la Rochefoucauld, who records many of the facts in his Memoirs; and by the Duke de Montmorency. Nothing of the kind is better attested.

"Thomas Ignace Martin was a farm-labourer near Gallardon, not far from Chartres, about thirty-three years of age, and father of a family, when, in 1816, as he was engaged in spreading compost over a field, suddenly a young man, of small slender form and long visage, very white, and clothed in a light-colored surtout, buttoned close, and reaching to his feet, laced shoes, and a high-crowned hat, appeared before him, and told him he must go and take a message to the king. Martin replied that he was not qualified for such a high mission; but the youth told him that he must go. Martin, in return, said he thought the young man himself better fitted for such an office. But 'No,' was the answer, 'it is you that must go.' After that, the head of the youth descended toward the waist, and the entire figure then disappeared. Martin's brother and the curate, to whom he mentioned the circumstance, treated it as an illusion; but the youth repeatedly came with the same communication, and Mar-

tin in alarm endeavoured to escape in flight. But it was of no use. The vision followed him, and found him out. It accompanied him into church, took the holy water along with him, and came out with him; and as he hurried home, and intended to shut the door upon it, suddenly preceded him; and, face to face, commanded him to do as he was bidden. . . . At last, Martin resolved to leave the neighbourhood altogether; but the youth met him in the barn, and said, 'You have resolved to make your escape; but you would not have gone far, you must fulfil your commission.' These things being reported to the bishop, were by him communicated to M. Decazes, minister of police, who sent them to the prefect of the department, M. de Breteuil, who ordered Martin and the curate to Chartres. The prefect determined to send him to Paris. The minister of police attempted to intimidate him, and to treat him as insane; but Martin was firm and collected, and was always informed beforehand by his mysterious visitor of what would befall him. . . . After a long investigation, and much correspondence, a full report of which was drawn up by MM. Pinel and Royer Collard, physicians, who examined Martin, he was sent to the hospital at Charenton, to be treated as a lunatic. At this time, M. de la Rochefoucauld received a letter respecting Martin from the Duchess of Luynes, his grandmother, who resided near Gallardon. It stated the case in such a manner as to excite the curiosity of the viscount, and he determined to enquire into it, unknown to the minister. For this purpose he paid a visit to the hospital, without expressing a desire to see any particular patient, but the whole institution. He visited numerous cells, and talked with many of the inmates. But he took little interest in them; he was looking for Martin, but never named him. At last he found a calm, serene, and intelligent looking peasant, who, he at once concluded, was the man he was in search of. After enquiring his name, &c.: 'What is the matter with you?' 'Me! nothing,' replied Martin; 'but the minister has shut me up here to prevent me from seeing the king.' Then the whole story was told. After much correspondence, examination, &c., and another interview with the apparition, the king was informed, who resolved to grant the interview. . . . The king received Palmer very graciously, and asked him to sit down on the other side of the table. The interview lasted about an hour. The conversation began with a narration of the facts of the case. After this the king said that he understood that Martin had some secret to communicate to him. Up to this time, Martin knew nothing of the secret; but no sooner had the king spoken the word, than Martin's organs of speech were suddenly seized by an irresistible force; and he spoke volubly, without even the power of choosing his expressions. The secret was, that in hunting in the forest of St. Hubert, the king had formed the design of assassinating his brother Louis XVI. He had a double-barrelled gun, and with one barrel he meant to shoot the king, and then fire the other in the air, pretending to have been attacked; but was prevented from executing the design by being entangled among the branches of a tree, through which the king passed freely. On hearing this, Louis wept bitterly, and confessed the truth; but extorted a promise from Martin that he would preserve his secret, which Martin did as long as the king lived. The king was then making preparations for his coronation; but Martin told him, that, if he dared to receive the oil of consecration, he would be struck dead during the ceremony. Accordingly, the king countermanded the preparations, and he never was crowned. He was ordered to look out for the proper heir, the orphan of the Temple, who Martin said was alive. He also promised to tell his brother, afterwards Charles X., of this;

and he is said to have done so. But no search took place; and Charles X., who accepted the consecration and coronation, was dethroned, and died in exile, as Martin foretold. At the death of Louis the XVIII., Charles X. sent the Duke de Montmorency to Martin, to endeavour to make him change his testimony. But Martin was firm. The interview took place in the house and presence of the Curé de Bleury, near Gallardon. . . ."—Abridged from the *Spiritual Herald* for June, 1856.

MERCATOR, AUTHOR OF THE POUND AND MIL SCHEME.

I shall be much obliged to any of your readers, who can inform me who was "Mercator," the author of the plan for changing our coinage, which is now commonly known as "the pound and mil scheme." His tract, dated "London, 1st July, 1814," was published by Valpy, in *The Pamphleteer* (vol. iv. p. 171.). The writer expresses his admiration of the system of monies, weights, and coins, used in France; and suggests that the subject should be taken up on the return of peace with that country. He advises that we should adopt the rate of 10 per cent. as the proportion of alloy for both gold and silver coin; and that we should divide the pound sterling into 1000 mils, and the pound weight into 10 ounces, each ounce containing 1000 grains. His pamphlet has been lately republished by Mr. Robert Slater, in his valuable *Inquiry into the Principles involved in the Decimalisation of the Weights, Measures, and Monies of the United Kingdom*, Appendix, p. 71.

As Mercator's monetary plan has been brought forward since he wrote by a considerable number of individual writers, as well as by the members of the two scientific commissions appointed for another purpose in 1838 and 1843; as it has moreover been embraced by the Decimal Association, and recommended for adoption by several of the witnesses before the Committee of the House of Commons on decimal coinage; and as it is probably regarded with no small share of favour by the three royal commissioners, who are now inquiring into the same subject, it is a matter of considerable interest to know who was the first proposer of the plan. Also, as his proposal, though showing a laudable attention to a very important subject, and conceived in a spirit of liberality by no means common in his day, was only a first idea, or a suggestion arising out of temporary circumstances, it would be very gratifying to know whether the writer adheres to his original scheme, or is inclined to harmonise with those who would bring our method of reckoning and our system of coinage into exact accordance with those of our continental neighbours.

JAMES YATES.

Lauderdale House, Highgate.

Minor Queries.

Bossuet.—I have seen (I think within the last year) a paragraph in a newspaper (of which I omitted to take a note), wherein it was stated that Bossuet's *Exposition of the Catholic Faith* was recently condemned by the French clergy, as making too great concessions to Protestants. I shall feel greatly obliged to any of your correspondents who will tell me where I can obtain authority for this fact. I mean, of course, such authority as may be quoted in controversy.

ANGLO-CATHOLICUS.

Banner and Arms of Kent.—Is the origin of the banner and arms of Kent to be sought in Kent, or in the land of the Saxons of Friesland. J. M. K. looks upon them as a "mere fiction derived at a very late period from the names of Hengist and Horsa." Undoubtedly, those heroes are mythical. Yet, when we remember that the white horse is still borne on the shield of *Brunswick Hanover*, that standard seems to have a closer connexion with the Frisian tribes than J. M. K. seems inclined to admit. Would any of the readers of "N. & Q." kindly furnish me with additional information on the matter. HENRY WILLIAMSON.

Huddersfield.

One Gifford, a Clergyman.—Is there anything known of this worthy, the author of the lines beginning:

"Verse sweetens toil, however rude the sound,"

the recollecting of which is mentioned as one instance of Dr. Johnson's retentive memory?

P. J. F. GANTILLON.

The Bristol Avon.—William of Malmesbury calls this river "Bladona," and says that it rises in the parish of Tetbury, Gloucester. Can any reader of "N. & Q." tell me where this passage is to be found in his works? ALFRED T. LEE.

Tetbury, Gloucestershire.

Stucco first introduced into England.—In reading the third volume of Gardiner's *Music and Friends*, I find this information, where he is describing the town of Leicester:

"Just below the Confrater's house was a row of massive chestnut trees, hiding some wretched buildings. On this spot stand the white houses, built by our townsman Johnson, who, I believe, visited Italy after he had become a London banker, and introduced the art of stuccoing, probably the first instance of its being used in England."

Is this correct as to the first introduction of stucco? At what date was it?

HENRY KENSINGTON.

Jewish Persuasion—Jew Soldiers.—Why is an individual professing the Hebrew religion said to be of the Jewish persuasion? It seems to me a very odd manner of expressing the fact. I never

heard of any person requiring *persuasion* to follow Catholicism, Roman Catholicism, or Islamism.

Again, is it not very remarkable, that few, if any, Jews enter either our military or naval services as soldiers or sailors? That many feed on the vitals of our gallant defenders, there can be no doubt, as all our garrison towns testify.

CENTURION.

Athenæum Club.

Controversy between Two Physicians.—In looking over some old MS. books of the date of the middle of last century, I have come across the following controversy between two physicians, which may perhaps be acceptable to the readers of "N. & Q.":

"Dr. Wynter to Dr. Cheyne.

I.

"Tell me from whence, fat-headed Scot,
Thou didst thy system learn?
From Hippocrate thou hadst it not,
Nor Celsus, nor Pitcarn.

II.

"Tho' we allow that milk is good,
And say y^t same of grass,
The one to babes is only food,
The other for an ass.

III.

"Dr, this one prescription try,
(My freedom, friend, forgive,)
Eat grass, reduce thy head and dye,
And let thy patients live.

"Answer.

I.

"Dr, my system's all my own,
No tutor I pretend;
My blunders hurt myself alone,
But thine thy dearest friend.*

II.

"Were you to milk and straw confin'd,
Much better might you be;
Perhaps you might regain your mind,
And from your wit be free.

III.

"I can't, Sir, your prescription try,
But heartily forgive;
'Tis nat'ral you should wish me dye,
Y^t you yourself might live."

Who were Dr. Wynter and Dr. Cheyne?†

ALFRED T. LEE.

"*Amiable Errors.*"—In the *Lady's Monthly Museum* for 1814, there is a tale called *Amiable Errors, or how to make a Husband Miserable*. Said to be written by Mrs. E. T. Is anything known regarding the author? R. J.

* He prescribed for his father and killed him.

[† Dr. George Cheyne is noticed in most biographical dictionaries. Dr. Wynter was a Bath physician.]

"*The Laughable Lover*," &c. — Who wrote the following works? 1. *The Laughable Lover*, a comedy in five acts, by Carol O'Caustic, printed by J. G. Goodwyn, at Tetbury, 1806. At the end of the play there is "An Occasional Epilogue, by way of Tribute to the Memory of Admiral Lord Nelson," dated Bath, Nov. 6, 1805. There is also announced as preparing for the press, by the same author, 2. *The School for Squires*; especially for Married Ones. With Lectures, by-the-bye, for various descriptions of Persons; but particularly for meanly proud, selfish Grantees, and worthless worldly Parsons. 3. *A Satire in many Cantos*. R. J.

"*A Trip to Portsmouth*." — Could any of your readers give me any information regarding the following play and its author? *A Trip to Portsmouth, or the Wife's Election*, a new farce, Gosport, 4to., 1710. By Essex Waller. There seems to have been a reprint of 100 copies in 8vo., 1822. See Lowndes' *Bibliographers' Manual*, vol. iv. R. J.

S. McArthur. — Could any of your readers give me any account of S. McArthur, author of *The Duke of Rothesay*, a tragedy? From the notice of this play in the *Biographia Dramatica*, it seems to have been written in 1764, and published (after the author's death) in 1780, at Edinburgh. R. J.

Bottles filled by Pressure of the Sea. — In p. 507. of the *Travels in South Africa*, by John Campbell, minister of Kingsland, published in 1815, is the following statement, viz.:

"We drove a cork very tight into an empty bottle. The cork was so large that more than half of it could not be driven into the neck of the bottle. We then tied a cord round the cork, which we also fastened round the neck of the bottle, to prevent the cork sinking down, and put a coat of pitch over the whole. By means of lead we sunk it in the water. When it was let down to about the depth of fifty fathoms, the captain said he was sure that the bottle had instantaneously filled; on which he drew it up, when we found the cork driven down into the inside, and of course the bottle was full of water."

"We prepared a second bottle exactly in the same way, only with the addition of a sail-needle being passed through the upper part of the cork, which rested on the mouth of the bottle, and all completely pitched over. When about fifty fathoms down, the captain called out as before, that he felt by the sudden increase of weight that the bottle was filled, on which it was drawn up. We were not a little surprised to find the cork in the same position, and no part of the pitch broken, yet the bottle was full of water. . . . The porousness of the glass seems to be the only consideration by which we can account for the fact."

A bottle was presented to myself last year with a label attached, containing the following:

"At sea, Lat. 2° 42' S., Long. 19° 14' W., the day being calm, I corked, wired, and sealed this bottle up tight. I then tied a piece of parcelling over all (the bottle being empty); I sank it to the depth of 90 fathoms;

when we hauled it up, it was just as you see it, full (to within two inches of the cork) of water, the cork being still tight.

"(Signed) S. SPOWART, Captain of the 'Wilberforce.'

"March 10th, 1855."

Can any of the readers of "N. & Q." refer me to a work in which a satisfactory discussion of the phenomenon is given, or can any of them undertake to make a set of experiments with bottles, or hollow globes of different materials (some of them might be filled with oil, mercury, &c.), to ascertain if these could be displaced by the water, &c.?

JOHN HUSBAND.

MS. of Thomas à Kempis. — The elegant little edition of Thomas à Kempis, published by Mr. Pickering in 1851, bears on its title-page, "Codex de Advocatis Sæculi XIII.;" while the biographical sketch by Chas. Butler, prefixed to the text, states the birth of Thomas à Kempis to have been in 1380, and his death in 1471. Will you, or one of your correspondents, favour me with some authentic notice of the MS. in question?

QUIDAM.

Abdication of Charles V. — In Mr. Lowthrop Motley's very interesting *History of the Rise of the Dutch Republic*, he states the abdication of Charles V., and the well-known ceremony which accompanied it, to have taken place in the old ducal palace of Brabant, which was situated very nearly on the site where the present royal palace stands at Brussels. Now in that city, to the best of my recollection, a room in the Hotel de Ville is pointed out as the one where the abdication took place; and on referring to the *Guide Illustré du Voyageur en Belgique*, I find the following remark:

"La principale salle de l'hôtel de ville, appelée la salle Gothique, est celle où Charles Quint, dans tout l'éclat de sa gloire et de sa puissance, abdiqua le pouvoir royal en faveur de son fils Philip."

Which is right, the historian or the guide-book? If the former, the statement in the latter must be an invention for the benefit of sight-seers and travellers.

R. C. C.

Manchester.

The Silver Greyhound. — In the little tale by Sir Walter Scott, called "My Aunt Margaret's Mirror" (at p. 341. of vol. xli. of Cadell's edition of 1832 of the *Waverley Novels*), is this passage alluding to the conjuror's flight:

"Oh, he was too good a fortune-teller not to be able to foresee that his own destiny would be tragical if he waited the arrival of the man with the silver greyhound upon his sleeve."

This means an officer of the criminal court, but to what office does it refer? I have never seen any other allusion to the badge of the "silver greyhound."

C. D. LAMONT.

"*Lundy*," an Opera. — Can you inform me who is the author of *Lundy*, an opera, which was in rehearsal at the Bristol Theatre in 1840? The music was composed by Mr. Cornelius Bryan, organist of St. Mary Redcliff, Bristol, who died March 18, 1840. R. J.

"*Jephtha*," a Sacred Tragedy. — Who is the author of *Jephtha*, a sacred tragedy, published by Caines, Halkin Street. By a Lady. The profits to be applied to the fund for building a new church. R. J.

The Old Hundredth, by whom composed? — In the account of the "Meeting of the Charity Children," in Saturday's *Times*, I saw it stated the tune of the "Old Hundredth" was composed in the first half of the sixteenth century, by Claude Goudemel, a Frenchman. Adding, that "in France the tune is utterly unknown, or at least unremembered." Never having heard it attributed to a Frenchman before, perhaps some of your correspondents can inform me if this account is correct? and if not, who was the composer? EASBY.

Wilkie MSS. — Could any of the readers of "N. & Q." give me any information regarding the MSS. of W. Wilkie, author of the *Epigoniad*? In the "Life of Wilkie," prefixed to his poems (Anderson's *British Poets*, vol. xi.), it is said that his MSS. were left to the care of Mr. Liston. That gentleman, if I mistake not, was minister of Aberdeen, in Fifeshire, about the end of last century. R. J.

Glasgow Plays. — Could any of the readers of "N. & Q.," acquainted with the history of the Scottish stage, give me any information regarding the authors of the following Glasgow plays? 1. *The Genius of Glasgow*, a masque, acted 1792, for the benefit of Mr. Stephen Kemble. 2. *Glasgow Green, or a Trip to Loch Lomond*, a farce, in one act; to be performed June 2, 1798, for the benefit of Mrs. Kemble. 3. *The Daft Man and his Twa Guid Wives*, a comic interlude; to be performed June 4, 1803, for the benefit of Mr. Bell. This piece is said to have been written by a Dr. Madden. 4. *Spanish Patriotism; or, French Treachery Defeated*, a dramatic piece; to be performed July 25, 1808, for Mr. Talbot's benefit. 5. *The Portuguese Wife*, an interlude; to be performed August 14, 1811, for the benefit of Miss Duncan. I do not think any of these plays are noticed in the *Biographica Dramatica*, with the exception of the first-named. R. J.

Geranium. — May I ask any of your kind readers, who are learned in the matter, to inform me what is this flower (red, scarlet, white, or any colour) the emblem for? I seek this information for a poetical purpose. W. H. P.

Minor Queries with Answers.

Author of the "Cyprianic Age." — It would favour me to learn from any correspondent of "N. & Q." the name of a writer who styles himself "By the Author of the *Cyprianic Age*." He assumes this in a work by him:

"The Fundamental Charter of Presbytery as it has been lately established in the Kingdom of Scotland, Examined and Disproved by the History, Records, and Public Transactions of our Nation. London: printed for C. Brome at the Gun, at the West End of St. Paul's Churchyard, 1697. 8vo. pp. 422., with pp. 178. of a "Preface."

As an Episcopalian disputant, and likely some relic of the displaced church, he does all his power to demolish G. R. (Gilbert Rule, who was Principal of the University of Edinburgh), the "Vindicator of the Kirk," and brings forward much interesting information, local and historical, as his weapons. G. N.

[The author of the *Cyprianic Age* is John Sage, one of the first bishops consecrated after the Church in Scotland was deprived of its temporalities in 1689. He was appointed to the See of Edinburgh, and consecrated Jan. 25, 1705, by Bishops Paterson, Rose, and Douglas; but survived his elevation little more than five years, dying in 1711. His work, *The Fundamental Charter of Presbytery*, was republished in 1844 by the Spottiswoode Society. In 1714 was published, anonymously, *An Account of the Life and Writings of Bishop Sage*; but it was written by Bishop John Gillan. See also Russell's edition of Keith's *Scottish Bishops*, p. 518., for a biographical notice of Bishop Sage, and Watt's *Bibliotheca* for a list of most of his works.]

Passage in "All's Well that Ends Well." —

"Our own love waking cries to see what's done,
While shameful hate sleeps out the afternoon."
Act V. Sc. 3.

These lines are not yet very clear. Is Johnson right in calling them an interpolation of a player? or what is the sense of these lines, if they are not nonsense? E.

Berlin.

[Mr. Singer, in his recently published edition of Shakespeare, has the following note: "This obscure couplet seems to mean that 'Our love awaking to the worth of the lost object too late laments; our shameful hate or dislike having slept out the period when our fault was remediable.' Mason proposed to read *old for own*." Mr. Collier, in his *Notes and Emendations* from the Old Corrector, tells us (p. 168.) that these two lines are erased, "giving some countenance to Johnson's hope that 'they were an interpolation of a player,' though we believe it to be an inexplicable corruption."]

Lord Byron's Mother. — Who was Miss Katharine Gordon, second wife to John Byron, Esq., and mother of Lord Byron the poet? PATONCE.

[Miss Catherine Gordon was the only child and heiress of George Gordon of Gight, a descendant of Sir William Gordon, who was the third son of the Earl of Huntley, by Princess Jane, daughter of James I. of Scotland.]

Biography. — 1. What is the best work to consult for the lives of the eminent characters of the British islands?

2. Which is the best edition of Granger's *Biographical History of England*? JAMES GRAVES. Kilkenny.

[At present the most convenient works to consult for the lives of eminent British characters are Chalmers's and Gorton's *Biographical Dictionaries*, more especially as their articles contain references to other works for further particulars of each individual. The fourth edition of Granger's *Biographical Dictionary*, 4 vols. 8vo. 1804, is perhaps the best, as Lowndes speaks of the fifth, in 6 vols., 1824, as "in very little estimation." Our correspondent must not forget Dr. Johnson's characteristic notice of Granger: "The dog is a Whig. I do not like much to see a Whig in any dress; but I hate to see a Whig in a parson's gown." A necessary accompaniment to Granger is, *A Biographical History of England from the Revolution to the End of George I.'s Reign*. By the Rev. Mark Noble, 8vo. 3 vols., 1806.]

Rubens' "*Judgment of Solomon*." — In the Fitzwilliam Museum at Cambridge is a very good copy of "The Judgment of Solomon," by P. P. Rubens, and I have met with several other copies, possessing one, of a larger size than any I have seen, myself. The curator at the Museum informed me that the original was, several years since, destroyed by fire, he believed somewhere in Lincolnshire. Will any of your readers be good enough to inform me if this be correct, to whom it belonged, and at what time and place it was so destroyed? also, what was the size of the original painting? JOHN GARLAND. Dorchester.

["The Judgment of Solomon" is described in Smith's *Catalogue Raisonné of Works of Painters*, vol. ii. p. 279., where it is stated that its size was 12 in. by 15 in.]

Replies.

WATCHFULNESS OF THE GOOSE.

(Concluded from p. 475.)

The vigilance of the goose, as compared with the dog, is favourably mentioned by Pliny (*Hist. Nat.*, x. 26.), who adds that, in memory of the preservation of the Capitol, the censors gave out the tender for the food of the public geese before any other tender. The anniversary of the preservation of the Capitol was likewise celebrated, as late as the times of Plutarch and Ælian, and even at subsequent dates, by a slaughter of dogs, and an exhibition of a goose carried round in a richly ornamented litter.

According to Suidas (in *Μαιουμᾶς*), the festival at which the dogs were killed, in memory of their failure to bark when the Capitol was attacked by the Gauls, bore the name of Maiuma; it was celebrated in the month of August. The festival

of Maiuma was not, however, confined to this subject. See *Cod.*, xi. 46.

The account of Joannes Lydus, a writer who lived as late as the sixth century, in his work *De Mensibus*, iii. 40., is that, three days before the nones of August (Aug. 3.) a general slaughter of dogs took place in Rome, because they had betrayed the Capitol, while the geese had saved it. Others (he remarks) said that this was done in order to prevent their being troublesome at night to the sick; and others again affirmed that it was in order to guard against the mischief arising from canine madness; for this was the time of the dog-star, which was believed to be the cause of madness in dogs. The explanation derived from the desire of preventing annoyance to the sick is probably founded on the prevalence of fevers at Rome in the autumnal season.

Augustine, in his *Civitas Dei*, ii. 22., remarks that the heathen gods forgot to protect Rome, when the city was burnt and taken by the Gauls, and the Capitol alone was defended. He adds that the Capitol itself would have been captured, if the geese had not remained awake, while the gods were slumbering. Owing to this circumstance (he continues) Rome sank almost into an Egyptian superstition of animal worship, in offering sacred rites to the goose.

In the interesting article on the goose in Buffon's *Natural History* (*Oiseaux*, tom. xvii., ed. Deux-Ponts, 1787, 12mo.), this great naturalist speaks of its "vigilance, très anciennement célébrée;" and he remarks of these birds in their wild state:

"Cette inconstance dans leur séjour, jointe à la finesse de l'ouïe de ces oiseaux et à leur défiance circonspection, font que leur chasse est difficile, et rendent même inutiles la plupart des pièges qu'on leur tend."

Aristotle (*Hist. An.*, i. 1.) likewise assigns to the goose the attributes of shyness and caution. It seems as if the acuteness of perception and habits of distrustful vigilance, which distinguish the goose in its wild state, are to some extent retained by the domesticated bird; in the same manner that the screams which Homer describes as characterising a flock of wild geese remain to it in a tame state. (*Iliad*, ii. 463.) Perhaps some of your correspondents may possess a sufficient knowledge of the habits of the tame goose to be able to say whether it exhibits those vigilant and perceptive qualities for which the Romans gave it credit, and which are related to have saved the Capitol.

Buffon says that the domesticity of the goose is less ancient and less complete than that of the common fowl, though anterior to that of the duck; and that there is more difference between the tame goose and the wild goose, than between the tame duck and the wild duck. The domestication of the goose is certainly less complete than

that of the fowl, as its habits respecting the deposit of its eggs, and its incubation, prove; but the goose, as a domesticated bird, kept near the house, and fed by man, was known to Homer (see *Odyssey*, xv. 161. 174.; xix. 536. 552.); whereas Homer never mentions the barn-door fowl. In the time of Theognis, however, about 540 B.C., the crowing of the cock was a familiar sign of the morning (v. 864.); and Aristophanes mentions the domestic fowl under the name of "the Persian bird" (*Av.* 488. 712.); a name which it had doubtless acquired in its way to Greece from India, its native country. (See *Penny Cyclop.*, art. "Pheasants;" Buffon, *Oiseaux*, tom. iii. art. *coq.*)

No mention either of the goose or of the duck occurs in the Bible. The domestic fowl is not mentioned in the Old Testament; but the crowing of the cock is a well-known incident in the story of St. Peter, and the maternal love of the hen is alluded to in *Matth.* xxiii. 37., *Luke* xiii. 34.

It may be doubted whether the tame goose was a bird commonly kept in Greece. Camus (*Notes sur l'Hist. d'Anim. d'Aristote*, p. 603.) remarks that Aristotle, unlike the moderns, does not in his *Natural History* distinguish between the wild and the tame goose. Plato likewise, in his *Politics*, § 8., represents one interlocutor saying to the other, that even if he has not travelled over the Thessalian plains, he has heard of establishments for feeding geese and cranes, and believes in their existence; thereby implying that such establishments were not then commonly to be seen in Greece.

Nevertheless the flesh of geese, as a dainty, was familiar to the Greeks, and to some of the neighbouring nations, though it seems to have been unknown to the Jews. Herodotus (ii. 37.) speaks of the Egyptian priests being supplied with abundance of beef and goose; and Euripides combines the flesh of this bird with veal, as an article of luxurious diet. (*Cress. Fragm.*, 13.) Theopompus, the historian, related that when Agesilaus went to Egypt, the Egyptians sent him a present of fatted geese and calves. (*Athen.*, ix. 32., where other instances of fatted geese are cited.)

The duck was doubtless known as a tame bird to the Greeks (see Aristoph., *Plut.* 1011.). Other passages of Aristophanes, which mention the duck, *Ach.* 841., *Pac.* 494., *Av.* 569., may refer to the wild bird; nor is the chapter in Athenæus upon ducks (ix. 52.) decisive. Detailed precepts for the breeding of ducks are, however, given by the Roman writers on husbandry. (Varro, *R. R.*, iii. 11.; *Columella*, viii. 15.) Cicero, too, speaks of the hatching of ducks' eggs by hens, and of the distress of the hen at seeing the ducklings take to the water, in language such as we might use at present. (*De Nat. Deor.*, ii. 48.)

The Romans were likewise well acquainted

with the breeding of the tame goose; full instructions for the management of it are given by their writers, (Varro, *R. R.*, iii. 10.; *Columella*, viii. 13, 14.). From the Romans its use was probably propagated over the whole of western Europe: Cæsar (*B. G.*, v. 12.) says that the ancient Britons considered it unlawful to eat the flesh of the domestic fowl and the goose, but that they bred these birds for their amusement. This superstitious objection to the goose was probably of no long duration in Britain, and it certainly was not shared by the Gauls. Indeed, the use of the goose became so universal in western Europe during the later ages of the empire, that this bird lost its classical name of *anser*, and acquired, in mediæval Latin, the name of *auca*, contracted from *avica*, a diminutive of *avis*. It was called "the bird," because it was the most useful of domestic fowls; as Homer was called by the Greeks "the poet;" as the Holy Scriptures were called "the book;" and as the ox was in Low Latin called "the animal" (*aumaille* in old French). From *auca* are derived the Italian and Spanish *oca*, and the French *oie*. As this form is feminine, the Romance languages have no word which properly designates a gander; and hence to mark the sex, the French says *La mère oie*, Mother Goose. (Ducange in *auca*; Diez, *Roman. Wörterb.* in *oca*.)

Le Grand D'Aussy tells us that in ancient France the goose held for many centuries the first place among poultry; it enjoyed this honour at the table of kings. Charlemagne, in three passages of his *Capitularies*, directs that all his country houses should be furnished with them: the old proverb alludes to the goose being kept by the king, "Qui mange l'oie du roi, cent ans après il en rend la plume." It was the great dainty of the commonalty and of the citizens. But it has (he adds) lost its ancient consideration, and is now (1782) only admitted to the tables of the middle class. (*Vie Privée des Français*, tom. i. p. 294.) The above proverb corresponds to the maxim of English law, "Nullum tempus occurrit regi." See Le Roux de Lincy, *Proverbes Français*, vol. ii. p. 75.

According to Cibrario, *Economia del Medio Evo*, vol. iii. p. 113., a goose baked in an oven, with a stuffing of garlic and quince, was an exquisite dish at Florence in the time of the novelist Franco Sacchetti, that is, in the latter half of the fourteenth century.

Buffon, too, says that the goose was the dainty of our ancestors, but that since the introduction of the turkey from America, it has sunk to the second place at our tables and in our poultry yards.

The geese which saved the Capitol are described as having been sacred to Juno: other deities, however, showed a fondness for this bird. Ju-

venal, vi. 540., speaks of a large goose given as a sacred donation to propitiate the anger of Osiris; and Ovid describes the bird as contributing its liver to a feast in honour of Io:

"Nec defensa juvant Capitolia, quo minus anser
Det jecur in lances, Inachi lauta, tuas."

Fast., i. 453-4.

In conclusion, it may be remarked that a fabulous story, illustrative of the loquacious habits of the goose, is told by Plutarch in his *Treatise on Garrulity*, c. 14. When the wild geese, he says, in going from Cilicia, cross the range of Taurus, which abounds in eagles, they take a large stone in their beaks, in order to restrain their voice, and they thus escape over the mountain during the night without being observed. L.

BROKEN HEARTS: CRUCIFIXION.

(2nd S. i. 432.)

Crucifixion is a very ancient mode of punishment; it has long existed in China; it was practised by the Carthaginians, and is mentioned as in use when the Assyrian history begins (*Diod. Sic.* ii. c. i.), in the time of Ninus, by whom Pharnus, king of Media, was crucified (ἀνεσταυρώθη). A German physician, George Gottlieb Richter, has written a *Dissertation on the Saviour's Crucifixion*, the substance of which is quoted in Jahn's *Arch. Bib.*, s. 261. The *Penny Cyc.*, Art. Cross, mentions certain enthusiasts, called "Convulsionaires," who, in the time of Louis XV., underwent voluntary crucifixion, of which Dr. Merand was an eyewitness. It is not stated how long the two females, transfixed by nails five inches in length through both hands and feet, remained on the crosses, but only that ceremonies were performed during their crucifixion. One of the women, Felicité, stated that she had been crucified twenty-one times.

In Mark xv. 44., Pilate is represented as surprised at the speedy termination of our Saviour's life on the cross; and to ensure his death, a lance was thrust into his side. Crucified persons have been known to linger commonly till the third, and sometimes till the seventh day. It appears probable that the constitutional strength of the Saviour was impaired. There was a long interval from his twelfth year, when he attended the Sanhedrim, to the age of thirty, when his mission commenced, which is to us a blank, equally in canonical as in apocryphal history: this might have been a period of bodily suffering, and, knowing the influence of mental sorrow on the strongest frame, we may reasonably infer such to have been the case. The prophecies are best reconciled on this hypothesis. The term broken-heart, as commonly applied to death from grief and mental anxiety, is fairly allowable in a sermon, if not in a

clinical lecture. See *Penny Cyc.*, art. HEART, nervous diseases of (p. 86.), when under the influence of depressing passions. Eschenbach *Opuscul. Medic. de Fervore non apparenter, sed vere Mortuo*, and Gruner, *De Jesu Christi Morte verâ, non synopticâ*.

T. J. BUCKTON.

Lichfield.

In Dr. Macbride's *Lectures on the Diatessaron* (edit. Oxon., 1835, p. 415.), this overwhelmingly interesting question is discussed. He quotes, from the *Evangelical Register* of 1829, some observations of a physician, who writes under the signature of Jason. The record concerning the blood and water, this writer considers as explaining (at least to a mere scientific age) that the real cause of the death of Jesus was *rupture of the heart, occasioned by mental agony*. Such rupture (it is stated) is usually attended by instant death, without previous exhaustion, and by the effusion into the pericardium of blood, which, in this particular case, though scarcely in any other, separates into its two constituent parts, so as to present the appearance commonly termed blood and water. We are further informed in a note, that *Bonet* gives two examples of this (vol. i. p. 585. 887.).

I purposely abstain from introducing any of the various comments, which might be easily gathered from other writers; as the simple matter of fact appears to me to be here asserted in a clear and tangible form. I have often greatly desired to know whether it could be corroborated by wider experience; and whether the prophecy, "Reproach hath broken my heart" (Psalm lxxix. 20.), was thus fulfilled, as so many others were, in the momentous circumstances of the crucifixion, to the very letter.

C. W. BINGHAM.

Death resulting from a broken heart is not a "vulgar error," as K. had always imagined previously to hearing the discourse he refers to. On the contrary, though not a very common circumstance, there are many cases on record in medical works. This affection, I believe, was first described by Harvey (*De Circulatione Sanguinis Exercitatio* iii.), but since his day several cases have been observed. Morgagni has recorded a few examples; amongst them, that of George II., who died suddenly of this disease in 1760; and what is very curious, Morgagni himself fell a victim to it afterwards. Dr. Elliotson has enlarged upon it in his "*Lumleyan Lectures on Diseases of the Heart*," delivered before the Royal College of Physicians in 1829; he, however, had only seen one instance. An admirable article on the subject will be found in the *Cyclopædia of Practical Medicine*, written by Dr. Townsend, who has drawn up a table of twenty-five cases, collected from various authors. Generally this acci-

dent is consequent upon some organic disease, such as fatty degeneration; but it may arise from violent muscular exertion, or strong mental emotions. A remarkable example of the former occurred in the case of one of Whitbread's draymen, who ruptured his heart in attempting to raise a butt of porter. The heart is still preserved in the museum of Guy's Hospital.

G. SEXTON, M.D.

Kennington Cross.

K. will find, in *A Treatise on the Physical Cause of the Death of Christ, &c.*, by Wm. Stroud, M.D., London, 1847, a sufficient proof that the physical cause of the death of our blessed Saviour was the rupture of his sacred heart. This rupture of the heart was caused by mental agony. Up to the time of the appearance of Dr. Stroud's work, the explanations of this event that were considered the most satisfactory were those of the elder Gruner, *Vindiciæ Mortis J. C. veræ*; of the younger Gruner, *Commentatio antiquaria medica de J. C. Morte vera non simulata*; and of Richter, *Dissertationes Quatuor Medicæ*. But his work has thrown a new light upon the cause of death. An excellent review of Dr. Stroud's work may be seen in the *Dublin Review*, art. II., 1847, pp. 25—59.; in which the Doctor's application of the science of physiology is brought into juxtaposition with the light of revelation; and the two establish the conclusion that the bursting of the heart from mental agony was the physical cause of the death of Christ. CÉYREP.

BOOKS BURNT.

(Continued from p. 398.)

The Mendaïtes narrate that all their sacred books were burnt and destroyed in the persecutions which they suffered from the first Mussulmans.

Rabbi David Ganz records, in the *Tsemach David*, that in 1580, there was a great fire at Posnia, whereby eighty precious copies of the law were consumed.

The same author writes that in the year 5317, all the copies of the Gemara which were to be found in Italy were burned.

The Khalif Othman commanded a new recension of the Koran, owing to the presence of some orthographical and dialectical inconsistencies. A commission was appointed under the presidency of Zeyd, the most eminent of the Prophet's secretaries. On the completion of the task, in order to prevent confusion and disputes, the Khalif, in a truly oriental spirit, caused all the other copies to be collected and burnt. The corrected sheets of Zeyd were themselves afterwards burnt under

the Khalif Merwan. (Renan, *Langues Semitiques*, i. 343.)

The library of Harvard College, New England, was destroyed by fire about 1763.

In 1768 a fire in Warwick Street, Charing Cross, consumed the library of the Rt. Hon. Henry Seymour Conway, causing the destruction of many books and writings.

Dr. Watts has among his *Lyric Poems* one on "Burning several Poems of Ovid, Martial, Oldham, Dryden," &c., 1708. It begins:

"I judge the Muse of lewd desire,
Her sons to darkness, and her works to fire."

Whether he really burnt the books is not plain; but lower down, he commemorates the holocaust of the repenting Earl of Rochester:

"Strephon, of noble blood and mind,
For ever shine his name,
As death approached, his soul refined
And gave his looser sonnets to the flame.
'Burn, burn,' he cry'd with sacred rage,
'Hell is the due of every page:
Hell be thy fate!' But O, indulgent heaven!
So vile the muse, and yet the man forgiven!
'Burn on, my songs: for not the silver Thames,
Nor Tiber with his yellow streams," &c.

"And when they had rent in pieces the books of the law which they found, they burnt them with fire." (1 Macc. i. 56.) This was under Antiochus Epiphanes.

Ancient writers inform us that the Athenians burnt the writings of the atheistic Protagoras.

The third council of Constantinople (Can. 63), held in 719, may be added to those already named in which heretical books were ordered to be burnt. When we recollect that Jews, Latins, and Greeks, were accounted heretics (*e.g.* Plato, Aristotle, &c.) we may imagine what would be the result.

"Alios vidi qui libros legis deputant igni, nec scindere verentur." — Joan. Salisb. *Polycraticus*, l. 8. 22.

The celebrated treatise of the Jesuit Mariana, *De Rege, et Regis Institutione*, Toledo, 1599, was burnt in 1610, by order of the Parliament of Paris. It is said that this book determined Ravallac to assassinate Henry IV.

At the great synod of Diamper, in India, in 1599, a decree was made which ordered that "all the Syrian books on ecclesiastical subjects should be burnt, as far as they could be found." This decree was made "januis clausis ne ullus Portugalensium adesset," and was immediately carried into effect. To this day "the Syrians say, that while the books were burning, the archbishop went round the church in procession chanting a song of triumph."

In the seventeenth century, Fedor of Russia burnt all the parchments or registers in which the gradations of rank were verified.

The printing establishment and stock of an eminent French house were burnt early in the

last century, and the king therefore conferred upon the firm the exclusive right to print and publish a handsome quarto edition of the Vulgate.

In the recent insurrection at Naplous, the populace burnt the books which they found in the Protestant and Greek churches.

The preceding are the chief illustrations which I have met with, of the principle involved in a line which I have somewhere seen :

"'Tis but to burn your books, the shortest way."

Doubtless many others still remain, which your learned readers may recollect and communicate.

B. H. COWPER.

CROOKED NAVES.

(2nd S. i. 432.)

With reference to your correspondent K., who wishes for information respecting crooked naves, I beg to send the following reference, which may be of use to him.

In a small privately-printed work, called *Voluntary Contributions*, edited by Lady Mary Fox, vol. ii., for the year 1836, he will find the "Fragment of a Tour round France;" and as these books may not be easily procured, I will give you the extract that treats upon the crooked naves :

"Quimper has a fine old cathedral dedicated to Saint Corentin, much ornamented outside, but disfigured by small hovels and shops built up against the walls. On entering the cathedral, I was immediately struck by its singular construction. From the screen the chancel forms an angle with the nave, and for some time I was puzzled with this strange conceit, as I thought it must be, of the architects. I, however, subsequently found the following explanation of it in Fremenville's *Antiquités de la Bretagne*, p. 294 :

"L'Evêque Bertrand de Bormedée posa la première pierre de la cathédrale de Quimper le 26 Juillet, 1424. Son plan offre une singularité qui du reste ne lui est pas particulière et qui se remarque dans quelques autres Eglises de la France; c'est que l'axe n'en est pas droit, et que l'extrémité de l'abside n'est pas précisément en face du portail: cet axe vers le chœur s'incline sur la gauche, y décrivant une courbure sensible. Ceci n'est pas dû, comme quelques uns l'ont cru, à un accident du terrain sur lequel est construit l'édifice; on sait positivement que cette bizarrerie est intentionnée dans toutes "les Eglises où elle se remarque, et c'est un motif religieux. Quelques architectes du moyen âge voulaient faire allusion à la position inclinée que prit la tête de Jesus Christ l'orsqu'il expira sur la croix."

"Many English cathedrals have the choir end a little out of the straight line; Norwich very much so."

The above is the quotation from the *Fragment of a Journey*. I have since seen a long description of this cathedral in the *Voyage dans le Finistère*, par Cambray, p. 136., revised and augmented by E. Souvestre, and printed at Brest, 1855, where K. may find more details. VOLPONE.

A part of the choir of Norwich Cathedral is slightly out of the right line. I shall be very glad

if any of your archaeological readers who were present when this was pointed out at the meeting of the society some years ago, will advance a theory to account for the deviation. If I remember rightly, the western end of the choir is that part which lies due west and east. It would be interesting to have a list of those churches at home and abroad which do not stand exactly east and west, and the amount of deviation; noting particularly whether the west end be depressed towards the south. I quite agree with K. that this is worth inquiry; and it concerns other matters besides church architecture. F. C. B.

Diss.

The parish church of Eastbourn, Sussex, is an instance of the crooked nave referred to by your correspondent K. R. R. A.

Replies to Minor Queries.

Fragments of former Greatness (2nd S. i. 405.)

—MR. EDWARDS must not forget that the helmets, banners, swords, &c., till within the last fifty years so often found, and now, comparatively speaking, so seldom found in our old churches, are generally merely the remains of heraldic funerals, and not memorials of noble deeds. The helmets and weapons are often mock articles made for the purpose. The escutcheon, the helmet, the flag, the sword, spurs, gloves, and tabard of the knight or esquire, were all required for a heraldic funeral, and were all suspended in the church. The wonder is that so few of these memorials have been allowed to remain. P. P.

In Kilkampton Church, Cornwall, not far from the site whereon Stowe, the magnificent mansion of Sir Bevell Grenville, was raised, there is still to be seen that warrior's gauntlet, tourists threatening, however, to destroy what time has spared.

T. H. P.

Time taken in writing Black-Letter (2nd S. i. 410.) — It may be interesting to give the results of a similar undertaking with that of LX., and compare them with the details given in his interesting communication. I amused and employed myself for a short time in the day, for some years, in restoring the leaves wanting in a fine old Sarum Missal in my possession. It is a large folio, and in excellent preservation. It belonged to Archbishop Chicheley, and was given by him as a part of the dowry of his niece on her marriage into the family of Darrell of Cale Hill in Kent. When I purchased it I found twenty-two leaves missing, one here and two or three there, and so on, in various parts of the Missal, besides the Calendar, which of course occupied six more leaves. Here, then, were fifty-six pages to be restored, and by industry and patience the task was accomplished.

I found that each page of the old Missal had two columns, each being $13\frac{1}{2}$ in. high, by $3\frac{3}{4}$ wide. Each column contained thirty-nine lines, and of course in each page there were seventy-eight. The letters were $\frac{2}{3}$ th of an inch high, just double the height of those copied by LX. Each line of a column took me ten minutes to write in letters like those of the original, being $\frac{2}{3}$ th of an inch high. A large proportion of these were to be in red, and some were in blue. Thus each page on an average would occupy thirteen hours; but much depended upon the number of initial letters, these being in the Lombardic character, and either in red, blue, or burnished gold. Besides the forming of the letters, there were many large initial letters to be illuminated, some in borders of two inches square, and others smaller, with endless devices of flowers, flourishes, and painted borders. The whole is executed on vellum; and matches the original Missal with tolerable success. It is now complete, and very valuable. F. C. H.

Person referred to by Pascal (2nd S. i. 412.)—The original of Pascal is as follows:

"Qui aurait eu l'amitié du roi d'Angleterre, du roi de Pologne, et de la reine de Suède, aurait-il cru pouvoir manquer de retraite et d'asile au monde?"

A foot-note indicates the three sovereigns as follows:

"Pascal fait ici allusion sans doute à Charles I^{er} . . . forcé de se retirer dans l'île de Wight en 1647; à Jean Casimir . . . obligé de chercher un asile en Silésie en 1655; enfin à la reine Christine, qui abdiqua en 1654." *Pensées Diverses*, No. xxix.

It is clear that Pascal did not allude to any *real individual*, but merely to a *possible case*. The Edinburgh translation conveys the idea that there was a man who was the friend of these three sovereigns, and who notwithstanding was reduced to destitution at last. Pascal wrote:

"He who should have had the friendship of, &c., would he have believed it possible that he could want a refuge and an asylum on earth?"

The moral is, that three cotemporary sovereigns were actually so helpless themselves, that a man might have possessed the friendship of all three, and yet have been utterly destitute. C. H. S.

Punishment in England (2nd S. i. 411.)—In reply to R. W. HACKWOOD the following extract from No. 674. of the *Universal Spectator* may serve to show that the punishment of "pressing" was not often resorted to, even in the reign of George II., and it was quite abolished by the 12th of George III. c. 20., which provides that all persons refusing to plead shall be held to be guilty:

"Sep. 5, 1741. On Tuesday was sentenced to death at the Old Bailey, Henry Cook, the shoemaker of Stratford, for robbing Mr. Zachary, on the highway. On Cook's refusing to plead, there was a new press made, and fixed in the proper place in the pressyard, there having been no

person pressed since the famous Spiggot the highwayman, which is above twenty years ago. Burnworth, alias Frasier, was pressed at Kingston, in Surrey, about sixteen years ago.

J. DE W.

There is no hoax at all in the case. The "*Peine forte et dure*" or pressing to death, as described by R. W. HACKWOOD, was well known to the English law. It first appears on the statute books 8 Henry IV., and was abolished by statute 12 George III. c. 20., which enacts that persons standing mute, shall be convicted of the offence charged. See Blackstone's *Commentaries*, under the head of Arraignment and its incidents, and Hale's *Pleas of the Crown*, ii. 329.

W. J. BERNHARD SMITH.

Temple.

"*The Tune the old Cow died of*" (2nd S. i. 375.)—I beg to offer another version of the song, which is the one I have always heard, and which throws a little more light on this *grave* question:

"Jacky Whaley had a cow,
And he had nought to feed her;
He took his pipe, and played her a tune,
And bid the cow conseeder.

"The cow considered very well,
And gave the piper a penny,
To play the same tune over again,
And 'Corn riggs are bonnie.'"

Now, though the first tune is still a desideratum, we may fairly infer that the cow died of one of the two, and so far a step is gained in the inquiry. F. C. H.

Cliefden House (2nd S. i. 432.)—

"Cliefden House was built by Charles Villiers, Duke of Buckingham, in the reign of Charles II. That nobleman died in the latter end of the last (seventeenth) century, and in 1706 it was purchased by the first Earl of Orkney, who very much improved it, and from whom it descended by marriage to the Earl of Inchiquin."

See Boydell's *Hist. of the River Thames*, fol., Lond. 1794. R. S. CHARNOCK.

Major André (1st S. *passim*; 2nd S. i. 255.)—Since writing my last note, which appeared in "N. & Q." under date of March 29, I have seen a copy of the *National Intelligencer*, published at Washington, March 25, giving a brief notice of a work just issued from the press, and bearing the following title:

"*Life of Capt. Nathan Hale, the Martyr Spy of the American Revolution*. By J. W. Stuart: Hartford, F.A. Brown, 1856."

"This work has its origin in a praiseworthy attempt on the part of its author to throw around the name of Hale that pitying tenderness and regret which have embalmed alike in the hearts of friends and foes the memory of the unfortunate André. Of equally melancholy fate, the British and the American spy have not been sharers either of equal commiseration or of equal renown. England sent an embassy across the seas to reclaim from a

foreign soil the ashes of her 'martyr spy,' and gave them a fit sepulture among the mighty dead who sleep in that mausoleum of British worthies, the Westminster Abbey. The spot which covers the remains of Hale is unknown, and it is but recently that a tardy patriotism has erected a fitting cenotaph to his memory in his native town of Coventry, Connecticut.

"We commend this biography to all who desire to acquaint themselves in clearer outlines with the character of him who, in meeting an ignominious death, 'regretted only that he had but one life to lose for his country.'"

W. W.

Malta.

Pantomimes (2nd S. i. 313. 436.) — Pantomimic acting, accompanied by music, has been in use among the Chinese, Persians, and other Oriental people, and was introduced into the Greek choruses. (Lucian, *De Saltatione*.) The Romans had entire plays called *saltatio pantomimorum*. The word *pantomimus* is of Greek origin, and means "an imitator of everything." In the reign of Augustus two actors, Bathyllus and Pylades (both Greek names), were celebrated, but they were not its inventors, and respecting whose contest there is a heavy joke of Augustus in Quinctilian (vi. 3.). There was a friendly contention between Cicero and Roscius, to determine whether the one by his phrases, or the other by his gesticulations, could vary oftenest a given sentiment. The modern pantomime, as the name of harlequin shows, came to England from Italy, where Arlecchino is forcibly introduced even into such plays as Goldoni's *Il Padrè di Famiglia*, thereby evincing the popularity of this character; and to which country we also owe Punch, something more than pantomime, and more like the speaking French harlequin.

The ancient *saltatio* is somewhat feebly set forth in the melo-dramas of modern times, where the action proceeds to the accompaniment of instrumental music, without words or singing. For authorities see Eschenburg, *Cl. Lit.*, p. v. s. 319. b. 320. Zosimus, i. 6.; iv. 33.; v. 7. Oct. Ferrarius, *De Mimis et Pantomimis*. N. Calliachus, *De Ludis scen. Mim. et Pantomim.* J. Meursius, *De Saltationibus veter.* De L'Aulnaye, *Saltat. Théat.*, with plates. J. Weaver, *History of Mimes and Pantomimes*. Boulanger de Rivery, *Récherches histor. et crit. sur les Mimes et les Pantomimes*. Burette, in the *Mém. Acad. Inscrit.*, i. Ziegler, *De Mimis Romanorum*. Sulzer, *Allg. Theorie*, i. 523. Signorelli, *Storia critica dei Teatri antichi e moderni*. T. J. BUCKTON.

Lichfield.

Submarine Duel (2nd S. i. 412.) — The reason why I think there is no truth in the story is this: — the same tale is told in the third volume of *Music and Friends*, by W. Gardiner, 1853; only the duel is there stated to have taken place between two divers employed, not by Mr. Deane at

the "Royal George," but by a Capt. McNeilly in raising the "Scotia," sunk in the straits which separate Puffin Island from the main of Anglesea. No date is given, but a truly super-marvellous addition is made to the duel. Here is the whole passage:

"Capt. McNeilly assured me that two of his men, on finding a box of dollars, quarrelled over it, and actually fought, at the bottom of the sea, for the possession of the treasure. He also told me of a diver who had been drinking very freely, on falling asleep in the depths below, had his pocket picked by his companion during his submarine nap."

Equipped as divers are, it is just possible that they might lay hold of the same article, and pull against one another for the possession of it; but anything like "fighting" would, I think, be an impossibility; and when I read about the "submarine nap," I cannot help concluding that in the whole of the diving wonders he was relating to him, the sly McNeilly must have been practising on the credulity of Mr. Gardiner.

HENRY KENSINGTON.

Kennerleigh Manor lost by a Game of Cards (2nd S. i. 222.) — The account of which I had from Capt. Clayfield, a descendant of the Dowrish family; and I think it probable that if J. T.—T will apply to that gentleman, he will get every information on the subject. JULIA R. BOCKETT.

Southcote Lodge.

Blood that will not wash out (2nd S. i. 374.) — In Lincoln Cathedral there are two fine rose windows, one of which, it is said, was made by a master workman, and the other by his apprentice, out of the pieces of stained glass the former had thrown aside. These two windows were uncovered on a certain day, and that of the apprentice's construction was declared to be the most magnificent. In a fit of jealousy and chagrin the master threw himself from the gallery beneath his boasted *chef-d'œuvre*, and was killed upon the spot. The blood stains upon the floor are declared to be indelible, and are still pointed out to the admiring visitor by the verger in attendance. It is but right to add that I have heard a similar story at another cathedral: I cannot remember which. T. LAMPRAY.

At Cothele, a mansion on the banks of the Tamar, the marks are still visible of the blood spilt by the lord of the manor, when, for supposed treachery, he slew the warder of the drawbridge. But these are only to be seen on a *wet day*, and I have heard of a gentleman who was only convinced of the truth of the assertion by a visit during rain. Many similar traditions haunt Cornish and Devonshire houses.

The blood marks at Holyrood I have certainly seen, or, to speak more correctly, the *so-called* blood marks, of the unfortunate Rizzio; and I

cannot but think that, for the feelings of the old servant who exhibits the spots, it would be the "unkindest cut of all" to refuse credence to the story. Indeed, a hint at *paint* offends him as much as it might have offended a *belle passée* of the last century. T. H. P.

Mignonette the Badge of the Counts of Saxony (2nd S. i. p. 454.) — In reply to D. L. I send you the legend from Mrs. Loudon's *Ladies' Flower Garden of Ornamental Annuals*, which she took from a little work called *Le Langage des Fleurs*. The Count Walstein was paying his addresses to a beautiful heiress, who trifled with his affections, and who had a dependent cousin secretly in love with the count. One evening, while walking in the garden, the ladies each chose a flower, and the heiress gaily challenged the count to write the description of each in one line. She had chosen a wild rose, and the count, who had been piqued by her numerous flirtations, wrote, —

"Charming, but evanescent."

The cousin had chosen mignonette, and the count's motto for this flower was, —

"Your qualities surpass your charms."

The legend adds, that the count married the cousin, and in compliment to her inserted the mignonette in his coat of arms. GASTROS.

The Reader's Maxim (2nd S. i. 19. 375.) — If J. K. will consult Byrom's poems, he will find the passage he requires. The advice which Byrom gives is most valuable; and public speakers would do well to read and study with attention the directions which the poet gives. CLERICUS (D.)

Matthew Buchinger (2nd S. i. 429.) — It is surprising what things are brought to light by "N. & Q." I have a good specimen of the writing and drawing of the above remarkable character of the date 1717, and it quite bears out G. N.'s description of it, to whom I should be happy to show it (should he wish it), and have left a note for him at the publishers. J. W.

"*A sunbeam passes through pollution unpolluted*" (2nd S. i. 114. 304. 442.) — S. Augustine, I believe, is the originator of this idea. It occurs in his Works (*in Joan. tr.* 4.), where he says:

"Lux, etsi per immunda transeat, non inquinatur."

ALFRED T. LEE.

Tetbury, Gloucestershire.

"*Holly, the only indigenous Evergreen*" (2nd S. i. 443.) — I should perhaps have said that the holly was the only indigenous evergreen tree, for of such small plants as spurge laurel, butchers' broom, gorse, and ivy, I did not intend to speak. The yew and box have, I believe, been proved to be imported trees. It is true, on congenial soils

they grow freely from the seed; but of the yew the first specimens, probably, yet remain planted singly in churchyards, and the box, with only one or two exceptions, remains to this day the inhabitant of the garden only. I maintain, therefore, I was right in calling the holly our only indigenous evergreen, to the exclusion especially of the yew and box.

For further information on this subject I beg to refer MR. FRERE to some papers in the *Gent. Mag.*, written by my grandfather under the signature T. H. W., in the years 1784, pp. 21. and 970.; 1786, p. 940.; 1787, p. 666.

A. HOLT WHITE.

Popular Names for Live Stock (2nd S. i. 416.) — Is MR. STEPHENS sure that a three times shorn ewe is a twinter? In the North of England we apply the term to two year old cattle, and it is supposed to be a contraction of *two winter*. We don't say a quey, but a why or wye calf, and a dry cow is a drape. In Craven they call a colt a stag, and a pony a highty. P. P.

Ancient Origin of Phrases now in Common Use (2nd S. i. 283.) — With the expression "If the sky were to fall we should catch larks," cf. Ter. *Heaut.* iv. 3. 41.: Quid si? Redeo ad illos qui aiunt: Quid si cælum ruat? P. J. F. GANTILLON.

Chalices (2nd S. i. 211.) — Some ten years since there was a Mr. Edward Edwards, in Shrewsbury, who had the glass "cup" which was formerly in use in Battlefield Church. How it came into his possession I do not know. My impression, however, is, that he obtained it for a mere nothing.

Perhaps some of your numerous subscribers and readers are acquainted with this gentleman; if so, would they use their influence to induce him to present it to the authorities of Lichfield Cathedral for safe and proper keeping?

H. AP ADAM.

Urceola elastica, &c. (2nd S. i. 454.) — MR. HANCOCK will find a figure of *Urceola elastica* of Roxburgh, in that author's *Asiatic Researches*, and another in Wight's *Icones*, t. 473.

Siphonia Caluchu, Richard, which is the *Jatropha elastica* of Linnæus and the *Hevea gujanensis* of Aublet is figured in Aublet's *Guyana*, t. 335.

R. H.

Kensington.

Hangman Stones (2nd S. i. 282. 402. 435.) — At a picturesque angle in the road betwixt Sheffield and Barnsley, and about three miles south of the latter place, there is a toll-bar called "Hangman-Stone Bar." Attached to this title is the usual legend of a sheep-stealer being strangled by the kicking animal, which he had slung across his shoulders, and which pulled him backwards as he

tried to climb over the stone wall enclosure with his spoil. I do not know that any particular stone is marked as the one on which the sheep was rested for the convenience of the thief in trying to make his escape; but the Jehu of the now extinct Barnsley mail always told this story to any inquiring passenger who happened to be one of "five at top — as quaint a four-in-hand as you shall see."

ALFRED GATTY.

Quotation wanted (2nd S. i. 455.) —

"The rush of years

Beats down their strength: their numberless escapes
In ruin end. And, now, their proud success
But plants new terrors on the victors' brow:
What pain to quit the world, just made their own,
Their nest so deeply down'd, and built so high!
Too low they build, who build beneath the stars!"

Dr. Edward Young, *The Complaint*, night 8, l. 215.

J. J. B. W.

The Ten Commandments (2nd S. i. 440.) — Merely for the sake of information, and not controversy, I wish to state that Professor Browne, as quoted by A. A. D., is not correct, when he says that the Catholic Church "teaches the commandments popularly only in epitome" in her catechisms. In the catechisms used by authority in this country, the commandments are taught at length, and the first, as in the verses 2, 3, 4, 5, and 6 of Exodus, ch. xx.

F. C. H.

"*Sic transit gloria mundi*" (1st S. vi. 100. 183.; vii. 164.; xi. 495.) — This seems to be taken from the *De Imitatione*, lib. i. cap. iii. 6.:

"O quam citò transit gloria mundi!"

HUGO.

Umbrella or Parasol? (1st S. xii. 233. 313.) — On one of the Layard bas-reliefs in the British Museum, is a slave holding over the head of the king as he rides in his chariot to the hunt a (what?) parasol or umbrella? Is it not "a little shade" (σκιᾶδιον)? If it be an umbrella, it certainly is a somewhat ancient discovery.

Query, however, the distinction between the two articles?

Jos. G.

Inner Temple.

Origin of Fashions (2nd S. i. p. 332.) — The following items relating to fashion have fallen under my notice while looking over a volume of the *Hull Advertiser*:

"*Hair Powder*. — London, and the circumjacent counties of Middlesex, Surrey, and Kent have already produced for hair-powder licences, no less than 100,000*l.*, one half the sum at which the aggregate of the tax throughout Great Britain was estimated.

"The number of hair-powder certificates granted in this town (Hull) is nearly one thousand. — July 11, 1795."

"*Straw Bonnets*. — The prologue of Reynold's new comedy of *Speculation*, which has been very favourably

received in London, contains some very humorous allusions to the straw ornaments at present worn by the ladies:

"Of threatn'd famine who shall now complain,
When every female fore-head teems with grain?
When men of active lives
To fill their granaries need but thresh their wives."

Nor are the matrons alone prolific:

"Old maids and young, all, all are in the straw."
"Nov. 21, 1795."

"*Feathers: the Height of Fashion*. — Lady Caroline Campbell displayed in Hyde Park, the other day, a feather four feet higher than her bonnet. — January 2, 1796."

K. P. D. E.

MR. HACKWOOD asks to whom we are indebted for the curious and sometimes absurd change which takes place from time to time in our manners, customs, and personal adornments. If a short and general answer will satisfy him, I would say, to the French. From France, at least since the time of Louis XIV., most of our fashions have been derived. A paper by Gay, in *The Guardian*, No. 149, written before the death of the *grand monarque*, notices this:

"The most fruitful in genius is the French nation. We owe most of our gaudy fashions now in vogue to some adept beau among them."

The chimney-pot (or rather flower-pot) which we wear on our heads is of French invention.

"The cocked-hat in general survived till nearly the present century. It was superseded by the round one during the French Revolution." — *Autobiography of Leigh Hunt*, vol. i. p. 84.

All that our countrymen can be fairly charged with is, that in borrowing fashions in dress from their neighbours, they have sometimes "bettered the instruction," — have made ugliness more ugly. So that the French are in the habit of deriding our costume, though copied from their own. Thus Beranger sings:

"Quoique leurs chapeaux sont bien laids,
Goddam! j'aime les Anglais."

F.

Burying without a Coffin (2nd S. i. 455.) — The note of E. H. on this subject has reminded me of the following passage, which I met with some time ago in the first volume of *Testamenta Eboracensia*, published by the Surtees Society:

"— Fest. S. Marg. Virginis, MCCCVII. Ego Johannes de Burton, Rector medietatis Ecclesiæ S. Elenæ infra muros in vico de Aldwerk Ebor — corpus meum sepulturæ tradendum in loco per me nuper proviso, et pro sepulturâ corporis mei ordinato, ex parte australi chori dictæ Ecclesiæ, præcipiens et inhibens executoribus meis, ne corpori meo cistam ligneam vel alia indumenta præparent, nisi tantummodo unum lintheamen pro corpore meo involvendo."

No doubt his executors strictly observed his directions, and committed his body to the grave with no other covering than a linen sheet. S. D.

Tradesmen's Tokens (2nd S. i. 336. 417.) — I am obliged to your correspondents, and especially to MR. E. S. TAYLOR, for their answers to my Queries. The list of Norfolk corruptions is useful, though most of them are familiar to me; but I wish to correct one mistake MR. TAYLOR has made.

"Matthew Rich and John Potterill" is not a Norfolk token, but one of *Okeham*, in Rutland; the word is very plain on my specimen.

Snelling's lists are very useful as far as they go; but no explanations being given of the modern names of the places mentioned by him, it would occupy too much of your valuable space to reprint them.

I would gladly comply with the suggestion of MR. FRERE; but the coins were only mentioned to me as I gave them, my own collection (except for London) being as yet small. I trust, however, that other collectors will supply this omission, as you appear to have several among your readers.

Being unwilling to intrude too much on the space at your disposal, I confine myself at present to one Query, and an explanation or two which I have ascertained since I wrote to you. Query, where is *Fairefax*?

"O. — John Pettie × Justice holding a sword and pair of scales.

"R. — *Fairefax*, 1666 × A ship in full sail."

I have suggested the co. of Monmouth, where there is the *Fairfax* estate lately presented to Lord Raglan as a memorial of his gallant father; but Monmouthshire is not a maritime county.

Ozed is St. Osyth, co. Essex.

Town Soutton is Sutton Valence, co. Kent.

The *Manor of Honychild* is also in Kent, in Romney Marsh.

Stowry is Sturry, co. Kent.

Austonefield I cannot find in my county atlas; but there is *Austonefield*, on the borders of Derbyshire, but in Staffordshire. I subjoin a description of the token:

"O. — James Sheldon at × Grocers' Arms.

R. — *Ostenfeld*, 1666 × His' Half . Penny."

J. S. SMALLFIELD.

10. Little Queen Street, Holborn.

Song on Tobacco (2nd S. i. 258. 260.) — Your correspondent Y. B. N. J. was probably not aware of the authorship of the very pretty sonnet on the pipe and tobacco, which he quotes from *Misson*, who probably himself was not aware of it. The author was *Esprit de Raymond*, Comte de Modène, putative father of *Armande Béjart*, wife of *Molière*. He is also author of some pleasant verses: "La peinture du pays d'Adioussias, c'est-à-dire de l'état d'Avignon," an epistle to a young person about to take the veil; a set of monorhymes in *if*, addressed to "Inizul;" and a magnificent sonnet on the crucifixion. While on the

subject of *Misson*, allow me to recommend to the perusal of your readers, *Ozell's Preface or Dedication*: it is the finest gem of snobbery in the language.

JAMES KNOWLES.

William Spencer (2nd S. i. 472.) — The lines quoted by your correspondent S. were, doubtless, the original production of *William Robert Spencer*, and as such are contained in a volume of poems afterwards published for him, in 1811, by *Cadell & Davies*, Strand, London; where they will be found at p. 166.

N. L. J.

"*Cullet*" (2nd S. i. 377.) — This word is to be found in *Goodrich's* edition of *Webster*, and also in *Brande*, who says: "broken glass, to be melted over."

R. S. CHARNOCK.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

DICKSON'S HUSBANDRY OF THE ANCIENTS.
VOSS ON THE GEORGICS OF VIRGIL.
VIRGIL. BURMAN. 1746.

*** Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

LIND'S LETTERS ON THE PRESENT STATE OF POLAND. Published about 1792. (?)

Wanted by D. R., care of James Drysdale, Esq., 12. Queen Street, Glasgow.

LOWNDES' MANUAL. 4 Vols.
RICH'S BIBLIOTHECA AMERICANA.
BRYDGES' BIBLIOGRAPHER. 4 Vols.
BRYDGES' CENSURA. 10 Vols. 1815.
WEBSTER'S DRAMATIC WORKS. 4 Vols.
DUNLOP'S ROMAN LITERATURE. 3 Vols.
WILSON'S (Lea) CATALOGUE OF BIBLES. 4to.
COLLIER'S CATALOGUE OF THE BRIDGEWATER LIBRARY. 4to.

Wanted by W. H., 60. Old Broad Street.

THE PASTOR IN HIS CLOSET. By the Bp. of Grahamstown.

Wanted by William Skeffington, 163. Piccadilly.

Notices to Correspondents.

We are compelled this week to omit our usual NOTES ON BOOKS, including notices of Lord Cockburn's most amusing Memorials of his Own Time; *Gilderdale's Disciplina Rediviva*, &c.

INDEX TO THE FIRST SERIES. As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers, MESSRS. BELL & DALDY, will forward copies by post on receipt of a post office order for Five Shillings.

R. G. T. (Chester) is requested to repeat his Query, which does not appear to have reached us.

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LONDON, SATURDAY, JUNE 28, 1856.

Notes.

INEDITED LETTER OF SOUTHEY.

[The following letters, for the use of which we are indebted to the courtesy of MR. DILLON CROKER, contain what the elder D'Israeli would have called "the secret history" of an article in the *Quarterly Review*. Barré Charles Roberts, the amiable and clever youth to whom they allude, died at the age of twenty-one in 1810. Mr. Grosvenor Bedford, his cousin, published his *Letters and Papers*, with a Memoir, in 1814; and, according to the fashion of that lordly period, enshrined them in a handsome 4to. volume. The review alluded to at the conclusion of the second letter was published in the *Quarterly Review* for Jan. 1815 (vol. xii. p. 509.). Written in the tone of exaggeration which pervades these letters, there is one passage in it which is worthy of quotation for the almost prophetic character of its close. Southey is describing the too frequent course of men of genius—"the melancholy sum of what the biography of men of letters almost uniformly presents." It is thus that he sums up the melancholy tale: "A morning of ardour and of hope; a day of clouds and storms; an evening of gloom closed in by premature darkness." Should he not have looked beyond the grave, to that "recompense of reward" which, even in this world, awaits the memory of those who devote their powers to high and noble ends?]

"Keswick, 16. Dec. 1814.

"You will not I trust, Sir, think me obtrusive, if I return thanks to you as well as to Grosvenor, for the volume with which he has favoured me. I have read it with great interest and great admiration; could the cause of its publication have been forgotten, I might have added with unmingled pleasure.

"We know too many instances of promising talents cut off in the bud, but I remember no instance in any way resembling this. The good sense, the careful research, the playful temper, which the letters display, are truly delightful; and the picture of filial and fatherly affection might be held up as the ideal of all that can be desired between parent and child.

"Books are more durable than marbles; and while this volume exists, Barré will be known and admired. That he would have attained a distinguished reputation if a longer life had been granted him, I cannot doubt. Perhaps under any other circumstances he would not have been so entirely laid open to the world; and if he had not been made known so well, however distinguished his attainments, he would never have been admired or lamented so much.

"You, Sir, have the consolation of reflecting that everything which the wisest and fondest parent would do for the welfare and happiness of his child was done, and of knowing that what death has taken away, death will restore. One

who has felt this latter consolation, may be allowed to touch upon it.

"Believe me, Sir,

"With the most sincere respect,

"Your obliged humble servant,

"ROBERT SOUTHEY."

"Ealing, 20th December, 1814.

"Dear Sir,

"I should ill requite the favour you have conferred on me, or deserve the good opinion which your own worthiness has led you to entertain on my behalf, if I did not gratefully acknowledge the value I set on both.

"As soon as Grosvenor's Memoir of dear Barré was issued from the press, I was very desirous that a copy should be sent to you forthwith. This wish sprang out of the respect which I bear you, and which you are so eminently entitled to receive from every one: it was restrained, so far as regards the not having presented the work from myself, from an apprehension, alone, that I might seem to be taking a presumptuous liberty. If I erred, I did so from delicacy.

"The kindness, may I say the friendly sentiment, your letter displays in regard to my lamented son and myself, are deeply impressed on my mind; but your admiration of dear Barré, your applause of his affectionate disposition and nature, of his persevering industry and his various acquirements, excites a tumultuous conflict of joy and grief in me; not to be controuled by any power which I possess, nor described by any language which I can command. Instruct me, dear Sir, if the rich stores of your own vast mind contain the means how I shall convert these hours of grief into consolatory reflections.

"I trust, with the lowest humility, and I hope with pious resignation, that the Almighty who blessed me with such a son and friend, and who endowed me with the best and warmest affections of our nature for his merits, will not be displeased with me, or will pardon my infirmity, that I cannot cease whilst I have life, however unavailing my sorrow, to repine at the loss of him. It has been hinted, that a great obligation is yet in store for me; that the most masterly pen amongst living authors is about to exercise its mighty powers in a review and delineation of the unpublished memoir and works of Dear Barré. How shall I sustain this large addition to the debt which Gros^r Bedford, from zeal and affection, already has heaped upon me.

"Believe me to be, dear Sir, with the highest respect and esteem, your obedient and most faithful servant,

"ED. ROBERTS.

"Robert Southey, Esq."

PUNCTUATION.

There can, I think, be little doubt but that many beauties in writers are obscured or lost, and even apparent violations of sense and grammar caused, by improper punctuation. In my *Life of Milton* (p. 297.) I have hinted at (but which I firmly believe to be the truth) an idea that the punctuation of a passage in *Lycidas* is that of the printer, and different from that designed by the poet. In like manner at the end of the first stanza of Gray's Ode on Eton College there is a colon instead of the sign of a break, or aposiopesis, while there is a manifest interruption in the sense. But I have an idea that printers formerly did use the colon in this way. I may here observe that we make too little use of the dotted line (. . .), which indicates a break in the sense as distinguished from the dash (—), which only denotes a pause. The editors of Shakspeare, for example, use the last alone for both break (aposiopesis) and pause.

"N. & Q." does not, I believe, meddle much with classic matters, yet perhaps I may be allowed to illustrate my assertion from Virgil. In the first Eclogue, then, I would punctuate *vv. 46. seq.* as follows:

"Fortunate senex, ergo tua rura manebunt! —
Et tibi magna satis. Quamvis lapis omnia nudus,
Limosoque palus obducit pascua junco
Non insueta graves, etc."

Melibœus pauses with surprise at *manebunt*, and then adds *Et* etc. He then reflects that, small and unfertile as Tityrus' lands may be, his cattle are exempt from the evils to which his own are exposed. The structure *Quamvis*, etc. had occurred just before, *v. 33.*

"En! unquam patrios longo post tempore fines,
Pauperis et tuguri congestum cespitem culmen
Post? . . . aliquot, mea regna videns, mirabor
aristas!
Impius hæc tam culta novalia miles habebit,
Barbarus hæc segetes." — *Vv. 67. seq.*

He is going to add *multos annos*, or something of the kind, when grief stops him, and he then tells what he would see, adding the reason; *nam* being in the usual manner understood in *v. 69.* No critic has as yet given a good sense to *Post aliquot aristas*, in the ordinary punctuation.

THOS. KEIGHTLEY.

CONTEMPORARY CRITICISM ON HOGARTH'S "MARCH TO FINCHLEY."

The following bit of healthy criticism, with its sly hits at the prevailing prejudice in favour of the "old masters," under the "cold shade" of which the British School struggled into being, may appear to merit preservation; as also the

title of the book from which I take it, which I claim indulgence for transcribing entire: —

"A description of Mr. Hogarth's original painting, from whence was copied his curious Plate of the 'March to Finchley': —

"SIR,

"As you desire my sentiments on Mr. Hogarth's Picture, I shall begin with pointing out what appears most defective. Its first and greatest Fault then is its being too new, and having too great a resemblance to the Objects it represents; if this appears a Paradox, you ought to take particular care of confessing it. This Picture has yet too much of that Lustre, of that despicable Freshness which we discover in Nature, and which is never seen in the Cabinets of the Curious. Time has not yet obscured it with that venerable smোক, that sacred cloud, which will one day conceal it from the prophane Eyes of the Vulgar, that its beauties may only be seen by those who are initiated into the Mysteries of Art. These are its most remarkable faults, and I am now going to give you an idea of the subject, &c. . . .

"Mr. Hogarth, who lets no Opportunity escape him of observing the Pictoresk Scenes which numerous Assemblies frequently furnish, has not failed to represent them on the Spot where he has drawn the scene of his Picture. This Painter is remarkable for a particular Sagacity in seizing a Thousand little Circumstances which escape the Observation of the greatest part of the Spectators; and it is a Collection of a Number of these Circumstances which has composed, enriched, and diversified his Work. The scene is placed," &c. — THE MIDWIFE, or the OLD WOMAN'S MAGAZINE, containing all the WIT, and all the LEARNING, and all the JUDGMENT, that has ever been, or ever will be inserted in all the other Magazines, or the MAGAZINE of MAGAZINES, or the GRAND MAGAZINE OF MAGAZINES, or any other Book whatsoever. So that those who buy this Book will need no other. Published pursuant to several Acts of Parliament, and by the Permission of their Most Christian and Most Catholic Majesties, the Great Mogul, and the States General. London: printed for Mary Midwife, and sold by T. Carnan, in St. Paul's Churchyard. (Vol. i. p. 182.)

I need not, perhaps, remind the reader that a visit to the Foundling Hospital, (Monday is the day on which this institution is open to the public,) will enable him to compare the picture as it now is, with this criticism upon its merits when fresh from the master's easel. Time has dealt gently with this fine work, for Hogarth painted with a safer medium than that used by his immediate successors; but still is quietly engaged in the process of "smoking," which the critic has anticipated, and the painter himself, in one of his well-known subjects, symbolised.

WILLIAM BATES.
Birmingham.

BRITISH LAND AND FRESH-WATER SHELLS.

I send a list of *habitats* of these Mollusca in the immediate vicinity of Norwich, in hopes that some naturalist may add those of other species not found in this county:

Neritina fluviatilis. River Wensum.

Paludina vivipara and *achatina.* Ditto.

Bithinia tentaculata and *ventricosa.* Ditto.

Valvata piscinalis. River Wensum.

V. cristata. Ditches at Heigham.

Limax flavus, carinatus, and agrestis. *Passim*.

Vitrina pollucida. Bramerton Heath.

Testacellus haliotideus. Mackie's Nursery Grounds, near Norwich.

Helix pomatia, or Roman edible Snail. Ewing's Nursery, Eaton. I believe introduced. (Is there sufficient evidence of its having been imported by the Romans, and to this day found only in the vicinity of Roman camps, &c.?)

H. aspersa. *Passim*. A whitish yellow variety of this, in all stages of growth, is found near Norwich in particular spots.

H. nemoralis, hortensis, and hybrida. Catton.

H. arbutorum, depilata, and pulchella. Ditto.

H. ericetorum. Mousehold Heath, *passim*.

H. cantiana, concinna, and caperata. Hedges, Unthank's Road.

H. virgata. Heacham, near Lynn.

H. rufescens, granulata, and hispida. Thorpe.

H. or Carocolla lapicida. Ditto.

Zonites cellarius, nitidulus, lucidus. Ditto.

Z. alliarius, rotundatus, and radiatulus. Heigham.

Zonites Helmi, (Query?).

Bulinus obscurus. Thorpe.

Zua lubrica. Heigham.

Azeca tridens. Whitlingham.

Achatina acicula. Eaton.

Pupa Juniperi. Ditto.

P. marginata and umbilicata. Thorpe.

Balea perversa. Ditto.

Clausilia bidens and nigricans. Thorpe and Whitlingham.

Succinea putris and Pfeifferi. Thorpe.

Carychium minimum. Heigham.

Limnæus pereger, auricularis, stagnalis, and palustris. *Passim*.

L. truncatulus. Costessey.

Amphipeplea glutinosa. Cringleford.

Ancylus fluviatilis. Trowse Eye.

Velletia lacustris. Ditto.

Physa fontinalis. Thorpe.

Planorbis corneus, marginalis, carinatus, vortex, spirorbis. Whitlingham.

P. contortus, albus, nitidus. Heigham.

Segmentina lineata. Whitlingham.

Cyclostoma elegans. Plentiful. Moss at roots of trees. Whitlingham.

Cyclas cornea. Heigham.

Pisidium amnicum, obtusale, Henslowianum (?). Ditto.

P. pusillum. Newton St. Faiths.

Anodon cygneus, and probably some of its varieties. River Wensum.

Unio pictorum, U. tumidus. Ditto.

E. S. TAYLOR.

COTHERIDGE CHURCH, WORCESTERSHIRE.

"A correspondent informs me that it (the church) was originally built by Borlace de Fitz, to commemorate the birth of his son, and partly as an expiation of the crimes of his youth. . . . It was here (see notes to Sharon Turner's *History*) that Lord Audley and the fair Anne of Cotheridge were united after their flight from Evesham in 1407." — *The Rambler in Worcestershire, or Stray Notes on Churches and Congregations*, by John Noake; pp. 185, 186., art. "Cotheridge Church."

Permit me to correct the above passage upon the best authority.

The explanation involves a confession; but as it is undesirable that the "N. & Q." of 1956 should be troubled with endless disputes as to Mr. Noake's authorities for these facts, I now make the following confession of guilt, and "malice aforethought."

The Rambler originally appeared in the *Worcestershire Chronicle*. At the time of publication a friend was in the habit of sending me the paper occasionally, and as a lady — a relative of mine who was a native of that county — was speaking of the church, which was announced as the subject of an early visit from "The Rambler," I paid particular attention to the lady's descriptions (having only her account to go upon and knowing nothing of the place), and upon them I based a letter, dated Cotheridge, containing an eloquent description of the locality, — of which I detected traces in the chapter afterwards, as well as the facts anent "Borlace de Fitz," "Lord Audley and the fair Anne of Cotheridge," detailed in the quotation above. Of course I have long since repented of the hoax I then perpetrated on the learned author of *The Rambler*, and trust that after this confession he will pardon the joke, and omit the passage in all future editions of his work, while my shocking example may deter others from the perpetration of similar follies in the hot-blood of their youthful days. R. S. WATTS.

THE FAIRCHILD LECTURE.

The above lecture was delivered on Whit Tuesday last by the Bishop of Oxford. Inquiry was made respecting the founder and the previous lecturers, and the inquirer was directed to inquire of "N. & Q.;" but at the door, after the lecture, pamphlets were distributed, wherein it was stated that —

"The worthy Founder . . . was a native of the Parish of St. Giles, Cripplegate, and carried on the business of a gardener at Hoxton, in the grounds lately known as 'Selby's Gardens;' extending from the west end of Ivy Lane to the New North Road, but the gardens are now covered with houses. His name appears in the Hoxton rate books, and as far back as 1703; but little is known of his private life. He was a benefactor to the boys' school in Kingsland Road."

Then follow an abstract of his will; an extract

from Bradley's *Encyclopædia of Gardening*; and the opinion of Dr. Pulteney. Can this sketch be added to? Further on we are told:

"Mr. Fairchild was the author of a book called *The City Gardener*, 8vo., 1722. . . . He died 10th October, 1729, and was buried in the 'Poor's ground' in Hackney road;"

and an account of his tomb is given.

I subjoin a list of the lecturers:

1730. 1733—1758. Rev. Dr. Denne, Vicar of Shoreditch.
 1731. Rev. H. Wheatley, Lecturer of ditto.
 1732. Rev. J. Bridgen, Curate of ditto.
 1760, 1761. 1763. Rev. Dr. Stukeley, Rector of St. George the Martyr, Queen Square.
 1762. 1765. Rev. J. Vade, M.A., Vicar of Croydon.
 1764. Rev. M. Marlow, M.A., Rector of Lackford, and Chaplain of Aske's Hospital.
 1766. Rev. Anselm Bayley, LL. D. [Minor Canon of St. Paul's and Westminster Abbey.]
 1767. Rev. H. Owen, M.D., Rector of St. Olave's, Hart Street.
 1768—1783. Rev. Dr. Morell [editor of Ainsworth, &c.]
 1784—1786. Rev. W. Jones, M.A., of Nayland, Suffolk.
 1787—1789. Dr. De Salis.
 1790—1804. Rev. S. Ayscough, F.R.A.S.S. of Cudham, in Kent.
 1805—1854. Rev. J. J. Ellis, Rector of St. Martin Outwich, Threadneedle Street.
 1855. Rev. G. M. Braune, Vicar of Wistow, Yorkshire. Who preached in 1759?

AVON LEA.

Minor Notes.

The late Duke of Wellington not a Freemason. —

"London, October 13, 1851.

"F. M. the Duke of Wellington presents his compliments to Mr. Walsh. He has received his letter of the 7th ult. The Duke has no recollection of having been admitted a Freemason. He has no knowledge of that association."

The above note appeared for the first time in print in the *Freemasons' Quarterly Magazine* for April, 1854. By its publication the oft-mooted question among masons whether, or no, the late Duke was a member of the craft, is finally and effectually disposed of.

Many masons are looking forward with much interest to a work which Mr. Walsh has for several years been engaged in writing. When, may I ask, is the *History of the Ancient Builders of the World* to be published? W. W. Malta.

Congress of Literary Men at Paris. — In the present age of congresses, it appears to me that a congress of literary men, met together in the splendid city of Paris, the centre of the fine arts and of European civilisation, would effect much, if carried on in a spirit of peace and moderation, for softening down the acerbities of hostile and mistaken nationalities, and for promoting goodwill and kindly feelings. Allow me to suggest

the formation of such a congress to the Dickenses, the Thackerays, and the Alisons of the age, through the medium of your universally read papers. Δ.

Presidential Names of Places. —

"According to the post-office directory, the following number of villages and towns where post-offices are located, have been named in honour of the various presidents: — Washington, 35; Adams, 23; Jefferson, 25; Madison, 27; Monroe, 29; Jackson, 55; Van Buren, 15; Harrison, 23; Tyler, 7; Polk, 14; Taylor, 33; Fillmore, 15; Pierce, 18. The number of counties, towns, and parishes named in honour of Washington is 169; of Jackson, 132; of Jefferson, 86; of Monroe, 71; and of Harrison, 62." — Moore's *Rural New Yorker*, May 3, 1856.

K. P. D. E.

A Builder's Contract. — In a trial at the Winchester Assizes, the following agreement was put in:

"I Hear a Gree to Bild 7 Cottages — to Be Good substanchell Bilt Buildings. The Bed rooms papperd and Cubberts in them all Prives to each. Chimley Pots to all chimles. Rooms each the same sicc. Money to be paid when Finishd and a Proved by Both any thing forgotten and Necessery to be done is a Gree to Do it."

M. C.

Marie Louise. — The following, from a newspaper of June 13, may be useful to some of your readers: —

"Two days ago," writes the Paris correspondent of *Le Nord*, 'there died at Versailles, in complete obscurity, a personage who has a name in history — Count de Bombelles, who, after Napoleon I. and the Count de Niepperg, was the third husband of Marie Louise.'"

T. LAMPRAY.

Ink for Records. —

"Nitrate of silver solution	-	-	$\frac{1}{4}$ oz.
Nitrate of iron	-	-	1 oz.
Prussiate of ammonia	-	-	$\frac{1}{2}$ oz.
Tincture of galls	-	-	$\frac{1}{2}$ oz.

Add to which a small portion of finely-levigated Indian ink and gum arabic."

The fluid ounce is meant. I hope this is better than Mr. Holmes's restorative; it is of the same date. R. W. HACKWOOD.

Peace Rejoicings. — Now that the stock of squibs and crackers in "the House," furnished at the expense of the rockets and Jack-in-the-boxes in the parks, seems to have been expended, perhaps honourable members (subscribers to "N. & Q.") resting from their labours will refresh themselves by perusing the following "firework" manufactured and let off on a previous similar occasion, A.D. 1814:

"New Alphabet for 1814.

- "A stands for August, the month for the shows,
 B — for the Bridge built to frighten the crows;
 C — for the Colonel, with genius so rare,
 D — for the Day when he makes us all stare;
 E — for the English, who see this fine sight,

F — for the Fire-works let off at night;
 G — for the Grandeur those works will display,
 H — for the Hundreds we for them must pay;
 J — for John Bull, just as blythe as a lark;
 K — for the Kickshaws built up in the Park;
 L — for the Long-boats, our gala to crown,
 M — for the Men who conveyed them to town;
 N — for the Noise, which seems never to stop,
 O — for the Oil-skin o'er each Temple's top;
 P — for the Powder that's used by the fleet,
 Q — for the Queer ones that plann'd such a treat;
 R — for the Regent, of all this the giver,
 S — for the Ships on the Serpentine River;
 T — for the Temples, of all town the talk,
 V — for the Vessels afloat in the Park;
 W — for the Winds; and oh! may they prove fair;
 X — for the Crosses these vessels must bear;
 Y — for the Youngsters this sight keeps from school,
 Z — for the Zeal with which we play the fool."

R. W. HACKWOOD.

Queries.

PRAYERS COMPOSED BY HENRY VI.

Copy of a paper in the hand-writing of Dr. Harbin, librarian to 1st and 2nd Viscounts Weymouth:

"In an old MS. Missal printed (*sic*) * in 8vo., in the reign of K. Henri VIII., p. 48. are two Latin Short Prayers made by K. Henri VI. as is affirmed in an index to the said book, p. 155. at y^e end of y^e said Missal.

"Domine Jesu Christe, qui me creasti, redemisti et præordinasti ad hoc, quod sum, tu scis quid de me facere vis: fac de me secundum voluntatem tuam cum misericordia."

"Domine Jesu Christe, qui solus es sapientia: Tu scis quid mihi peccatori expediunt: prout tibi placeret, et sicut in oculis tue Majestatis videtur, de me ita fiat cum misericordia tua. Amen."

Ibid. p. 153. *Orationes beato Regi Henrico.* [Vito.]

"Rex Henrice, sis amicus nobis in Angustiâ,
 Cujus prece nos a nece salvemur perpetuâ.
 Lampas morum, spes ægrorum, ferens medicamina,
 Sis tuorum famulorum, ductor in Cœlestia.
 Pax in terrâ non sit guerra Orbis per confinia:
 Virtus crescat, et fervescat Charitas, per omnia.
 Non sudore vel dolore moriamur subito,
 Sed vivamus et plaudamus cœlis sine termino."

"Ver. Ora pro nobis Devote Rex Henrice.

"Resp. Ut per te cuncti superati sint inimici.

"Præsta quæsumus Omnipotens et Misericors Deus, ut qui Devotissimi Regis Henrici merita miraculis fulgentia piæ mentis affectu recolimus in terris, ejus et omnium Sanctorum tuorum intercessionibus, ab omni peste, febre, morbo, ac improvisâ morte, ceterisque eruiamur malis, et gaudia sempiterna adipisci mereamur, per Christum Dominum nostrum. Amen."

"This Missal is in the Earl of Oxford's Library at Wimpole, in Cambridgeshire. Feb. 1734."

[* We take this to mean, that it was a printed Missal containing MS. additions; if so, it was sold with the Earl of Oxford's other printed books by Thomas Osborne in 1744. — Ed.]

It would appear from the above that this Missal ought now to be found in the Harleian Collection of the British Library; but not recollecting ever to have seen the beatification of King Henry VI. mentioned by our historical writers, it may be of interest to readers of "N. & Q." to make researches on the point.

The prayers attributed to him are of such intrinsic merit, as to recommend themselves.

A. Mr.

[These prayers of King Henry VI. were the occasion of a keen controversy among our antiquaries about seventy years ago. They are printed by Tom Hearne in the Preface to *Otterbourne and Whethamstede*, p. liv., but we very much doubt whether they were ever used in "the public offices of religion," as Henry VI. was never canonised, or registered in the calendar of saints. Hearne says: "Quæ quidem auctoritas quum longe levior esset in Henrico Octavo, nulla fere ratio fuisse videtur, quæ ad hoc negotium suscipiendum impelleret Henricum VIII., ad cuius tamen regni principium (id quod plus centies audiui) Henrici VI^{ti} virtutes tantopere decantabantur, ut in publicis illis Officiis (quæ illo ævo potissimum probarentur) preces ipsi (perinde ac si jam mortuus patrociniū supplicantibus præbere quiverint, eaque etiam præstare, quæ ratio et religio præscripserint) sollemniter funderentur. Cujusmodi preces ipse vidi. Imo nunc ejusmodi precationū ob oculos habeo in Codice, à Wynkino de Worde, A.D. 1510, excuso, B. *Maria Virginis horas* continente. Hanc scilicet in sententiam, fol. 151, a."

Dr. Samuel Pegge possessed a MS. Manual of Latin Prayers containing an illumination of Henry VI. in his robes, crowned, with sword and monde, and the words *De beato Henrico* written underneath. It also contained the antiphona and prayer, as well as "A prayer qwhence Henry VI. made," the same as given by Dr. Harbin. In an edition of *Hore in usum Sarum*, printed by Pigouchet, 1498, 12mo, the two prayers by Henry VI. are noticed in the Contents as "Two lytil Prayers whyche Kyng Harry the Sixth made." This copy does not contain the invocation to him. The latter first appears in *Hore beate Marie Virginis in usum Sarum*, printed by Wynkyn de Worde, in 1502, an earlier edition than that mentioned by Hearne, 1510. The Earl of Oxford's copy was dated 1504. Each of these editions contains the antiphon and prayers by the king, as well as the invocation to him. This invocation occurs also in the *Hore* printed by R. Pynson, 1522, as also in those printed by Regnault at Paris, 1524, 1530, 1534, 1535, 1536. William Cole, the Cambridge antiquary, also possessed Regnault's edition of *Hore in usum Sarum*, Paris, 1530, adorned on every page with elegant plates and carvings, with English rubrics. At folio c, is a print of a king with the above antiphon and prayer. (Gough's *British Topography*, vol. ii. pp. 112. 345., and Cole's *Hist. of Cambridge*, Add. MS. 5814. pp. 2, 3.)

Upon a review of the whole controversy, respecting these Prayers, (see *Gentleman's Mag.*, 1786, 1787) it would appear that Henry VI. was originally canonised by the apocryphal press of Wynkyn de Worde, and some foreign heretical printers, who copied after him. A difference of opinion prevails among our historians respecting the unsuccessful efforts made by Henry VII. to enshrine him in the Calendar. Rapin, following Camden, supposed the expense deterred Henry VII. from pursuing the canonisation; but Lord Bacon has suggested the following witty reason, "because the Pope would put a difference between a saint and an *innocent*." Hearne, however, who like a sturdy nonjuror, was a stickler for the divine right,

says, "The Pope knew that Henry VI. was not king *de jure*, but only *de facto*, and a poor creature." This is also the opinion of Mr. Habington in his *Life of Edward IV.*]

Minor Queries.

Eales Family.—Nov. 26, 1670, the following arms were granted, or confirmed, to "Luke Eales, Doctor of Physic, and to his brother Thomas," viz.: "Per pale, or and sable, a fess engrailed, and in chief 3 fleurs-de-lis, also countercharged." The doctor is elsewhere described as physician to the king.

I am desirous of obtaining any particulars of either of the brothers or their descendants, or collateral relations.

There is a highly respectable family of the name in Devonshire or Somersetshire; and Richard Eales, Esq., is mentioned in Lysons's *Devonshire* (1822) as lord of the manors of Dawlish, Huish, South Sydenham, and other estates in that county.

A. K.

Council of Lima.—Can any of your correspondents inform me in what work I shall find an account of the proceedings of this Council, and also the several *decrees* passed on that occasion? I have in vain consulted the different histories of councils within my reach. It was held in 1583.

CLERICUS (D.)

Translation of Camoens.—In the *European Magazine* for 1824 (vol. lxxxv. p. 251.), there is a translation of the "Island," from the *Lusiad* of Camoens, by H. AD. Can you inform me who is the author?

R. J.

Earl of Essex's "Letters."—In the second volume of the *Memoirs of the Court and Regency*, published by the Duke of Buckingham, it is said at p. 236., that there then were five volumes of Letters of the Earl of Essex, from 1673 to 1677. Can you tell the world what has been the fate of these volumes? * They ought to be curious.

ANON.

"*The Ascension*," an Oratorio, &c.—Is anything known regarding the authors of the two following works, the music of which was composed by Mr. Hook, the father of Theodore Hook? 1. *The Ascension*, an oratorio, 1776. 2. *An Opera*, containing thirty-six airs, said to be written by a Miss Williams of Norwich.

R. J.

1500 Winebibbers starved to Death after a Drinking Bout!!!—Mr. Quinton,—in his clever little work on the apparently successful process of

the painless extraction of teeth by the anæsthetic application of cold to the portions of gum immediately proximate to them,—when speaking of the effect of extreme cold on the human frame, has the following extraordinary statement:

"We are told, that at a fête given once at St. Petersburg by a farmer-general of distilled spirits, fifteen hundred persons who committed excess in spirituous drink, perished miserably from cold in the squares and streets of that capital."

I shall be glad if Mr. Quinton, or any one else, will kindly tell me the authority for this story, the date of which, it will be observed, is not given.

HENRY KENSINGTON.

Dr. Franklin.—When and where did William Temple Franklin die, and at what age? He was Dr. Franklin's grandson, and published the *Memoirs of his Life and Writings*, in 6 vols., in 1818. Did he leave any posterity? Any particulars relative to the descendants of Benjamin Franklin would be interesting.

J. R.

"*Moral Plays*," by a Lady.—There was a volume of *Moral Plays* published in 1832, by a Lady. Can you inform me who was the author? I think the preface is signed "H. St. A. K."

R. J.

Melrose Abbey.—Can any of your Scottish readers inform me if the design was ever entertained of restoring the Abbey of Melrose, and if an estimate was made and published of the probable cost?

A LATE VISITOR TO MELROSE ABBEY.

Our National Spiders.—For the purposes of measurement the old astronomers were accustomed to use six or eight wires, which crossed the tube of the telescope. This was all very well when the science of astronomy was not so far advanced as it is now; but in the present day, when we are discovering new orbs at the rate of about a planet a week, a much finer material than wire is required for the exquisitely accurate observations which are now so indispensable. In Gardiner's *Music and Friends*, 1853, there is a brief account of the Observatory at Greenwich, in the course of which I find the following statement:

"A superior breed of spiders is now kept in the institution, whose daily labours contribute much to sidereal astronomy by spinning a finer web than has hitherto been produced."

As I have never before heard of these spiders, and as no "item" for their breeding and feeding appears in the parliamentary estimates, I should be glad to know whether or not the above statement is correct. If it is, I think an account of our national spiders, and of the habits and management of the "superior breed" we are so fortunate as to possess, would be generally interesting.

HENRY KENSINGTON.

[* A selection of these Letters (for the year 1675) were published in a quarto volume in 1770; but the editor has not stated where the originals are preserved, or by whom communicated.]

Marriage of British Subjects at Paris. — In 1682 an English lady and gentleman of rank and station were married at Paris. Where should I be likely to find the registry of this marriage?

L. M.

Song by Old Doctor Wild — “Hallow my Fancie,” — In a late number of *Household Words* (May 3.) is an article entitled “Bond and Free,” in which occur parts of what is called an “old song,” said to be by “old Doctor Wild;” and in which one of the characters says, that in his opinion “no other man in Trinity” knew, besides him by whom it is quoted. Is there, in reality, such an old song? The structure of the verse is exactly the same as that of a quaint and (*me judice*) clever piece, which I saw many years ago, entitled “Hallow my Fancie,” because each stanza ends, —

“Hallow my Fancie, whither wilt thou go?”

These verses begin :

“In melancholick fancie
Out of myself.”

Is it known who is the author of these verses, of which, I imagine, the “old song” is an imitation?

S. S. S.

Tradesmen's Signs. — The origin of the “Bull and Bedpost, the “Angel and Cucumber,” or of any equally incongruous combinations which occur in these signs, and which have hitherto puzzled the curious, will surely no longer be involved in obscurity if the following practice was once in vogue :

“I must, however, observe to you upon this subject, that it is usual for a young tradesman, at his first setting up, to add to his own sign that of the master whom he has served; as the husband after marriage gives place to his mistress's arms in his own coat. This I take to have given rise to many of those absurdities which are committed over our heads.” — *Spectator*, No. 28.

Can any instances of this practice be given?

R. W. HACKWOOD.

Rev. John Michell, B.D. was of Queen's College, Cambridge, B.A. 1748, M.A. 1752, B.D. 1761, Woodwardian Professor 1762—1764, F.R.S. 17—. His publications range from 1750 to 1784. He is spoken of in 1804 as having been dead many years. Further particulars respecting him will be acceptable.

C. H. & THOMPSON COOPER.

Cambridge.

Charles Crawford was a fellow commoner of Queen's College, Cambridge, in 1771, when he headed a movement against subscription. He was expelled the college September 27, 1773. He brought an unsuccessful action against the porter of the college, to try the validity of his expulsion, and published various works from 1773 to 1810. In 1808 he assumed the title of Earl of

Crawford and Lindsay. He appears to have been living in 1816; when did he die?

C. H. & THOMPSON COOPER.

Cambridge.

Major-General Stanwix. — Thomas Stanwix, created LL.D. at the royal visit to Cambridge, 1717, was made a major-general 1727. Is there any record of his services? and when and where did he die?

C. H. & THOMPSON COOPER.

Cambridge.

Burke on the French Revolution. — Who was the distinguished individual in France to whom Mr. Burke addressed his *Reflections on the Revolution in France*?

QUERIST.

Minor Queries with Answers.

John Gother. — In the year 1723, there was a little book published, called *Instructions for the Whole Year*, being a body of casuistical divinity upon the epistles and gospels of all the Sundays and Feasts in the year. At the end of the book is a catalogue of Mr. Gother's *Spiritual Works* in sixteen volumes. Who was he? Whence did he spring? Where did he live? When did he die? and for whom did he write this excellent body of divinity?

H. J. G.

[Our correspondent's Query reminds us again of the want of a good Biographical Dictionary of Neglected Authors. As we hinted in our First Series, the name of William Gurnall was not to be found in any Biographical Dictionary, and the same may be said of John Gother, a more voluminous writer, as his *Spiritual Works* alone fill sixteen volumes, besides being the author of seventeen controversial pieces, which elicited replies from Abp. Wake, Clagett, Abednego Seller, Woodroffe, Stratford, John Williams, and Bishop Stillingfleet. John Gother was born at Southampton, of parents who were rigid Presbyterians, and in his youthful days became a member of the Church of Rome, and by means of a relative was sent to the English College at Lisbon, where his natural abilities soon convinced his tutors that the youth would prove an ornament to their community. After he was ordained priest, he returned to England upon a mission towards the end of the reign of Charles II., and was one of the leading controversial writers in defence of the Roman Church during the reign of James II. His most celebrated work is entitled, *A Papist Misrepresented and Represented*. Some ecclesiastical affairs requiring his presence at Lisbon, he was prevailed upon to undertake a voyage thither, but died at sea on Monday, October 2, 1704, and was buried in the English College, under St. Thomas's altar. There is a short account of him prefixed to the collected edition of his *Spiritual Works*, 16 vols. 12mo., printed at Newcastle; no date, but published about 1740. See also Dodd's *Church History*, vol. iii. p. 483., fol., for a list of his writings.]

Historical Pamphlet. — I lately met with a small quarto black letter volume of 150 pages, having this title-page :

“The Fourth Parte of the Cōmentaries of the Ciuill Warres in France, and of the Lovve Cōuntrie of Flaunders.

Translated out of Latine into English by *Thomas Tymme*, Minister. *Seene and allowed*. Imprinted at London by Henrie Binneman, for Humphrey Toy. Anno 1576."

An Address of "The Translatour to the Reader" commences thus :

"The increasing of newe troubles and warres in *Fraunce* hath also increased the matter, and giuen larger occasion of the publishing of this fourth part of the Commentaries, the whiche containeth (as the other three partes do) three bookes: the first of the three in the Latin Coppy reckoned the tenth. But bycause we haue to our third part already a tenth Booke annexed containyng the summe of those things whiche are written in the first Booke of the fourth volume, I have thought good not to translate the same in order as it lieth, but only to gleane out those principall matters which are different from the other," &c. &c.

I shall feel much obliged if I can obtain a history of the above work. Who was the author of it "in Latine?" When, and where, were "the other three partes" published? And where am I likely to see a copy of them now? In this "fourth parte" there is a very quaint, and rather long and particular, account, not merely of the siege of Sanserre, but of the methods which the famished inhabitants resorted to in order to render palatable (?) the rats, moles, and offal they were forced to live upon. I wish particularly to know if this especial account of the siege has been reprinted? or if it has been quoted in any modern book?

HENRY KENSINGTON.

[The first three parts have each a separate title-page, and entitled "*The Three Partes of Commentaries, containing the whole and perfect Discourse of the Civil Warres of Fraunce*. With an Addition of the Cruell Murder of the Admirall Chastilion, and diuers other Nobles, committed the 24 daye of August, Anno 1572. Translated out of Latine into English by Thomas Tymme, Minister, London, by Francis Coldock, 1573-4." 4to. The work has been attributed, but we think erroneously, to Peter Ramus, the celebrated French mathematician, as what is called "the tenth book" contains an account of his assassination on St. Bartholomew's Day, 1572. By some the authorship has been attributed to John de Serres, and by others to Francis Hotoman. The Bodleian has a copy of Part I., 1573; but the British Museum does not contain any portion of the work.]

Patriotic Sentiment attributed to Queen Mary. — I have a recollection of a noble and patriotic sentiment attributed to her whom we are unhappily obliged to associate with other feelings, Queen Mary, which I think I met with some years ago in Blackstone's *Commentaries*, showing great respect for the rights and liberties of her subjects. Not being able to recall it, or to find it, I shall feel obliged to any friend who will point it out to me.

W. R. B.

[It had long been complained, that in suits, to which the Crown was a party, the subject, whatever were his right, had no probability of a favourable decision, on account of the superior advantages claimed and enjoyed by the counsel for the sovereign. When Mary appointed Morgan chief justice of the court of Common Pleas, she

took the opportunity to express her disapprobation of this grievance, which is probably the patriotic sentiment desired by our correspondent. It occurs in the *State Trials*, vol. i. p. 72.: "I charge you, Sir," said the queen, "to minister the law and justice indifferently, without respect of person; and, notwithstanding the old error among you, which will not admit any witness to speak, or other matter to be heard, in favour of the adversary, the crown being a party, it is my pleasure, that whatever can be brought in favour of the subject may be admitted and heard. You are to sit there, not as advocates for me, but as indifferent judges between me and my people."]

Strabo on Ireland. — A writer in an Irish provincial paper quotes from a work of which he gives the title as follows :

"Geography Anatomised; an enquiry into the doctrine of the philosophers of all nations concerning the original of the world; being a collection made from the ancient writers, whose works are preserved in the Libraries of Dresden and Gottengen, by the learned M. Schellinger, now done into English by Mr. A. Edwards—printed for I. Stone, London, 1701."

I give the quotation :—

"At page 174. is the passage under the head *Juerna* ('Ireland') 'Strabo asserts the coasts, more especially the south and south-east, were inhabited by traders and shipmen; whereunto the rivers are favourable, being deep and rapid. The land is woody and mountains high and large. The towers are round and high, like unto those of Persia.'" [Note to this passage in the original:—"See his account of Ireland and Persia, in four books in the Library at Dresden."]

Wanted, the original passage from Strabo.

JAMES GRAVES.

Kilkenny.

[We question whether such a work was ever published for the following reasons: 1. It is not to be found in any of the standard bibliographical dictionaries, English or foreign. 2. We cannot find the name of M. Schellinger in any biographical work. 3. The publisher, I. Stone, is unknown. 4. Strabo designates Ireland as "Ierna."]

Replies.

SARDINIAN MOTTO (1st S. xii. 509.) AND LEGENDS ON THE EDGES OF COINS.

Of the two versions of the letters "F. E. R. T." given by MR. CHADWICK, the first, viz. Fortitudo Ejus Rhodum Tenuit is certainly felicitous :

"Se non è vero, è ben trovato :"

but true it cannot be, if the motto, as stated, were in use prior to the time of Amadeus VIII.: and, however appropriate it might be on the collar of the order of the Annunciata (2nd S. i. 442.), it would be equally inappropriate on the edge of the Sardinian coins, where it still retains its place. The other version *Federe Et Religione Tenemur* being found on the golden doubloon of Victor Amadeus I., some two or three centuries later, is not at all conclusive that the letters are to be so understood, and appears far too vague: the prefer-

able reading, I think, is that I formerly mentioned, and to which reference is made in a foot note, *Fortitudo Ejus Rempublicam Tenet* — a graceful compliment to the sovereign for the time being, and well merited by many of Victor Emanuel's heroic ancestors, but by none more than himself. MR. CHADWICK and MR. HACKWOOD both give the motto F. E. R. T. : my only knowledge of it is from coins, and I find it invariably reads F E R T, with no mark of abbreviation after the letters, which seems to render it probable that the true solution is yet to be sought.

As an account of the legends on the edges of coins is a desideratum, and likely to prove interesting to many besides myself, I send you a contribution from pieces, all of the dollar size, in my own cabinet, and hope that some better Numismatist, enjoying greater advantages, will take up the subject and complete the list.

England has, *Nisi Periturus Mihi Adimat Nemo.* Cromwell.

Decus Et Tutamen. Charles II.

This motto was suggested by Evelyn, and still retains its place on the larger denominations of our gold and silver coins. The Commonwealth half-crowns inscribed on the edge *Truth And Peace, 1651, Petrus Blondæus Inventor Fecit* were never current, nor was Simon's half-crown of Charles II., having on the rim *Reversus Sine Clade Victor*; they were merely pattern pieces.

France. *La Nation, La Loi, Et Le Roi.* Louis XVI. 1792.

Garantie Nationale. *La Republique.*

Liberté, Egalité. Ditto.

Dieu Protège La France. *Le Consulat et L'Empire.*

Domine Salvum Fac Regem. Louis XVIII.

Belgium. *Dieu Protège La Belgique.*

Holland. *God Zy Met Ons.*

Oldenburg. *Ein Gott, Ein Recht, Eine Wahrheit.*

Hanover. *Nec Aspera Terrent.*

Brunswick. *Convention Vom 30 July, 1838.*

Sweden. *Ne Lædar Avaris Manibus.*

Prussia. *Gott Mit Uns.*

Saxony. *Gott Segne Sachsen.*

Hesse-Darmstadt. *Gott Mit Uns.*

The Empire. *Justitia Et Clementia.*

Austria. *Recta Tueri.*

Lomb. Ven. Kingdom. *Justitia Regnorum Fundamentum.*

Sardinia. *Fert, Fert, Fert.*

Cisalpine Republic. *Unione, E Virtù.*

Kingdom of Italy. *Dio Protegge L'Italia.*

Venetian Rep., 1818. *Dio Benedite L'Italia.*

Dio Premiera La Costaura.

Tuscany. *Ipsa Sui Custos Forma Decoris Erit.*

Naples. *Custos Regni Deus.* Jos. Napoleon.

Dio Protegge Il Regno. Murat.

Providentia Optimi Principis. Ferdinand II.

Spain. *Ley, Patria, Rey.* Isabella II.

Sud. Peruana. *Dios Protege El Estado.*

I have omitted such as merely give the value of the coin, as *Kronthaler Baierischer*, or the pureness of the metal, as 75-100 *Delar Fin Silver*, deeming them of no interest.

Of the foregoing we may assign the palm to our own *Decus Et Tutamen*; Tuscany's *Ipsa Sui Custos Forma Decoris Erit* probably ranks next; and then the *Ne Lædar Avaris Manibus* of Sweden. Of the *Providentia Optimi Principis* of the Neapolitan Bourbons may we not safely say —

"The force of satire can no farther go."

I have met with no legends on the edges of the coins of the New World, with the exception of those of South Peru, taking no notice of the fifty cent piece of the United States, which merely gives the value; but as far as my means of judging extend, about one half of the larger denominations of coins of the different states of the Old World present inscribed edges, the rest being simply grained, exhibiting, however, much variety of pattern.

JOHN J. A. BOASE.

Alverton Veau, Penzance.

JACOB BÖHME OR BEHMEN.

(1st S. viii. 246.; 2nd S. i. 395.)

To complete the lucid and correct notices in the "N. & Q." concerning the above-named celebrated individual, whom Francis Lee, in a poetical preface to the chief publication of Jane Lead's transcendental effusions, thus apostrophises:

"From thy dark cell now, great BOHEMIUS, rise!
Tutor to sages, mad to the' worldly wise.
Wisdom's first distant phosphor, to whose sight
Internal nature's ground, all naked, bright
Unveils,—all worlds appear, heavens spread their light.
Early thou risest, glorious, but in clouds
Thick set; not sent to the vulgar, nor the learned
crowds
Of reason's orb — too low; none thee descry,
None but the well purg'd, mystic eagle eye
Of some few anchorite elected magi.
Here all past sages veil and disappear!
E'en Malebranche bends beneath his weighty character,
To thee resign'd; and 'tis but just, for he
Draws all from one small rivulet of thee*,
Fountain of science, art, and mystery!
Where *Stagyrite*, *Hermes*, *Plato*, all combine,
Descartes in every page, and *Boyle* in every line.
And yet alone, by eminence, THE DIVINE!"

I say, to complete these notices for all future inquirers, I hand for insertion in "N. & Q." a correct list of his wonderful writings, as follows:

[The Emblem at the head of Böhme's Works, is an Angel passing through the air, blowing a Trumpet, signifying the Demonstration of the Gospel Religion, by a revelation of universal and self-evident truth; out of which is sounding forth these words,—*To all Christians, Jews, Turks and Heathens, to All the Nations of the earth, This Trumpet sounds for the Last Time.*]

1. "*Aurora.* The Dawning of the Eternal Day, or the Infancy of Creation.—*An unfinished piece*, of the childhood of his illumination. [Wherein he describes as

* Of how many other originals also, may this be truly said, from *Newton*, if not *Harvey*, to *Hahnemann*?

best he could—as a stammering, timid, unlettered child, the opening panorama of the divine wisdom, set before his internal vision. He narrates the circumstances and ground of the angelical creation; the fall of the chief of the three hierarchies thereof, and the direful effects which ensued thereupon in eternal nature, (by their unbalancing of its *seven* equipoised powers or *forces*;) and the thereupon creation of this material, temporal system, (from the *condensed, compacted, dark, fiery, fluidic, spoiled materiality* and galvanic powers, of the spiritual, angelical world, good as well as bad,) as the first act of the curative process of the *thus originated evil* in nature. The narrative was broken off, by violence, before the author came to the creation of Man.—This piece should *not* be perused till the reader is pretty conversant with J. B.'s other works.] A.D. 1612.

2. "*De Tribus Principiis cum Appendice*. Of the Three Principles or Worlds of Nature, with Appendix.—Describing the Eternal-Birth of Nature, in its Seven Properties, and Two Co-eternal Principles, also this Third Principle, and the Creation of All Things. Lastly of MAN, as the Crown and Comprehension, or Developed Central Divine Idea of all, and therefore a true Lord and Prince over All. His Fall, with all the circumstances of it; and his Redemption, by virtue of the 'Mystery' and Process of Christ. With a concurrent evangelical application of the truths developed. A.D. 1618.—[Herein Man's creation is declared, from which it appears, that Man is the noblest being in the universe of God. That he is the primal centre, the immediate abode, habitation, organism, and personal medium of Deity, who, as the triune, incomprehensible, universal power, or Spirit of life—a mere goodness, light, and truth, has no form nor visibility but in Man—understand, the Virgin Man, as created, and as restored and glorified in Christ. (Oh, Man! SEEK AND KNOW THYSELF.)—In this work Man, (who was created as the instrument by which God would heal the *disordered, corrupted body* of Nature, and restore all to its primitive perfection,) is circumstantially described, in his original creation, his fall, and his redemption, by the "*mystery of Christ*;" who, as a second Adam, or Man, came to heal and restore the first ruined Adam, and to effect all that, which the Deity would have had accomplished by him.—A knowledge of theosophic science, as of the experimental philosophy of *animal magnetism*, is, however, essential for a due apprehension of these deep mysteries of nature and magic.]

3. "*De Triplici Viti Hominis*. Of the Threefold Life of Man, according to the Three Principles. That is, as the *generated Idea*, or Supernatural Image of the *abyssal tri-une Will-spirit* of the Deity—the VIRGIN SOPHIA, incarnated in, and clothed with the Eternal and Temporal Nature.—And from the relations of Man's present state of grace and nature, setting forth his practical duties and obligations, in order to the regeneration, and attainment of the prerogatives of his glorious redemption. A.D. 1619.

4. "*Psychologia Vera cum Supplemento*. Forty Questions concerning the Soul of Man, Answered, with Supplement.—In the Answer to the First Question, is presented a Symbolical Diagram of the Wonder-EYE of the Divine Wisdom, the supernatural Abyss or Habitation of the Tri-une Deity; with the Central Generation therein, (by the Father-Will of the Trinity of Deity,) of Eternal Nature, with its Two co-eternal Principles of black Darkness and lustrous Light, and this exgenerated Third or mixed, temporal Principle understood therein. A.D. 1620. [Understand these two eternal principles, of *positive* and *negative*, the *nay* and the *yea* of the speaking tri-une Word of life, the SUPREME ONE—that they *together* constitute Nature, or eternal Nature: not the dark world alone, which is termed the ground or root of nature, but both principles together, in *perfect, indissoluble union*.—

By the fall of angels, (through the perverse, obstinate misuse of their free, uncontrollable will,—who had their life and being, or *qualification* in this eternal, or divine nature,) it came to be discovered or experienced, how the *majestic visibility* or "glory of God," or "kingdom of heaven," has this darkness as its basis or ground, and how the life of this dark principle *in itself*, is a life of the most horrible wrathfulness, anguish, falsehood, and misery. And hence arose the Scripture and theological term, *God's wrath*, or the *wrath of God*—signifying, not that the will-spirit of the Deity is wrathful, or capable of wrath, for he is the *one only good*, pure, and lovely, the unchangeable love; but that in bringing forth his ineffable, intellectual, will-spirit into a perceptible essence or nature, a something sensible to creatures, by *desire*,—this desire, as such, must be the *very opposite*, or contrary spirit to his own Being of gentleness, peace, delight, holiness, happiness; and by possessing which, his real goodness, loveliness, holiness, light and truth become manifest in a triumphing, glorious life. This *twofold life* is then Nature, eternal Nature, the "divine nature," in which all eternal beings are created to live, and enjoy the divine happiness:—though alas! how many will *frustrate* the divine intention, and *render ineffectual* the divine benevolence toward them in the sufferings and death of Christ; and so fall into the dark, inferior, unregenerate principle, or eternal root of Nature—the life of *all misery*.]

5. "*De Incarnatione Verbi, Partes tres*.—Part First. Of the Incarnation of Jesus Christ the Son of God. That is, Concerning the Virgin Mary, what she was from the Original, and what kind of Mother she came to be in the *Blessing** and Conception of her Son, Jesus Christ; and how the Eternal Word is become Man.—Part Second. Of the Suffering, Dying, Death, Resurrection, Ascension, and Glorification of Christ, as the first and second Adam. And why we must all *follow him* in the same Process, and Way thus opened for us, back to the Throne of God.—Part Third. Of the Tree of the Christian Faith; shewing the whole Christian Doctrine of Faith and Practice. Wholly brought forth out of the Supernatural Centre, through the Three Principles. A.D. 1620.

6. "*Sex Puncta Theosophica*. Containing a Description of the Life of the Supernatural Wisdom and Abyss of Deity, and of that of the Three Principles of Nature, also of each Principle as in itself. Shewing how Men should seek, find, and know the Ground of Nature."

7. "*Sex Puncta Mystica*. Clearing up certain deep Points involved and not resolved in the foregoing Dissertations.—8. *Mysterium Pansophicum*. A further diversified deep Consideration concerning the Heavenly and Earthly Mystery of Nature, and of the full working and fruition of the life of the Latter. A.D. 1620.

9. "*De Signatura Rerum*. Shewing the Sense, Virtue,

* I beg leave respectfully to observe, that it had been well if the recent Synod, held at Rome, had condescended to look into this author's *demonstration*, and revelation of the "mystery of Christ," previously to issuing forth to the world the Dogma it recently propounded, of the immaculate *conception* of the Blessed Virgin Mary. Her high Blessedness and inward reconstitution, whereby she became *interiorly*, as highly graduated as Adam when he was breathed forth out of the womb of Deity, and nothing could be higher, (so qualifying her to be the mother of the throne-prince of eternity, the "*man* Christ Jesus,"—God and man,) took place only on her acceptance of the divine salutation, through the angel Gabriel.—The loan of a copy of this *Book of the Incarnation* was offered to the Synod, at the time of its sittings, by the Writer, through the agency of the See of Rome in this country, but was not accepted, or the offer overlooked, though acknowledged.

and Qualification of the Shapes and Forms of the Creation. And what the Beginning, Ruin, and Cure of Everything is, Spiritual and Physical. [The Ground of Physiognomy, Phrenology, Homœopathy, &c. &c.—The Language of Nature, or Speech of the Divine Wisdom, apprehensible of her regenerate, clairvoyant children. A book of the sublimest wisdom and angelical melody; and key to the regeneration of the medical art.] A.D. 1621.

"*Christosophia*. The Way to Christ, and Divine Wisdom.—*Pars prima*. 10. *De Regeneratione*. Of the Grounds and Reasons of Regeneration, being an Introduction to the Gospel Religion.—11. *De Pœnitentia vera*. A Practical Entrance upon the Way of the Regeneration, or New Birth.—12. *De Æquanimitate*. Of True Resignation, and Advancement in the Regenerate Life. Or, of continual Dying to Self, and demersing the Will and Desire wholly into the Meekness, Humility, and Love of the Supernatural, Divine Element.—13. *De Tentatione, et 4 Complexionibus*. Of the Ground and Nature of Temptation; whence it arises, and how to Overcome in the Conflict. [The first three Tracts composed the only book the author published in print: all the rest of his writings being left by him in the hands of his friends, in MS.] A.D. 1622.

14. "*Libri Apologetici duo, contra Balh. Tilken*. Two Apologies.—The first, in Defence and Elucidation of the *Aurora*. The second, concerning Predestination; and of the Person of Christ, and the Virgin Mary, as treated of in the Author's *Book of the Incarnation*. A.D. 1621, 23.—15. *Anti Stiefelius, libri duo*. (1.) Considerations of E. S.'s book, concerning the Threefold State of Man, and the New Birth; also of the Last Zion, or New Jerusalem, &c. (2.) Concerning the Errors of the Sects of E. S. and Ezech. Meths relating to Christian Perfection. A.D. 1621, 22.—16. *Apologia contra G. Richter, cum libello Apologetico ad Senatum Gerlicensem*. The Author's Defence of his printed Book of *The Way to Christ*, and his *Aurora*, against the libellous Censures of the Primate, G. R. A.D. 1624.

17. "*De Electione Gratia, cum Appendice de Pœnitentia*. Being a Fundamental Demonstration of the Scripture Doctrine of Election, or Predestination. With Appendix, shewing the Way to attain to the clear Vision and Knowledge of Divine Mysteries. A.D. 1623. [Grounded in the deepest Supernatural, Abyssal Centre—the instinct, constitution, or *scientz* of the Fountain Word and Creator of all things; and thence traced into, and through Nature. And shewing the inevitableness of that which is evil and that which is good.]

18. "*Mysterium Magnum: an Exposition of the First Book of Moses, called Genesis*. In Three Parts. Wherein is treated of the Revelation of the Divine Word, through the Three Principles of Nature; and of the Original of the World and the Creation. Also, wherein the Kingdom of Nature, and the Kingdom of Grace, are explained. A.D. 1623. [Demonstrating the literal truth of the descriptions of the book of Genesis. But to apprehend such truth a magic understanding is needful; one versed in the theosophic science, and also in the modern experimentalism of *animal magnetism, clairvoyance, spiritism, &c.*]

"*Christosophia. Pars secunda*. 19. *Theosopia*. Of Divine Contemplation: how to attain to Divine Clairvoyance and Understanding, or Wisdom. (Unfinished.)—20. *De Vita Mentali*. Of the Supersensual, Superrationive or Divine Intellectual Life. [See *F. Lee's* enlargement of this piece in Vol. IV., large 4to., English ed. of J. B.'s Works; which is the most preferable.]—21. *Colloquium Viatorum*. A Dialogue between a Regenerate Soul, and one in the Way or Process, and Seeking the full birth of Divine Wisdom.—22. *Epitome de Mysterio Magno*. A Summary of the Process of the Regeneration to Divine Illumination.—23. *Appendix. Suspiria Viatorum*. The

Holy Prayer Book (containing Prayers of the *highest magical power, and virtue*). Left unfinished. A.D. 1624.

24. "*De Testamenti Christi*. Of Baptism and the Supper. How they are to be understood, both according to the Old and New Testament. Set forth from the true Theosophical Ground, through the Three Principles of the Divine Manifestation. A.D. 1624.

25. "*Questiones Theosophicæ*. Being a Consideration of the Divine Revelation. That is, of God, Nature, and Creation, Heaven, Hell, and this World, together with all Creatures. Whence all things in Nature have their original, for what, and why, they are created. Especially of MAN, or *Adam* and *Christ*. Set forth in 177 Questions, with Answers to Thirteen of them. (Unfinished.)—26. *Tabula Principiorum*. A Table or Consideration of the Deity, in Unity, Trinity, and Wisdom, and as manifested through the Three Principles of Nature; with the Explanation thereof. This Table accompanies the Author's Epistle 'of the True and False Light' of understanding, dated 11 Nov. 1623.—27. *Tabulæ Principiorum*. Three Tables of the Divine Manifestation. Shewing how God is to be considered in his Supernatural Abyss, and as Manifested in and by Nature, with its Two Principles and Seven Properties, and further by this World. And then concerning MAN as an Image or Epitome of all Worlds, in his Creation, his Fall, and his Redemption in Christ. Being a Key to the whole of the Author's Revelations.—28. *Clavis*. Or an Explanation of some Principal Points and Expressions in the Author's Writings. In the German edition, there is an *additional Clavis*, which has not yet been rendered into English. A.D. 1624.

29. "*Epistolæ Theosophicæ*. Being a Collection of the Author's Letters, wrote during the last Six Years of his Life, wherein he composed all his Theosophical Treatises, except the *Aurora*." [These Epistles to be perused in the first place, as an introduction to his writings.]

Such is a correct and comprehensive account of the original writings of this celebrated individual Böhme, and which has not hitherto been published in the English language. In order to enter upon a right study of these writings, the reader is advised to previously go through the treatises of Mr. Law, mentioned in "N. & Q.," 1st S. viii. 248., and in the order there given. Then, having obtained a conception of the entire scope and unity of Böhme's philosophy (commencing with the *supernatural ground**, out of which, or rather in the centre of which *free, clear-seeing Eye, or vision*—as a point—Nature eternally is generated by the *astrigent motion, attraction, or self-desire* of the Divine triune Will, or Word of life, therein, and *universally* possessing the same),—he will be well prepared to pursue his object, according to the *special directions* for that end given by Mr. Law to an *academic friend*, which I reserve for insertion in a subsequent number of "N. & Q."

I must also defer the observations I had to make upon the above described writings, as a conclusion to the present article, to another occasion. I propose, afterwards, to complete the notices of theosophic studies for the readers of

* On this point to consult the *Preface*, and other portions of the *Notes and Materials for Law's Biography*, from which, originally, the present account of J. B.'s writings is derived.

"N. & Q.," by presenting an analysis of the serial writings of Mr. Law, upon those topics, which have been recommended for perusal, as an introduction to the right apprehension of Böhme's deep writings and revealments. Thus "N. & Q." will contain (1.) a general account of the eminent orthodox mystics and theosophists of later times (Sept. 10, 1853), and the nature of their writings; (2.) the last-named analysis of Law's mystical writings; (3.) the above account of Böhme's writings; (4.) an account of Freher's writings, p. 395. *suprà*; and, lastly (p. 93. *suprà*), a clue to all the treatises and writings wherein the subject of mystical theology is treated according to the purest evangelical light and the highest experiences of the regenerate life. ANON.

(To be continued.)

NOTES ON REGIMENTS.

(2nd S. i. 423.)

The 80th are called the Connaught Rangers; the 50th are called the Half Hundred; the 56th the Pompadours, from their purple facings (pompadour colour); the 42nd the Black Watch (why?); the 28th the Slashers, from using their swords (then worn by the Infantry) in the American war; and the 87th "the Faugh-a-ballagh boys," from Fag an bealach, "Clear the way," their cry at Barossa; having been the old shout in a faction-fight of the Munster and Connaught men who furnished their ranks. Several of the badges are very appropriate to the scene of the services of the corps by which they are borne: the sphinx of Egypt, the elephant and tiger royal of India, the eagles of Prussia and France, and Primus in Indis of the 39th, the first that rounded the Cape; Montis Insignia Calpe, key and castle of the 12th, 39th, 56th, and 58th. Some to the royal name of the regiment or the place where it was raised, as the white horse of Hanover; the dragon of Wales; prince's plume; or the castles of Edinburgh and Inniskilling; rose and crown, and rising sun, and the badges of the great national orders of knighthood. Some seem to have had a more peculiar origin: the paschal lamb of the 2nd Foot; the dragon of the 3rd Buffs (East Kent), the only regiment that has the privilege of marching with drums beating and colours flying through the city of London, as having been originally recruited by its 'prentices; and the antelope of the 6th; the death's head "or glory" of the 17th Lancers.

Some regiments carry peculiar mottoes, to trace which would be interesting: as the "Firm" of the 36th; "Cuidich'n Rhi" of the 78th; and the "Gwell Augau neu Chwilydd" of the 41st. Others recal forgotten events; such as "Virtutis

Namurcensis præmium" with the lion of Nassau of the 18th; "In veritate religionis confido" of the 25th.

The remaining mottoes are the following: "Quis separabit?" of the 4th; "Vestigia nulla retrorsum" (Horace, Ep. i. 1. 74.) of the 5th Dragoon Guards; "Spectemur agendo" of the 1st Royal Dragoons; "Nec Aspera Terrent," 3rd Light Dragoons, 8th, 14th, 23rd, and 25th Foot; "Pristinæ virtutis memores," 8th Hussars and 2nd Foot; "Viret in æternum," 13th Light Dragoons; "Vel exuvias triumphant" of the 2nd Foot; "Quò Fata vocant" (*Æneid*, iii. 7.) of the 5th; "Nemo me impunè laceravit," 21st; "Celer et audax," 60th; "Aucto splendore resurgo," 85th; "Quò fas et gloria ducunt," Engineers; "Ubique," Artillery; "Per mare per terras," Royal Marines.

I am not able to trace the regiment which boasts the cry "Shoulder to shoulder," nor that which carries the plate on the front and back of the cap.

MACKENZIE WALCOTT, M.A.

EATON'S SERMON AT KNUITSFORD.

(2nd S. i. 373.)

The Sermon concerning which MR. A. TAYLOR inquires, was, I suspect, never printed separately and entire. The only notice of it I have, after much attention to the subject, been able to find, is in Sir Thomas Aston's *Remonstrance against Presbytery*, 4to., 1641. Sir Thomas reprints, in this curious pamphlet, an anti-prelatical petition which had been spread abroad in the county of Chester amongst the common people, and annexes, "Certain Positions preached at St. John's Church in Chester, by Mr. Samuel Eaton, a minister lately returned from New England, upon Sunday being the third day of January, 1640, in the afternoon." Also, "Certayn other Positions preached by the same man at Knuttesford, a great market Towne in the same County." The positions advanced by Eaton at Knutsford show him to have been an early assertor of Independency. He holds that "any particular Congregation is an absolute Church;" and "must enter into Covenant amongst themselves, and without such Covenant no Church;" that "the power of the Keyes is committed neyther to the Pastors nor Governors, but to the whole congregation, and to every particular member of the same;" and that "it is a heynous sin to be present when prayers are read out of a Book, either by the Minister or any other." Sir Thomas Aston states, that by these "and other such Doctrines, many of the common people are brought into that odium of the Book of Common Prayer, that divers of them will not come into the Church during the time of Divine Service."

Samuel Eaton was a notable man in his day, and appeared not seldom before the public as an author. His character and writings appear to be little known, even to those who have professed to write the history of Independency in England and its literature. "His name is not mentioned in Hanbury's three bulky volumes of *Historical Memorials relating to the Independents*. If Mr. TAYLOR, or any of your correspondents, can furnish me with references to manuscript or printed books, illustrative of Eaton's life and writings, they will be gratefully received as contributions to a proposed history of Dukinfield, in which village Eaton ministered under the patronage of the parliamentary colonel of that name, and where he founded the first Independent Church in the county, if not in the north of England. If Mr. A. TAYLOR finds any difficulty in meeting with Aston's book, I shall be happy to assist him in obtaining it. R. BROOK ASPLAND.

Dukinfield, Cheshire.

GORTON'S "BIOGRAPHICAL DICTIONARY."

(1st S. xi. 430.)

I have just seen the communication headed as above from HARVARDIENSIS of Cambridge, New England, and as no notice appears to have been taken in "N. & Q." of an error the writer has fallen into, I will venture to set him right.

HARVARDIENSIS has confounded two brothers whose Christian names present the same initials, a mistake by no means improbable even in their native country.

Hugh James Rose was of Trin. Coll., Cambridge, B.A. 1817, fourteenth Wrangler, senior medallist, and senior prizeman, Fellow of his College.

Henry John Rose was of St. John's College, Cambridge, B.A. 1821, fifteenth Wrangler, Fellow of his College, and Hulsean Lecturer, 1833.

By whom the *Biographical Dictionary* was originally projected I know not; but it was first undertaken by the elder Rose, Hugh James, and on his lamented death at a comparatively early age, after some years of declining health, it was carried on by the younger and surviving brother, Henry John. I hope this explanation will convince HARVARDIENSIS that Rose's *Biographical Dictionary* has not been published under false colours, a strong suspicion of which is implied by the tone of his remarks.

While upon this subject I would suggest to HARVARDIENSIS to reflect on the utter impracticability of the compilers of such a work studying the wishes and predilections of all those who would be likely to consult it. The volumes of a *Biographical Dictionary* which would satisfy every one might suffice to bridge the Atlantic; and who

would purchase such a production? To say nothing as to the possibility of its accomplishment. An amount of twelve volumes merely will produce a considerable effect upon the sale of any publication, and the absolute necessity of compression will account for many defects discoverable in, indeed inseparable from, such a performance as a biographical dictionary for familiar use. A perfect collection of the kind is hopeless: wherefore, recollecting the difficulty of the undertaking, and the irreconcilable differences of opinion as to the names to be introduced, we should rather be grateful for those labours which have given us an useful, though incomplete, book of reference, than cavil because the *unavoidable* omissions do not accord with our own estimate of what the selections ought to have been.

ARTHUR HUSSEY.

Rottingdean.

HENGIST AND HORSA.

(2nd S. i. 439.)

A very singular illustration of the utility of "N. & Q." has just occurred. In a note, headed "Hengist and Horsa," signed with the honoured initials of J. M. K., I find these words:

"There is no reason to believe the Frisian heroes Hengist and Horsa to be a bit more genuine than Cadmus or Romulus. The banner and arms of Kent are a mere fiction, derived at a very late period from the names themselves."

Now, it happened to me some years ago, or, according to the pictorial chronology of our good old fairy historians, "once upon a time," to be one of a learned literary dinner party. To the young practitioner, very few operations of the mind are more painful. There is generally on such occasions the one man—greatest of the great. The "pièce de résistance" served up, on that day, was a very promontory of flesh, a moving mountain (after the manner of the more celebrated type in Dante) of gross intellectual vigour. I do not say "He was the terror of his neighbourhood;" but the man was the awe, the law, and the authority, the approving good, and inexorable authority of his circle. On the day we met, he was on duty as Dr. Johnson. The shadow of the great name loomed in the mental awe of the unseen presence felt by every person in the room. The head, and its contents, and the external ornament the flowing wig—the flopping brown coat—luminous button holes—and *now* top-coat buttons—indeed were wanting; but then we had the introductory muttering before speech, the same vibratory motion of the body, the same dogmatic noisy pouring forth of soul. The conversation fell or was led into the Anglo-Saxon period. Hengist and Horsa were the theme. From whence I precisely drew my authority, it would be difficult to say; but I

ventured, timidly it may be, to suggest, "That Hengist and Horsa were myths: names of men, types possibly of qualities, but of men who had never existed!" I cannot describe the scene which ensued. There was an awful silence; from amid the depths of which a deep, loud, rough voice exclaimed: "Here is a young man present who doubts the existence of Hengist and Horsa." Every word was duly poised and emphasised, and fell like drops of molten lead upon my soul. I attempted to maintain—it was useless. I felt as one living stretched upon the anatomist's table; resigned my spirit, and bore my martyrdom like the whole "Book of Martyrs."

And now, Hengist and Horsa are declared myths! This brings me to the point at issue,—the deficiency of the philosophical study of early historic periods. We accept as truths the details of periods which had no historians. The lettered knowledge of an ignorant and barbaric people is always imaginative or traditional. Incapable of abstract ideas, they conceive only, or realise only through the medium of symbols and types. The next tendency is to exalt and deify tradition. Moral truths, religious ceremonies, great mental qualities, are in general personified; and hence arise the fabulous stories of the deities, and the heroes who take unto themselves names, and become the assured chiefs and great men of a later generation.

The "banner and the arms" have, I submit, a greatly similar origin. What is more delusive, even in our own day, than the origin of heraldic bearings? It is not long since I received a letter, with a lion very rampant, clawing a banner very flowing. The grandfather of this was a valet. It is very probable the crest was drawn from the buttons which he bore or wore. In the same manner, what were probably the banner and the arms of the chief of a barbaric horde? The rudest symbol comprehensible to an ignorant tribe, around which to assemble,—the sign of power, the distinctive bearing of a clan.

Associated with the acts and deeds, the very position of the chief or his followers, they retain force, as the heraldic bearing of a family, or of the county which formed his domain; and around them tradition soon weaves a halo of vapoury glory. Some well-ascertained event gives them a local habitation, and poetry a pleasing name. Then comes the sterner vigilance of a later age. The altar and the god sink from before it: the chief is resolved into his original Ossianic essence, and his name, if it were possible to submit it to any exact analysis, would be found to be rude symbol of some quality which had commanded and controlled the minds of an ignorant, imaginative, and superstitious people. SPENCER HALL.

Replies to Minor Queries.

Diana and Actæon (2nd S. i. 290.)—I beg to say that the original picture of "Diana and Actæon," painted by Vandyck, nine feet by seven, in excellent preservation, is now in the possession of Mr. Saunders of the Castle Hotel, Lime Street, Liverpool. FREDERICK HINDE.

21. Rodney Street, Liverpool.

The Bustard (2nd S. i. 314.)—I have shot a bustard (*Otis tarda*) on the frontiers of Russia. But we must well distinguish between a bird which *hatches* in a country, and which does *not*. Formerly the bustard was probably an indigenous bird in England, but has now become a mere straggler. Even birds indigenous in *America* are thus occasionally met with here and on the continent. J. LOTSKY.

15. Gower Street.

The Rev. R. Lubbock, in his *Fauna of Norfolk* (Norwich, 1845), says of this bird:

"The few which remain in Norfolk are said to be all females: at least in the case of one shot lately at Lexham, the person who shot it said there were several others in the vicinity, but all hens. One bustard *three* years back was observed in the parish of Bridgham, near Harling."

This makes the bustard occur in Norfolk in 1842. I myself saw a dead male bird at a poulterer's in Norwich in the winter of 1834-35.

E. G. R.

"*Samuel Johnson's Deformities*" (2nd S. i. 408.)—The author of that clever and severe pamphlet entitled, *Deformities of Dr. Samuel Johnson, selected from his Works*, Edinburgh, 1782, 8vo., is generally understood to have been John Callandas, of Craigforth (near Stirling), editor and author of various works which display great scholarship. He died at a good old age, in 1789. T. G. S.

Edinburgh.

Lord George Gordon's Riots (2nd S. i. 287.)—In Barnard's *History of England*, pp. 694, 695., there is an engraving representing "the devastation occasioned by the rioters of London, firing the New Gaol of Newgate, and burning Mr. Akerman's furniture, &c., June 6, 1780."

The historian states that—

"Great numbers of these deluded people (rioters) were taken up, and afterwards by a special commission granted for that purpose, tried for their lives, a general view of which is as follows:

"*In London and Middlesex.*

"Tried 84; found guilty 34; respited 14; executed 20; acquitted 50. Total 118.

"*In Southwark.*

"Tried 50; found guilty 24; respited 17; executed 7; acquitted 26. Total 74."

In attempting to quell the riots it is recorded that one woman was killed, but I find no mention made of any females being left for execution.

W. W.

Malta.

Coal Pits of Durham and Northumberland (2nd S. i. 293.)—An inquiry as to the duration of this coal-field is one of no small interest. Dr. Thompson calculates that it may fairly be expected to yield coal for 1000 years, at the annual consumption of 2,000,000 chaldrons; but as we have no data by which to discover how much coal has already been consumed, we cannot tell how much of these 1000 years has already elapsed. Besides this, Dr. Thompson has taken the average annual consumption much too low for the present time. It appears that in this calculation, the area of the coal-field is very much under-estimated, being taken at 180 square miles. Professor Buckland, in his examination before the House of Commons, limits the period of supply to about 400 years. Mr. Bailey, in his *Survey of Durham*, states the period for the exhaustion of the coal to be about 200 years. Some proprietors of the coal-mines, when examined before the House of Commons, extended the period of exhaustion to 1727 years. They assumed that there are 837 square miles of coal strata in this field, and that only 105 miles had been worked out.

WILLIAM BLOOD.

Dublin.

Derivation of the word "Cash" (1st S. ix. 66.)—There can be but little doubt, that the word *cash* is derived from the Italian *cassa*, the chest in which Italian merchants kept their money, as do at the present time the Spaniards in their *caja*, the Portuguese in their *caxa*, and the French in their *caisse*.

The application of the word *cash* to money is altogether English, it not having a corresponding term in any other European language.

Cash having been so inconsiderately adopted instead of *cassa* (chest), entries in the cash-book (it should be chest-book) are made in English counting-houses in this unmeaning way, "Cash Dr" and "Cash Cr;" whereas the chest, and not the money, is Dr for what is put into it; and Cr for what is taken out.

Great mischief has too often arisen, as is well known in bankrupt courts, from the misuse of the word *cash*, in which large deficiencies often appear; and which would not be the case, if the word *chest* were used as it ought to be. Instead of the *cash* account in the Ledger, it should be *chest* account; but we have yet much to learn in England regarding mercantile book-keeping.

J. B.

Approach of Vessels (2nd S. i. 418.)—Under this heading J. O. speaks of the well-known story

of the English ships being seen by the look-out-man at the Mauritius, as if it were a peculiar gift of sight accorded to that individual. The circumstance has been often brought forward by lecturers upon optics; and I have heard them repeatedly describe it as an instance of mirage, depending, not upon the peculiar power of the eye, but upon the state of the atmosphere: so that any person in the particular position of the beholder, at that moment, might have seen the refracted objects. I know that some persons have a peculiar extent of vision; but that has nothing to do with mirage, or seeing the refracted shadows in the air, of objects actually far out of sight. During a seven years' service afloat, at the end of the old war, I repeatedly saw objects from the deck, and reported them, when not another officer in the ship, nor even the man at the mast-head, could get sight of them for a considerable time. It may serve to correct a popular error, as to a far-seeing eye not being lasting, to state that, being now mid-way between sixty and seventy, I retain my long sight to an extraordinary degree.

W. B. C.

Door Inscriptions (2nd S. i. 481.)—The following inscriptions were common in Queen Elizabeth's reign:

"Would'st have a friend, would'st know what friend is best,
Have God thy friend, which passeth all the rest."

"What better fare, than well content agreeing with thy wealth,
What better guest than trusty friend in sickness and in health."

Shakspeare's England, ii. 268.

At Auchinleck:

"Quod petis, hic est,
Est Ulubris: animus si te non deficit æquus."
Hor. 1 Ep. 11. 30.

Over the entrance of the railway station at Rome, with which a Mr. York is connected:

"Qui dove sono era già oscuro Teneno,
Ora qui sorgo spettacolo amirando,
L'esser mio fu vostro volere
O York and Co."

MACKENZIE WALCOTT, M.A.

Cheap Literature (2nd S. i. 451.)—As another mode of dealing in printed books, I was amused a few years since by a man, in the square of the Palazzo Vecchio at Florence, who offered to the passenger a selection from a large stock at one *paul* (5d.) the Roman pound weight. He stood with his scales in his hand, and, by his impressive looks, was very anxious to do business. Having been a little hurried at the moment, I did not examine the collection; but could see, from the general appearance of the books, that they were the remnants of some old private library, and

contained, I have no doubt, much which the lover of ancient as well as of *cheap literature* would have prized. Not to seem quite ungrateful for some of his officious attentions, I lifted a volume without opening it, choosing it merely from its elegant binding and silk marks, which, having undergone the ordeal of the scales, became my property at the rate of 2d. On inspection, it turned out to be a handsome copy of *Sermoni di S. Giovanni Climaco Abbate Nel Monte Sinai*, &c., printed "in Vinegia Appresso Pietro Marinelli, 1585;" and from this random specimen, it may be inferred, that there were many in the lot worth a better price. Next day the itinerant bookseller, with his large wheelbarrow, scales, and all, were not to be found; and it is probable that he had betaken himself to a more propitious quarter for his sales.

G. N.

Hornchurch (1st S. v. 106.) — The origin of the name is given in *Anecdotes and Traditions*, No. 176., Camden Society Publications:

"Horn Church in Essex hath its denomination from the horns of a hart, that happened to be killed by a king's dog near the church, as it was building; and the horns were put in the wall of the church. Mr. Estest, a Gentleman Commoner of Trinity College, Oxford, went to school there, and said that the stumps of the horns were extant in his time." — From Aubrey.

MACKENZIE WALCOTT, M.A.

Book of Common Prayer (2nd S. i. 454.) — "Wherefore beseech we Him" is the authorised reading in the Absolution of the "Evening Prayer," as N. L. T. will find by reference to the "Sealed Book," and that in this case the Cambridge printer is right. It seems as if the alteration has been made in most of our Prayer Books from want of attention to this little variation between the Morning and Evening Prayer; but surely it would be better to avoid even such trifling inaccuracies.

J. T.

Jacobites of 1745 (2nd S. i. 354.) — It may be of service to your correspondent to know that —

"A list of persons attainted and adjudged to be guilty of high treason in G. Britain since the 24th June, 1745, taken mostly from a list dated *Exchequer-Chamber, Edinburgh*, Sept. 24, 1647, and spelled and designed as in it" —

will be found in the *Scots Magazine* for the year 1747, vol. ix. p. 649. The editors of this magazine had endeavoured to render it as to the events of the Rebellion an exact and faithful register, and its pages therefore are always worth consultation.

G. N.

Mayor of London in 1335 (2nd S. i. 353. 483.) — As a small black letter edition of Stowe's *Chronicle* in my possession, imperfect at beginning and end, but which was probably published in 1598, seems to have an independent reading, at variance from the editions consulted by your cor-

respondents (unless perchance it agree with ed. 1607, of which I have no copy at hand), you may perhaps think it worth while to insert the following extract:

"1333.

Shrives. John Haman, William Hansard.*Maior.* Sir John Pultney, Draper.

1334. Edward Balioll, King of Scots, did homage to King Edward at New Castle upon Tyne, and shortly after he received homage of the Duke of Britaine for his Earldome of Richmond.

Shrives. John Kingstone, Walter Turke.*Maior.* Reignold at Conduit, Vintner.

1335. Part of the Universitie of Oxfoꝛd went to Stamford, because of a variance that fell betweene the Northren and Southerne Schollers. The sea bankes brake in through all England, but specially in Thames, so that all the cattell and beasts neare thereunto were drowned.

Shrives. Walter Morden, Richard Upton.*Maior.* Richard Wotton.

1336. King Edward made his eldest sonne Edward Earle of Chester, and Duke of Cornwall. It was enacted that no wooll should be conveyed out of the Realme.

Shrives. John Clarke, William Curtis.*Maior.* Sir John Pultney, Draper."

It will be seen that, according to this account, Sir John Pultney was twice mayor, in 1333, and in 1336; whilst in 1337, and again in 1338, Stowe gives Henrie Darcie as mayor, not leaving room for Nicholas Wotton in the former year, where Heylyn places him.

J. SANSOM.

Parochial Libraries (2nd S. i. 459.) — Allow me to add to your list of parochial libraries that of Wotton Wawen, co. Warw. George Dunscomb, M.A. presented A^o. 1645, ob. 1652, —

"A man of extraordinary worth in his time, good scholar, and an honest and pious man, whose memory is very sweet," and "who was long lamented and revered in the parish, gave some good books for the use of his parishioners, which were preserved in the vicarage house, 'till, at the request of the people, they were chained to a desk in the south aisle of the church, April 11th, 1693." — Harwood's *Alumni Eton*.

I do not know whether they are still chained, but they still exist, as I learn from the Rev. H. N. Goldney, of Wotton Wawen, who describes them to me as works "of the Puritan divines."

JAMES KNOWLES.

In the list given in the Note, I do not see "Worsborough, near Barnsley in Yorkshire," where there still exists, in the parish school, an old and curious collection of books presented by one Dr. Obadiah Walker, whose tombstone is in St. Pancras Churchyard. Mr. Hunter mentions this collection in his *South Yorkshire*, vol. ii. p. 298.

J. EASTWOOD.

Eckington.

Permit me to add to your list the library at Bromham Church, in the county of Bedford, situated over the south porch, and containing many

goodly folios of classics and divinity. It was originally founded by Thomas, second Lord Trevor, of Bromham, in the reign of George II. Numerous additions have since that time been made to it.

OXONIENSIS.

Inscriptions on Bells (1st S. Gen. Index.)—I cut the following from the *Doncaster Chronicle* of June 13, under the head "Gainsborough:"

"In removing one of the parish church bells for recasting, the following inscription was noticed on the fifth bell:—

"In wedlock bands all ye who join with hands your hearts unite,
So shall our tuneful tongue combine to laud the nuptial rite."

Perhaps some Gainsborough reader will be good enough to verify this report, if it is a correct one?

T. LAMPRAY.

Morning Dreams (2nd S. i. 392. 479.)—It is, I think, very probable that the line respecting which SARTOR sent a Query, inserted at page 392, is indistinctly remembered by him. If instead of—

"For morning dreams, you know, come true,"

the line that lingered in his memory really was—

"For morning dreams, as poets tell, are true,"

then it will be found in Michael Bruce's *Poems*. But that part of the "Elegy on Spring" in which the line occurs, was printed in the 36th No. of *The Mirror*. The extract begins:

"Now spring returns; but not to me returns."

The stanza in which the line in question occurs is:—

"Oft morning dreams presage approaching fate,
And morning dreams, as poets tell, are true.
Led by pale ghosts, I enter Death's dark gate,
And bid the realms of light and life adieu."

The idea of the veracity of morning dreams is, I believe, widely spread, but I am not able to refer to any observations on the subject. S. S. S.

Paraph (2nd S. i. 373. 420.)—The *Promptorium Parvulorum* has *Paraf* of a book (or *paragraf*); *Paraphus*, *Paragraphus*; *Parafyd*, *Paragraphatus*; *Paraffyn*, *Paragrapho*. E. G. R.

Heybridge Whitsunday Custom (2nd S. i. 471.)—Churches were commonly strewn with rushes and decked with flowers, on the Feasts of Christmas, Easter, and Pentecost (Witeson-Day, a corruption of the German *pingsten*, fiftieth). The custom was preserved until a recent date in several of the City churches, on all those days.

MACKENZIE WALCOTT, M.A.

F. N. asks a question concerning the strewing of rushes, &c. in churches. A field at Glenfield, near Leicester, was bequeathed to the church there, on condition that the grass should be mown,

and the hay strewn in the aisles of the church on the Feast Sunday. Hence the custom, which is continued to the present day. Perhaps F. N. might find a similar reason for the custom at Heybridge. RUSTICUS.

The Rev. Robert Montgomery (2nd S. i. 293. 321. 400.)—The sooner the discussion as to the name of the late Rev. Robert Montgomery's father is over the better. Robert Montgomery's friends (and he had some who were attached, but not very prudent ones) should be satisfied to rest his merits on what he was as an author and a preacher, and not seek to add ancestral honours. The statement given by D. (2nd S. i. 293.), and taken from the *Gentleman's Magazine*, as to the father's name, is correct. Robert Montgomery's father was in the Bath Theatre, and not only went by the name of Gomery, but was married by that name to a Mrs. Power, whose house subsequently became his home; and his name is thus recorded in the *Bath Directory* for 1841:

"Gomery, Robert; Gent. of Lambridge."

After her death he withdrew to Walcot Buildings, Bath, where he died June 14, 1853, aged seventy-five. The Bath newspapers record his name as "Robert Gomery," and state what was perfectly well known, that he was "formerly of the Bath Theatre."

I quite enter into MR. DARLING's feelings (2nd S. i. 321.), and make this communication for the sake of accuracy only, which is indispensable in a work of such frequent reference, and of such reputed authority, as "N. & Q." And I certainly should not have done so, had not your correspondent W. have ventured to tell your readers (2nd S. i. 400.) that Robert Montgomery's father was "still living in Bath." G.

Canonicals worn in Public (2nd S. i. 82.)—In 1773, Boswell mentions seeing in the street at St. Andrew's a nonjuring clergyman in his canonicals (Thursday, Aug. 19). In 1774, Lieut. Troughton, R.N., though on half-pay, when he met Dr. Johnson, was wearing his uniform. Dr. Johnson found fault with Lord Monboddo for wearing a round hat; and Lockhart remarks (1835), that, till a late period, the judges in London and Edinburgh had "certain grave peculiarities of dress." The distinctive habits of the clergy, and of men of various professions, therefore, probably fell into disuse about the same period. Query, when?

MACKENZIE WALCOTT, M.A.

Annuelle (1st S. vii. p. 438.)—The annuelle sang the annual or anniversary mass of the dead; as a chaplain without cure of souls. In statute 36 Edward III. c. viii., there are two classes mentioned: "Chapelleins parochiels" and "chauntantz

annales, et à cure des almes nient entendantz." The former received six marks, the latter five marks by the year; but their stipends, by 2 Hen. V. st. 2. c. ii., were raised respectively to eight and seven marks. MACKENZIE WALCOTT, M.A.

"*Little things on little wings*" (2nd S. i. 472.)—The verses about which your correspondent B. N. T. inquires are taken from *Poems* by the Rev. F. W. Faber, then Fellow of the University Coll., Oxon:

"Written in a *Little Lady's Little Album*."

I.

"Hearts good and true
Have wishes few,
In narrow circles bounded:
And hope that lives
On what God gives
Is Christian hope well founded."

II.

"Small things are best:
Grief and unrest
To rank and wealth are given;
But little things
On little wings
Bear little souls to Heaven."

E. J. H.

"*By Hook or by Crook*" (1st S. i. ii. *passim*.)—The origin of this saying has been discussed in your pages. Permit me to furnish you with an extract from a MS., which seems to settle the question. This MS. is in Marsh's Library (Dublin), endorsed "*Annales Hiberniæ*." It was written by Dudley Loftus, born in 1618, son of Sir Adam Loftus, and great-grandson of Dr. Adam Loftus, Archbishop of Armagh, &c., Lord Chancellor of Ireland. He was a learned and oriental scholar:

"1172. King Henry the 2nd landed in Ireland this year on St Luke's eve, at a place in the bay of Waterford, beyond the fort of Duncannon on Munster syde, at a place called y^e Crook, over agt the tower of y^e Hook; whence arose the proverb to gayne a thing by Hook or by Crook; it being safe to gayne land in one of those places, when the winde drives from the other," &c.

I have examined the MS. CLERICUS (D.)

Surnames (2nd S. i. 213. 396.). *Rand*.—The boggy space generally covered with sedges and rushes, between the embankments and stream of the rivers in East Norfolk is called the *rand*, *rawnd*, or *rond*. *Rand* in Anglo-Saxon, Danish, Dutch, and German, means a margin, exactly the sense in which it is here used. A foundling exposed on a *rand* might bear the name of the place where he was discovered. E. G. R.

Swang (2nd S. i. 471.)—This word seems to be the Norfolk "wong," or "wang" sibilated. Spelman says of it, "*Campus potius opinor seminalis quam pascuus*." I know five or six fields so named in Norfolk; they are all meadow, with a small rill of water rising in them. Bailey (*Dic.*)

gives both "wang" and "wong,"—a field. Bosworth (*A.-S. Dic.*) gives "wang, wong—a plain, field, wong, land, the world." The Danish vang—meadow, green field (whence Ullensvang, &c., Norway), suits our use of the word better.

E. G. R.

"*Samcast*" (2nd S. i. 471.)—Though not finding this whole word in any glossary within my reach, I would venture to suggest its derivation from or connexion with the Anglo-Sax. *seam*, which means "a measure of 8 bushels," or as much as a horse can carry. So that *samcast* may mean as much land as 8 bushels of grain would sow, a quantity which those acquainted with farming details will be able to estimate.

J. EASTWOOD.

Eckington.

Guano (2nd S. i. 374. 482.)—Delpino (*Spanish Dic.*, 1763) mentions that the Indians of Peru so call the dung of sea fowl which they fetch for manure from certain islands near the coast.

E. G. R.

The fertilising qualities of guano were evidently known in England prior to 1770, for in an account of the northern counties of that date the following occurs:

"Fowlney (i. e. Fowl's Island), so called from the amazing numbers of wild fowl resorting thither, the dung of which, collected and spread on the meadows nearest to it on the main land makes them so rich that they commonly let at from 50s. to 3*l.* per acre."

R. W. HACKWOOD.

Geddes (2nd S. i. 413.)—The "nonsense," if such it be, is not German but Greek, and is the conclusion of Plato's *Parmenides*:

"Ουχοῦν καὶ συλλήβδην εἰ εἵπομεν, ἐν εἰ μὴ ἔστιν, οὐδὲν ἔστιν, ὁρθῶς ἂν εἴπομεν; παντάπασιν μὲν οὖν. Εἰρήσθω τοίνυν τοῦτο τε καὶ ὅτι, ὡς εἴκομεν, ἐν εἰτ' ἔστιν εἴτε μὴ ἔστιν, αὐτὸ τε καὶ ἅλλα καὶ πρὸς αὐτὰ καὶ πρὸς ἄλληλα πάντα πάντως ἔστι τε καὶ οὐκ ἔστι, καὶ φαίνεται τε καὶ οὐ φαίνεται. Ἀληθέςτατα."

On this Gruppe says:

"Wir haben hier den höchsten Triumph platonischer Ironie seine schneidendste Kritik, und seine ausgelassene Laune—diesmal auch von Schleiermacher verkannt, der den Dialog für unvollendet hielt, weil er ihn für ernst nahm und auf eine förmliche Auflösung wartete, wogegen Hegel was Hohn über die Irrlehren Anderer ist, für den tiefsten Kern der Platonischen Philosophie selbst sprach."—*Gegenwart und Zukunft der Philosophie in Deutschland*, p. 205. Berlin, 1855.

An Essay on the Composition and Manner of Writing of the Ancients, particularly Plato, by the late James Geddes, Esq., Advocate, Glasgow, 1748, is the only work on Plato by an author named Geddes which I know. The *Advice* seems to point to a contemporary, who I trust will be discovered, as the state of metaphysical science in England in 1781 is matter of curiosity. That it was low at Oxford is shown by the surprise and excitement produced by the small metaphysics of

Dr. Tatham's *Bampton Lectures* in 1789. It is not likely that the *Kritik der Reinen Vernunft*, published at Riga in 1781, and which for some years was almost unknown in Germany, should have reached Oxford in its first year. H. B. C.

U. U. Club.

Cuckoo Superstition (2nd S. i. 386.) — The popular belief in Norfolk is, that whatever you are doing the first time you hear the cuckoo, that you will do most frequently all the year. Another is, that an unmarried person will remain single as many years as the cuckoo, when first heard, utters its call.

Milton says, in his sonnet to the nightingale :

"Thy liquid notes that close the eye of day
First heard before the shallow cuckoo's bill
Portend success in love"

Gamekeepers believe that hawks in the spring turn into cuckoos, and reassume their proper form when he ceases to be heard. This belief must have prevailed in Sweden, for Linnæus says of the *Cuculus Canorus* in his *Regnum Animale* : "In falconem transformari perperam asseritur."

E. G. R.

Ague (2nd S. i. 386.) — A friend, to my knowledge, has cured persons of this disease by administering a pinch of candle-snuff, not as a charm, but as a potent medicine. In the last visitation of the cholera, a paragraph went the round of the papers, recommending charcoal from a burnt cork as an efficacious remedy. Carbon may prove a very powerful drug when properly administered.

E. G. R.

Olympia Morata (2nd S. i. 455.) — The version of the epitaph of Olympia Morata, given by Bonnet, being inaccurate, I send a copy of the transcript I made of it in 1844, in the church of St. Peter at Heidelberg.*

F. C. B.

"Deo Imm. S.

Et virtuti ac memoriæ Olympiæ Moratæ Fulvii
Morati Ferrariensis philosophi filiæ Andreæ Gruntle
rj Medicj cōjugis, lectissimæ feminæ, cū ingenii ac sin-
gularis utriusq; linguæ cognitio, in morib' autē probitas
sumumq; pietatis studiū supra cōmunem modum sēper
existimata sunt. Quod de eius vita hominū iudicium
Beata mors, sanctissime ac pacatissime ab ea obita di-
vino quoq; confirmavit testimonio :

Obiit mutato solo A, salutis d. l. v. sup. milles. Ætat.
xxix.

hic cū marito et Emilio frē sepulta Gulielm' Rascalo
nus M.D.

B.B. M.M. P.P."

Inn, &c., Signs (2nd S. i. 372.) — *The Fortunes of Nigel* (vol. ii. ch. iv. p. 54.). The following forms the motto to the chapter; and whether authentic or apocryphal, it is worth noting, even with the

[* Our correspondent's version of the epitaph is also given, without the abbreviations, in Noltenii, *Comment. Hist. Critica de Olympiæ Moratæ Vita*. Francof. 1775, 8vo. p. 162.]

"old play" before one's eyes, Jed. Cleisbotham, Cap. Clutterbuck, Dr. Dryasdust, &c., not forgotten, as the possible rhyming sign to a possible ale-house :

"CHAPTER IV.

"Rove, not from pole to pole—the man lives here
Whose razor's only equal'd by his beer;
And where, in either sense, the cockney-put,
May, if he pleases, get confounded cut.

On the sign of an alehouse kept by a Barber."

C. D. LAMONT.

Occasional Forms of Prayers (2nd S. i. 247.) — The following is a supplementary list to those before given :

Fast for supplicating Almighty God for Pardon of our Sins, and imploring his Blessing and Protection in the Preservation of His Majesty's Sacred Person, and the Prosperity of his Arms at Land and Sea. By order of the Lords Justices. June 26. 1696.

Fast. War. Dec. 18. 1745.

Thanksgiving. Signal Success by Sea and Land. Defeat of the French Army in Canada, and particularly by the taking of Quebec, and abundant Harvest. Nov. 29. 1759.

Thanksgiving. Battle of Waterloo. July 2. 1815.

Coronation Service. George IV. July 19. 1821.

Ditto. King William IV. and Queen Adelaide. Sept. 8. 1831.

Prayers to be continued during His Majesty's Indisposition. 1837.

Thanksgiving. End of War with Russia. May 4. 1856.

The notices of those from the reign of William and Mary to Geo. III. in "N. & Q." are particularly scanty, as the most attention appears to be given to the earlier forms. E. S. TAYLOR.

Ormesby St. Margaret.

Reprieve for Ninety-nine Years (2nd S. i. 465.) — MR. ANDREWS inquires if any instance can be adduced of a person, capitally convicted, having experienced the grace of a suspension of his sentence for ninety-nine years? In the year 1834, being at Gibraltar, an officer of the military staff of that garrison was pointed out to me as having obtained a respite under such circumstances for that period. His name was G—, and having been engaged in a fatal duel, had placed him in that predicament. This was the report, and if I was misinformed, the recentness of the date will admit of its being contradicted. A.

Punishment of a Scold (2nd S. i. 490.) — I would refer J. DE W., for a very interesting paper on this and other ancient customs of Wiltshire (and other counties of England) in the 2nd part of the *Journal of the Wiltshire Archæological Society*, by a learned archæologist, Mr. F. A. Carrington, who therein describes the "cucking-stool" and the "trebuchets" used for regulating the temperament of the "ungentle portion of the gentler sex." According to this author, "coking-stools" were used at Wootton Bassett, Kingston-upon-

Thames, at Gravesend, at Liverpool, in the Green Park, at Banbury, and near Worthing, to which let me add also Walsall and Stafford. J. E. B. Clifton.

Mignonette the Badge of the Counts of Saxony (2nd S. i. 454.) — Does not D. L. mean *rue*, a wreath of which occurs in the arms of Saxony, and of which the following origin is given by Heylin?

"The arms are Barwise of six pieces sable and or, a bend flowered vert, which bend was added to the coat by the Emperor Frederick Barbarossa, when he confirmed Bernard of Anhalt in the Dukedom, 1180. He, desiring the Emperor to have some difference added to the Ducal coat (before only Barry sable and or) to distinguish him and his successors from those of the former House, the Emperor took a chaplet of rue which he had then upon his head, and threw it across his buckler or escutcheon of arms, which was presently painted thereon."

R. W. HACKWOOD.

Miscellaneous.

NOTES ON BOOKS, ETC.

We are indebted to Messrs. Black of Edinburgh for one of the pleasantest books which have been issued during the present season. Under the modest title of *Memorials of His Time*, by Henry Cockburn, this accomplished gentleman has given us his recollections of the distinguished men and important events that had marked the progress of Scotland during his day. The book is a model for books of such a nature. Full of gossiping and most graphic notices of "Auld Reekie" at the commencement of the present century—when the Old Parliament House, "the Krames," "Wryttes Houses," and the "Heart of Midlothian," were all part and parcel of the city—rich, too, in pictures of the then condition of society in Edinburgh, with all its marked nationalities—yet the great charm of Lord Cockburn's *Memorials* will be found in the author's clever pen-and-ink sketches of the men who made Edinburgh what it is. H. B. could not in a few lines have hit off more life-like portraits: and it says much for the love of justice and kindliness of heart of Lord Cockburn, that he dwells with obvious pleasure on the bright side of the characters of those whom he is describing. Himself a strong Whig, he likes to speak well of men of the opposite side: and none can doubt the honesty and true-heartedness of one whose belief in the worthiness of human nature breathes through every line of this most charming volume.

From Cockburn to Christopher North is a strange, though not altogether unnatural transition: for both are painters of Edinburgh society, though their pictures are from opposite points of view. We may therefore here record the publication of the concluding volume of the *Noctes Ambrosianæ*, which is made most acceptable by a good Index. For the good things of Christopher are so many, and so multifarious, that they stand in great need of an Index.

There is not one of our publishing Societies which does its work better than *The Hackluyt*; and to the many excellent unpublished voyages and travels which the Society has given to the world, we have now to add *The East India Voyages of Sir Henry Middleton*, edited by Mr. Bolton Corney. The scrupulous care and conscientious accuracy with which Mr. Corney always discharges his editorial duties, are patent in the work before us, which is most valuable as throwing light upon the early voyages

of the East India Company, the narratives of which have hitherto remained in comparative and undeserved obscurity.

BOOKS RECEIVED. — *The Transactions of the Surrey Archaeological Society for the Years 1854-5*, Vol. I. part i., deserves honourable mention; not only for the ability displayed in the several papers printed in it, but for the neatness with which, without any unnecessary expenditure of the funds of the Society, it has been printed and illustrated.

Disciplina Rediviva, or Hints and Helps for Youths leaving School. By the Rev. John Smith Gilderdale, M.A. An excellent outline of private study, well deserving the attention of all; but especially of those who may contemplate examination by the Civil Service Commissioners.

An Essay on the Life and Genius of Thomas Fuller; with Selections from his Writings. By Henry Rogers. The cheap, useful, and instructive series of works published by Messrs. Longman under the title of the *Traveller's Library*, is brought to a fitting close by this excellent essay, and the capital selection of *Fulleriana* which is appended to it.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THE LIVES OF THE MOST EMINENT POETS, WITH CRITICAL OBSERVATIONS ON THEIR WORKS. By Samuel Johnson. London. 1781. Vol. I.
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LEONARD MASKELO ON ANGLING. 1596.

Wanted by Thomas Millard, Bookseller, 70, Newgate Street.

Notices to Correspondents.

This being the Closing Number of the present Volume, in which we have been anxious to include as many REPLIES as possible, we have been compelled to postpone many interesting NOTES AND QUERIES until next week; among these is a valuable list of Suffragan Bishops in England, by the Rev. Mackenzie Walcott, a subject just now of peculiar interest.

INDEX TO THE FIRST SERIES. As this is now published, and the impression is a limited one, such of our readers as desire copies would do well to intimate their wish to their respective booksellers without delay. Our publishers, MESSRS. BELL & DALRY, will forward copies by post on receipt of a Post Office Order for Five Shillings.

R. W. will find the history of the lines beginning—

"I dreamt that buried in my fellow clay" —

which are a translation from the French of Patrizi, in our 11th Vol. pp. 187, 273.

THE BLACKBIRD. We should like to see it.

THE CASE OF OLIVER ST. JOHN will be found treated of in our 7th vol. p. 520.

ALEXANDER ANDREWS, Esq., and J. B. WHITBORNE, Esq. To what addresses can we forward letters to these Correspondents? We have also letters waiting for E. POOT, SWANSEA; and G. N.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

"NOTES AND QUERIES" is also issued in Monthly Parts, for the convenience of those who may either have a difficulty in procuring the unstamped weekly Numbers, or prefer receiving it monthly. While parties resident in the country or abroad, who may be desirous of receiving the weekly Numbers, may have stamped copies forwarded direct from the Publisher. The subscription for the stamped edition of "NOTES AND QUERIES" (including a very copious Index) is eleven shillings and fourpence for six months, which may be paid by Post Office Order, drawn in favour of the Publisher, MR. GEORGE BELL, No. 186, Fleet Street.

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